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THE

Herald of Truth.

A Religious Semi-Monthly Paper

DEVOTED TO THE

Exposition of Gospel Truth and the Promotion of
Practical Piety.

JOHN F. FUNK, Editor.

VOLUME XXVI.

How sweet are thy words unto my taste! Yes, sweeter than honey to
my mouth. Through thy precept I get understanding; therefore I hate
every false way. Thy word is a lamp unto my feet, and a light unto my
path. Ps. 119: 103, 105.

Cast thy bread upon the waters, for thou shalt find it after many days.
In the morning sow thy seed, and in the evening withhold not thine hand;
for thou knowest not whether shall prosper, either this or that, or whether
they both shall be alike good. Eccl. 11: 1, 6.



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"How beautiful are the feet of them that preach the Gospel of Peace."

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A Happy New Year

OF BLESSING, PEACE AND LOVE

To All Our Readers.

The wave is breaking on the shore,—
The echo fading from the chime,—
Again the shadow moveth o'er
The dial-plate of time!

O, seen-seen angel! waiting now
With weary feet on sea and shore,
Impatient for the last dread vow
That time shall be no more!

Once more across thy sleepless eye
The shadow of a smile has passed,
The year departing leaves more nigh
Time's fearfullest and last.

O, in that dying year hath been
The sum of all since time began,—
The birth and death, the joy and pain,
Of nature and of man.

Spring with her change of sun and shower
And streams released from Winter's chain,
And bursting bud, and opening flower,
And greenly growing grain.

And Summer's shade, and sunshine warm,
And rainbows o'er her hill-tops bowed,
And voices in her rising storm,—
God speaking from his cloud!

And Autumn's fruits and clustering sheaves,
And soft, warm days of golden light,
The glory of her forest leaves,
And harvest moon at night.

And Winter with her leadless grove,
And prisoned stream, and drifting snow,
The brilliance of her heaven above
And of her earth below:—

And man,—in whom an angel's mind
With earth's low instincts finds abode,—
The highest of the links which bind
Brute nature to her God:

His infant eye hath seen the light,
His childhood's merriest laughter rung,
And active sports to manlier might
The nerves of boyhood strung!

The wailing of the newly born
Has mingled with the funeral song,
And past the dying's door has gone
The merry wedding throng.

And Wealth has filled his halls with mirth,
While Want in many a humble shed,
Toiled, shivering by her cheerless hearth,
The live-long night for bread.

May God by whose rich grace we live
And walk, in holy fear,
To both alike, in mercy give,
A New and Happy Year.

IN THE FIELD WITH THEIR FLOCKS.

In the field with their flocks abiding
They lay on the dewy ground;
And glimmering under the starlight,
The sheep lay white around,
When the light of the Lord stream'd o'er them,
And lo! from the heaven above,
An angel leaned from glory
And sang his song of love:
He sang that first sweet Christmas,
The song that shall never cease,
"Glory to God in the highest,
On earth good will and peace."

"To you in the city of David,
A Savior is born to-day!"
And suddenly a host of heavenly ones
Flashed forth to join the lay;
Oh, never hath sweeter message
Thrill'd home to the hearts of men,
And the heav'ns themselves had never heard
A gladder choir till then
For they sang that Christmas carol,
That never on earth shall cease,
"Glory to God in the highest,
On earth good will and peace."

And the shepherds came to the manger
And gazed on the holy child;
And calmly o'er that rude cradle
The virgin mother smiled;
And the sky, in the starlit silence,
Seemed full of the angel lay;
"To you in the city of David
A Savior is born to-day!"
On they sang and I ween that never
The carol on earth shall cease,
"Glory to God in the highest,
On earth good will and peace."

—Selected by CLARA M. BRUBAKER.

A DISCOURSE.

Held in Elkhart, Dec. 6th, 1888.

I have chosen for my text to-day Ps. 37:37. "Mark the perfect man and behold the upright: for the end of that man is peace." My discourse to-day, as the Lord shall give me grace to speak, will be an addition to the subject upon which I spoke two weeks ago, when I spoke of the perfection of God, the perfection of Christ, the completeness and perfection of God's law; and to-day I shall endeavor, by the help of God, to bring before our minds some further thoughts on the same subject, but having more special reference to the human family.

I referred at that time to some of the attributes of God which are taught to us

in his word, and by way of introduction, I will refer to several passages of Scripture which present to us more pointedly, perhaps, the same subject; and as I remarked then, the Bible represents God as perfect, with perfect attributes; perfect without any question, without any defect. Man is likewise spoken of as being perfect—commanded to be perfect, even as God is perfect; yet the perfection of man is a conditional perfection, and perfection which is given to him by his submission to the will of God and his obedience to God's commandments. In the book of Deuteronomy, in the song of Moses which was sung to the praise of God (Deut. 32:4), we read, "He is the rock; his work is perfect: for all his ways are judgment; a God of truth and without iniquity, just and right is he." In 2 Sam. 22:31, it is declared: "As for God, his way is perfect." In Matt. 5:48, we have the admonition: "Be ye perfect, even as your Father which is in heaven is perfect." In the chapter which I have read in your hearing, we have similar instructions given us which show us the high position, to which we as human beings can attain; and in order to compare the different conditions of man or to see in what condition the Bible places him, we will first look at some passages which show his imperfect condition. There are many passages in Scripture which indicate this. In Job 9:20, we have these words spoken by Job: "If I justify myself, mine own mouth will condemn me; if I say, I am perfect, it shall also prove me perverse." Now, here, Job was speaking of this imperfect and sinful condition of man. Let us look at him in the condition in which he then was, under his different severe afflictions. It is well that we should look upon our lost and ruined condition, and learn therefrom to exercise a stronger faith in God and a more implicit obedience to his teachings.

In the third chapter of Romans we are told, that there is none righteous, no, not one. In first John we read further: "If we say that we have no sin, we deceive ourselves and the truth is not in us." The prophet tells us (Is. 1, 5, 6): "Why should ye be stricken any more? ye will revolt more and more: the whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there

is no soundness in it; but wounds, and bruises, and putrifying sores: they have not been closed, neither bound up, neither mollified with ointment." If we refer to the fourteenth Psalm, we have a very decided declaration of the condition of man as a lost and condemned being: "The fool hath said in his heart, There is no God. They are corrupt, they have done abominable works, there is none that doeth good. The Lord looked down from heaven upon the children of men, to see if there were any that did understand, and seek God. They are all gone aside, they are all together become filthy: there is none that doeth good, no, not one. Have all the workers of iniquity no knowledge? who eat up my people as they eat bread, and call not upon the Lord. There were they in great fear: For God is in the generation of the righteous. Ye have shamed the counsel of the poor, because the Lord is his refuge. Oh that the salvation of Israel were come out of Zion! when the Lord bringeth back the captivity of his people, Jacob shall rejoice, and Israel shall be glad."

So we see that man in one condition is not perfect—that in his sinful condition there is no perfection in him; but he is entirely corrupted, given to unrighteousness and sin. When however the Lord said unto Abraham: "I am the Almighty God; walk before me and be thou perfect," we see another phase in the character of man, and there must be another lesson for us to learn, another meaning for us to understand; something that shows us the life of man in a higher and nobler sense.

When we look at the life of Abraham, we see in it a life of faith, a life of trust. There is none among all the Old Testament characters that stands up in faithfulness more prominently than Abraham. When Abraham was first called from his father's house and from his kindred, to go out into a land which God would show him, he hesitated not. This shows his entire confidence and trust in God, and through all the events of his life we see him just the same faithful, trusting, devoted Abraham. When he was commanded to take his only son Isaac and offer him as a burnt-offering on Mount Moriah, he hesitated not, but went forth in the solemn duty, without doubting the

promises which God had previously made to him.

What do we learn from such instances as this? We may take from them a lesson of practical usefulness for ourselves. Abraham did what God commanded him, and because he did what God commanded him, he was pleasing to God. He was made perfect, and this in the perfection which God required of him—which he attained through obedience to God.

We might refer likewise to Noah; a similar declaration is made concerning him. He "was a just man, perfect in his generation and walked with God." This was pleasing to God. And because he was just and perfect and walked with God, God commanded him to build an ark for the preservation of himself and his household, when God should bring upon the earth, the flood to destroy the corrupt and sinful inhabitants of that day; and chose him to be a living witness against their wickedness, to warn them of the destruction which should come upon them and bring them to consider their danger and repent of their sins. Noah failed not in his faith but held to the promise, to the word of God, and walked with God, leading a life acceptable to him, and obtained the evidence of being perfect before God.

The same facts or similar facts, or lessons of truth might be drawn from all the prominent men, brought before us in the Old Testament history. The gospel dispensation presents to us similar lessons of instructions and doctrine. The word of God throughout teaches us, that by nature man is under condemnation, sinful, imperfect, lost and ruined, but Christ came into the world that he might bring salvation and redeem man. Christ was put under the law, becoming subject to it in all things, because, as he said, he came to fulfill the law, and hence he must obey it. He became subject to the law in all things, even unto death, and thus he became to us an example that we should look to him as our perfect pattern, and follow in his footsteps.

The same doctrine of perfection presents itself to our consideration in the writings of the apostles. In the epistle to the Colossians, Paul writes to the saints and faithful brethren in Christ: "Grace be unto you, and peace from God, our Father, and the Lord Jesus Christ."

In his writings to the Romans he presents the lost and ruined condition of man, and shows that not only Gentiles, but likewise the Jews are under the same condemnation. They have all gone astray and have come short of the glory of God, and are lacking that goodness, that perfection which they should have in Christ. But in Rom. 8:1, he sets forth clearly the glories of the perfect condition of man when he says: "There is therefore

now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." This is the condition in which man is, when he turns from sin and unrighteousness unto God and walks not after the flesh, but after the Spirit, he becomes a child of God. In this condition man realizes that the "wages of sin is death, but the gift of God is eternal life through our Lord Jesus Christ." "What the law cannot do, in that it is weak through the flesh, God sending his own Son in the likeness of sinful flesh and for sin, condemned sin in the flesh that the righteousness of the law might be fulfilled in us who walk not after the flesh but after the Spirit." Let us mark the fact that here he referred to walking, obeying and doing what God commands us in connection with his redeemed and justified condition.

Our confession of faith and the word teaches that we are justified through faith in Jesus Christ. Believing in God is not sufficient to make us acceptable to Him. We must walk in his ways. In the epistle to the Galatians we have that which teaches us the condition in which we should be brought; but the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, good-will, faith, meekness, temperance; against such there is no law. And they that are Christ's have crucified the flesh with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit. Here in this chapter we have enough to show us satisfactorily what is required of us. The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, good-will, faith, meekness, temperance. These are things we must possess; these are characteristics of a Christian life, and show forth that fullness of Christian life indicated in the text.

We have a good deal of religion in our day which consists in profession only. A drawing near to God with the lips while the heart is far from him, an outward show of religion and piety with which the life does not correspond. If such persons would study their own hearts and lives, they would soon see in themselves all these marks of sin, corruption, and disobedience to God, and by divine grace might lead to true repentance, self-denial and consecration to God, and thus they would be enabled to make progress in the divine life, to grow in grace. Growth in grace is one of the most important principles in the Christian religion. Growth and advancement are elements of success in all departments of human life. In any art or profession that we study, we are not satisfied with a mere beginning, we look forward to higher attainments, we seek if possible to rise even to the highest degree of excellence that it is possible for us to attain to. A physician, for instance, who has made the profession of medicine his choice, will study the different diseases, the different remedies, and will

seek in every way to bring himself to the highest point of excellence.

In religion it often seems that men are walking along in that walk of life which they have chosen for themselves, without seeking to higher attainments. Many professors of religion seem to walk just as near the line of the devil's ground as possible without stepping over it. We should seek however, in the matter of religion, to rise to higher attainments, to come to a higher plane of Christian life. How then can we live near to Jesus? How then can we live in such a condition that we may not only be called the saints of God, but that we may also be saints of God? How can we attain to that noble and blessed condition in which he will reserve us, and dwell with us as his children, as saints obeying him in all things?

There is much said about prayer, about looking to God for help and giving ourselves in prayer unto God. I believe that if we as a church were living nearer and more devoted to God, we would trust God as we see in the example of old that men trusted him. There would be a stronger divine power manifested unto men. The work of Christianity is carried on in a very feeble way; we have our religion as something not so very important; we give it the one day in seven; we rest from our labors and give a portion of that day to the Lord, and sometimes only a very small portion. And so in many ways, the religion of Christ is at a very low ebb. It should be our aim, our desire to bring ourselves nearer to God, be more devoted to his service, to attain to the highest possible plane of Christian experience, and Christian enjoyment. There is a blessedness in the gospel of Christ, like that to which Jesus referred when talking to the woman of Samaria, when the disciples brought him food to eat and he said: "I have food to eat which ye know not of." "My meat is to do the will of him that sent me," the will of my heavenly Father, the will of God.

It should be our purpose to observe first the law of God, to have in our hearts first the interest and the welfare of the church of Christ; first the love of Jesus, and that which belongs to God and religion, and afterwards the things of this world and the cares of life so far as they are necessary to our temporal wants, for God promises to us if we seek first the kingdom of God and his righteousness, he will give us all these things.

We must not be as the world, because the world lives in unrighteousness. We must use the world as we need it, and we do need it to our support and sustenance, and so far it is right and proper for us to use it. But we must be separate from it so far as unrighteousness, sinful lusts, and carnal desires are concerned, and be a people from whose walk and conversation the virtues of Christian purity shine forth. Then shall we manifest the fruits of the

Spirit, which are "Love, joy, peace, meekness, temperance, gentleness, faith, etc."

If we are thus living in Christ we shall have communion with God, we shall sit together with him in heavenly places while on earth, and in the triumphs of eternal joy we shall be crowned with everlasting peace and blessedness.

We shall not lack. The Bible is our guide; it is full of good instruction, and its teachings give us lessons to study as long as we live, and in these lessons we shall see more and more the perfect life of Christ in which we may exercise ourselves and through which we attain the perfection manifested in the life of Christ and to which we should attain.

May we all be perfect even as our Father in heaven is perfect, and be made heirs of that eternal glory which he has prepared for us in heaven.

For the Herald of Truth.

RELIGION AND CHRISTIANITY.

This world is a religious world. It is a man's nature to be religious, and this nature generally sticks to man through life. Nowhere is this characteristic displayed better, than in the heathen world. All of the heathen nations have some form of religion, and most of them are very faithful in observing its mandates.

But there is a vast difference in religion. Every nation has its peculiar or distinctive characteristics in religion. Nations themselves are divided, to a great extent, into religious bodies, each one holding particular views of its own. One may be peculiar in one thing and another in another, making the two bodies radically different, and yet both are religious. One may believe in the power of God that does and makes everything; another believes there is no higher authority than nature, denying the existence of God and his dominion over all things visible and invisible. One is religious—so is the other. One goes to church and does penance, and makes confessions to his spiritual adviser, believing thereby to please God and do him service. The other offers sacrifices—even human sacrifices—to his gods, or lacerates and tortures himself, believing thereby to appease his gods and incur their favor so that they will watch over him and protect him from evil. Both men are extremely religious. They are actuated by the same impulses and hope to gain the same ends. And going to the highest extremes, they may even rob, imprison, torture and butcher their fellow-beings, still thinking to do their respective divinities service.

But — — — is their religion right? Is it pure and undefiled? Is it Christianity? Decidedly not, because it is not the religion of Christ. It is one of the greatest mistakes people can make, to consider religion and Christianity as one and

the same thing, using the words synonymously and looking upon both conditions as inseparable. Man with his dual nature—the one of God, leading him upward to all that is good, the other of the evil one, dragging him down to all manner of wickedness—may be inclined one way or the other, but following either way makes him a religious man. If I believe that I shall be saved because I was baptized into the Mennonite church, then that is my religion, but if that is the extent and limit of my faith it is not Christianity, for then the heathen and cannibal may just as well be saved by obeying their forms and ceremonies. My religion must be based on something, and that something must be Christ. Right here is where the great difference between religion and Christianity may and does too often exist, namely that our faith is not based upon the right foundation. Religion in itself, is man's work and is mortal, Christianity is of God and is divine. Religion makes people emotional and through emotion they become impulsive and even capricious, doing that which they should not do. Christianity makes men spiritual, peaceful, true, noble, kind, generous, affectionate, "patient in tribulation, joyful in sorrow," steadfast in temptation, heroic in trials, humble where self is concerned, just and pure and godlike—since the spirit which actuates them, emanates from God.

That song sung so often at "revival meetings," when people are under the influence of emotional feeling and religious fervor:

"Religion is the best of all,
Glory hallelujah!" etc.

is perhaps in the majority of cases very appropriate for the occasion. It is religion first and foremost, and Christianity secondary.

Religion in itself makes men capricious and fickle and even false. Goldsmith, probably unconsciously, gives an example of religion that is religion only, in his description of Italy and her people when he says:

"Contrasted faults through all his manners
Though poor, luxurious, though submissive
Though grave, yet trifling; zealous yet untrue;
And even in penance planning sins anew."

Each nobler aim, repressed by long control,
Now sinks at last, or feebly mans the soul;
While low delights succeeding fast behind,
In happier meanness occupy the mind."

But we need not go to the poets for light. We can see these characteristics reproduced before our very eyes. And above all, Christ and his apostles bear record that such a condition is the result when religion is placed uppermost and men depart from the true foundation. Oh such things we are to beware.

Religion puts men at variance; Christianity binds them together in the "bond

of perfectness" and makes them "of one mind." Religion makes war, strife, envying, discord, etc. Christianity brings peace, love, harmony and union. Religion existed before the birth of Christ into the world, when "eye for an eye," "tooth for tooth;" and sacrifices and burnt-offerings for sin, were the principles and duties of men. Christianity came with Christ, and with its very advent peace and good will was proclaimed to and enjoined upon mankind. In Christianity, love, peace, charity, in short all the Christ-like graces and virtues are found, but in religion they are not always found. The former leads to the inner, spiritual development and service, and to the true worship of God, while the latter consists largely in the outward, visible service, with its formalities and ceremonies. Hence it is not so much Christianity which causes different religious bodies as religion. The evangelical churches in general agree in the essentials of salvation, but they differ widely in forms, and much controversy and ill feeling is caused thereby, when, if religion were given its proper place relatively, it might in the majority of cases be avoided.

I have said that religion makes men emotional. Of this we see many instances. The colored race is pre-eminently religiously inclined. No people in the world have more rousing "revivals," more shouting and praising and commotion generally than have these people. It is the intensity of religious fervor, not Christian zeal and earnestness, which in very many cases at least, makes them so, for many of them will leave their rousing meeting and steal, fight, lie, gamble, swear, drink and carouse with the same vigor as they displayed at their religious gathering. But their shouting, leaping and dancing does not constitute Christianity, nor does it with any other organization which chooses to adopt this plan for "reviving." "Bodily exercise profiteth little; but godliness is profitable unto all things," says Paul to his spiritual son Timothy. He understood what a vast difference may exist between religion and Christianity, having had ample experience of it in his life; hence he knew which must have the preference.

But we need not go so far from home as the colored churches of the South to learn the antipodal relation that Christianity and religion may bear to one another. The emotional part is not so conspicuous, and yet the condition of things is not much better. Adhering to the letter exclusively is detrimental to the spiritual life of any church, and such is the case with churches who have sunk into a religion of form. "The letter killeth but the Spirit giveth life. The zeal which many followers of such religion manifest is worthy of a better cause. Alas, what persecution this brought upon our forefathers! They had to flee to the rocks, mountains

and forests for refuge from those who believed in a religion of form. The persecutors had "zeal without knowledge." But are we entirely free from this very same fault? Were our forefathers, in the Netherlands in the 17th century free from it? The divisions caused there, were not difference of faith but a difference of form in religious exercises. We think they made a mistake in separating when a matter of so trivial importance was at issue. But we must bring the question home and ask ourselves, Are we doing better? Have we learned to avoid the errors into which they fell? Since religion is of man there is danger of our giving it the precedence. And of this self-same error we are as a denomination, not entirely free. Formal and ceremonial things have their part to figure and are right and proper and beneficial in their place, but we must exercise due care in giving them their proper place. If we let Christianity rule our religion and let it govern our actions, then the ceremonial things will in all probability not be misplaced. But reverse the order of things, and trouble lies at the door of the church. It brings unpleasantness, and difference, and because there is a want of the true spirit of charity to cover up with love and forbearance these little diversities of opinion, there is rupture, followed too often by separation; the adherents to form adhering thereto still and drawing off from the rest if they cannot bend them to their own views.

Such people are very often honest in their convictions, and mean it well, but their zeal is exhausted in the wrong channel. The persecutions from Paul down were in the main carried on by those who did the actual work from a conviction that they did right. But they were spiritually blind, and, spurred on by men who should have and often did know better, they in their blind zeal, sought to put down everything that was not in harmony with their accepted modes and forms. God only knows how much suffering and want, how much anxiety and distress, what agony and torture wrongly based religion has brought upon the Christian world. Let there be less exclusive adherence to religious formality and more earnest seeking after the Spirit of Christ. If religion has caused gaping wounds and even separation, Christ the Author and finisher of our faith can apply the healing power and restore unity even when separation has taken place, even as he restored and healed the ear of Malchus which had been severed from its source of life by a sword cut.

Skeptics base the bulk of their arguments on the caprices of religion. If men lived more spiritually and less religiously skeptics would have comparatively little to base their arguments on. God grant that we may all better learn to distinguish between the elements of religion and the elements of Christianity.

A. B. K.

THE THOUGHT-REVEALING BABE.

BY THOMAS ARMITAGE.

When Simon met Mary in the temple and took the new-born Christ in his arms he said: "This child is set (appointed), that thoughts out of many hearts may be revealed."

When the claim is made for this child that he is to try the temper of the hidden things in the human spirit and infallibly lay them naked, a stout criterion is submitted that the Only-begotten of God has come into the world. None but the maker of the heart could open a window in every man's bosom by which he should reveal his true character to other men. But this power binds this Infant to the destiny of the human heart to the end of time. Carlyle says that Christ is a subject of "perennial, infinite character, and its significance will ever demand to be anew inquired into, and anew made manifest." He cannot, therefore, be severed from the entire sweep of religious love and hate in the world, either in its consecration or defection, its adoration or its infidelity, seeing that he gives complexion to all radical heart-thought. And has not all religious history since his birth shown that in that Babe were hidden more potent moral forces than had yet been embodied in man? He possessed all those soul possibilities which should agitate and trouble the coming currents of time—a mightier power than the rod of Moses which cleared a highway through the heart of the sea. It was an astonishing statement to make over the face of an unconscious infant, that he should divide all mankind into friends and foes. This little bundle of undeveloped vitalities in the arms of Simeon did not yet know his right hand from his left; his lips had not yet spoken a word, no act of his had yet made a human temper sullen; yet the venerable saint says that he shall reveal the thoughts of all hearts, in love or hate, in allegiance or rebellion; all men shall excrete him with malignant spurning, or crown him as their Deity. He had already stirred the sunny side of his mother's nature, so that she had lavished on him the kiss and the hug. Still, in the world he was without rank or position. He was to disturb all the centers of civilization, while no senate had heard his name, and no geographical patrimony lay at his service, and no political dynasty had espoused his cause.

We can scarcely think of a test which can be applied to the human heart which this child has not successfully used. No matter how haughty or defiant were the philosophies of antiquity, nor how clamorous their traditions, Mary's Son put them all at the bar, under the inquisition of an omniscient judicature. Each man

has been brought to his bar, standing separate from the dense crowd, till all the motives of his inmost parts were scrutinized. These secrets, as hidden as the mystery of life itself, have been revealed with the ring of a trumpet. He has brought out the sensitive and disgraceful imagination from the sealed chambers of the soul and made it visible to public penetration. And on this Christmas Day, as in the life of Simeon, nothing is "kept secret which shall not come abroad." The heart-thought revealer is still opening the gaze, all varnished hypocrisy, hidden meanness, compassionate love, hard obstinacy, skeptical shallowness and Christian wisdom, most accurately under the inspections of a blazing light. This child is still unveiling the thoughts of all hearts, lifting up some and abasing others, killing some and making others alive. We celebrate in Christmas the great thought-problem of history for nineteen centuries, in blessing the birth of the Holy child Jesus!—*Selected.*

THY STATUTES HAVE BEEN MY SONG.

When some great sorrow is our portion, there are no considerations that furnish comfort like those which are drawn directly from Scripture. We use all possible means to avert impending evil, but find ourselves utterly helpless. Grief comes; no earthly power can hinder its approach. Under such circumstances it is well for us, if by long and prayerful study of the Bible we are familiar with the precise book, chapter and verse suited to the hour. "I will flee as a bird to my mountain," cries the stricken soul. When trouble or danger is near, there is an instinct, united with experience, that impels the bird to seek some mountain of safety.

So it is with us. Added to deep spiritual instinct, there is a life-long experience that points the way. Our "mountain" is the holy word. We do not fly thither as into a strange country, losing ourselves amid sharp, unfriendly ledges of rock. We have learned just where are the "strong habitations whereunto we may continually resort." There as "in the shadow of a great rock in a weary land," we find not only rest but delight also. There many a heart surprises all around by its outburst of song, having fled from its bitter griefs to this place of security.

There is nothing like the blessed Bible. Happy is every one who owns this Book, not simply in the ordinary sense of possession, but in the sense of receiving its entire contents for spiritual edification. If endowed with earthly wealth one may take delight; but how much more when possessed of such treasures! True it is, the songs of a Bible-loving heart are songs for the night of adversity as well as for the day of sunshine.—*Selected.*

WHO IS THY NEIGHBOR?

Thy neighbor? It is he whom thou
Hast power to aid and bless,
Whose aching heart or burning brow
Thy soothing hand may press.

Thy neighbor? 'Tis the fainting poor,
Whose eye with want is dim,
Whom hunger sends from door to door;
Go thou and succor him.

Thy neighbor? 'Tis that weary man,
Whose years are at their brim,
Bent low with sickness, cares and pain;
Go thou and comfort him.

Thy neighbor? 'Tis the heart bereft
Of every earthly gem;
Widow and orphan, helpless left:
Go thou and shelter them.

Thy neighbor? Yonder toiling slave,
Fettered in thought and limb,
Whose hopes are all beyond the grave:
Go thou and ransom him.

Oh, pass not, pass not heedless by;
Perhaps thou canst redeem
The breaking heart from misery:
Oh share thy lot with him.

—*Selected.*

For the Herald of Truth.

WHAT SHALL I DO TO BE SAVED?

We all know what is necessary in order to inherit eternal life, which is to love God above everything and our neighbor as ourselves, or in other words, deny ourselves, take up his cross and follow Jesus, but the difficulty is we are not always willing to do it. There is sometimes a great difference in what we do, and what we should do. Many of us are too often like the young lawyer who tempted Jesus, saying, "Master, what shall I do to inherit eternal life?" He was very bold in asking what to do, but not so willing to do it, and the question no doubt was asked from a selfish motive. So we sometimes find people who are very bold in professing religion, but when they find that it requires many sacrifices and self-denials, they are willing to abandon it altogether.

Christ teaches us as plainly as he did the young lawyer what we are to do, but we often esteem self too much to obey him. We are to love our Savior, take his yoke upon us and do what he commands us.

If God blesses us with an abundance of this world's goods, he wants us to use them to his name's honor and glory, and not be as the man referred to in Matt. 10, who went away grieved when the Savior told him to sell what he had and give to the poor and take up his cross and follow him that he might have treasures in heaven. He valued his great possessions more than the salvation of his soul, and there are such in the world to-day, who esteem the riches and pleasures of

this world more, than the riches of the love of Christ. Let us not be as one of them, but "choose rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season" and esteem the reproach of Christ of more value than the things of this world. Such was the faith of Moses, and we too must have it if we would win the crown. We must have the confidence in God, that Job had when he said, "Though he slay me, yet will I trust him."

Let us strive to enter the straight and narrow way and obey the loving voice of our shepherd.

If we take his yoke upon us and learn of him we shall find rest, for he says, "My yoke is easy and my burden is light."

We must not only learn to know, but also to do his will, for we shall be rewarded in the doing. CLARA M. BRUBAKER.
Shelby Co., Mo.

For the Herald of Truth.

WHOSE SERVANTS ARE WE?

Christ expressly declares that we cannot serve two masters. Reason itself will teach every one this truth.

Paul says: Romans 6:18, "Being made free from sin, ye became the servants of righteousness," and in the 22d verse he uses nearly the same words, as follows, "But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life." By a careful study of this chapter we can easily understand that the apostle here refers to inherited sin, transmitted to us by our first parents. Christ, having made atonement for this sin, we need no longer live therein." v. 2, and according to the Apostle Paul's theory advanced here in this chapter, is a necessary condition, in order to become servants of God. The word servant here does not mean only ministers or evangelists,—but all that are saved from sin. Now if we "have become the servants to God," where is the evidence? Let us look back over our lives, and see what evidence we have left that we are "servants to God," and that our "fruit has been to holiness." Is it not often the case that we look for more fruit from our fellowman than we ourselves bring to light? If this were not the case, how could we find fault with him, as we sometimes do, just because he does not see all things as we do? The great object of scripture is to give light, and it is the privilege of every intelligent man or woman, to apply that light in such a manner as to bring its rays directly to themselves. This will so illuminate the mind that even the most ignorant will be enabled to see his own condition. And what will that be? It will be as the poet says;

"Vile and full of sin I am."

The prophet Isaiah said, "Woe is me, I am a man of unclean lips," Is. 6:5. One in this condition will surely long for something better, because, if he wishes of himself to do God's will he cannot. "Evil is present with him." O! wretched man that I am! who shall deliver me from the body of this death?" The soul that is thus bound down to sin, and is conscious of it, will surely fly to God for relief, who is ready to forgive, and deliver us from the power of sin. We firmly believe that one who has passed through this ordeal, may become a servant to God, because he is cleansed from sin, and, his "fruit will be unto holiness and the end everlasting life." If we have brought forth fruit in the past Jesus says, "I will purge you that ye bring forth more fruit." Then if we have done any thing for God in the past, remember, we must "grow in grace and knowledge of our Lord Jesus Christ," bearing more and more fruit as we grow stronger in the Lord.

We bear fruit in many ways. Our walk, our conversation, our dealings with our fellowmen, must be honest and upright or our fruit cannot be unto holiness. "Of the abundance of the heart the mouth speaketh." Then if our hearts be not pure, and holy how can our conversation be? And much less will the fruit be. "If the fruit be holy so are the branches." Rom. 11:16. We may search the Scripture from Genesis to Revelation and we will find but one way to heaven, namely, the King's highway of holiness; but since many profess holiness that do not live it the term has become quite unpopular; this should by no means be. Can public sentiment, or the apostasy of a few believers, change the decrees of Almighty God? certainly not, it still stands. "Be ye holy, for I am holy." Where would our religious liberty be to-day, had the followers of Menno and Luther been so easily frightened away from their faith because they were called Mennonites or Lutherans, or fanatics, as some of the nominal Christians of to-day, when called on to bear a little ridicule or reproach, for being faithful to their calling. We cannot retain our title to our earthly homes without complying with all the requirements of the government under which we live, and much less can we have a clear title to a home in heaven without submitting ourselves to every condition laid down by an all-wise and unchangeable Law-giver, and if holiness be one of these conditions, why not lift its standard high above creed, or the doctrines of men, and use all our consecrated powers to its attainment? not heeding the finger of scorn that may be pointed at us, or the contemptible sneers of those that so easily find fault with others. Let us not forget that the surest way to obtain a home in heaven is by "bringing forth fruit unto holiness."

A. K. KURTZ.

Weilersville, O.

HERALD OF TRUTH.

JOHN F. FUNK, EDITOR.
J. S. COFFMAN, J. ASST. EDITORS
A. B. KOLB,

January 1, 1889.

Entered at the Post Office at Elkhart, as second class mail matter.

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OUR FAMILY ALMANAC.—Our Family Almanac for 1889, is now ready for delivery and all orders will be promptly filled at the following prices:

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NEW SUBSCRIBERS.—We hope we shall with this new year, be able to add many new subscribers to our list. The paper is worthy of support and should be in every Mennonite household in the land. We hope our friends will exert themselves to introduce it into families where it is not taken? Who will try? You could make no better present to a friend than to send him the paper for a year.

A NEW CATALOGUE.—The Mennonite Publishing Co., have just issued a new catalogue, containing all their own publications in the English language, and also many good and valuable books which they sell from other publishers. They carry an especially large variety of Bibles and Testaments, ranging from a small pocket Bible or Testament to a large family Bible. This catalogue will be sent FREE to any one on application. Send for a catalogue and examine our list. You will no doubt find some good books that you would like to have. If you want to purchase a number of other books write for prices.

OUR COLLECTIONS.—Our readers may feel wearied with repeated appeals which we make for the payment of dues that are owing us on the HERALD OF TRUTH, but we can truly say that we would gladly pass over this unpleasant subject if circumstances would permit us to do so. But our outstanding accounts on the paper alone amount to several thousand dollars, and we have heavy amounts to pay on paper, ink, labor and other expenses connected with the publication of the paper, and we therefore need every dollar due us. And for this reason we sent out bills during the last months to all who were back one year or more. Now we ask all who have received bills and have not yet remitted, to make an effort to remit the amount that they owe us, even if it costs some self-denial. Many have already responded and paid up. They have our best thanks, and we hope all that are back yet will follow their example. We especially urge those (we are glad there are not very many), who are back a number of years to use all diligence in making up their amounts, so that the old accounts may be balanced, and with the new year we may take a new start.

WITH THIS NUMBER of the HERALD we send out as a supplement a Calendar for the year 1889, hoping that our readers will find it useful for reference. It can be hung or pasted in some convenient place in the room, thus rendering reference to the Almanac for dates unnecessary.

NEW YEAR'S GREETING.—We wish all our readers a happy New Year. We wish them all through the present year God's richest blessings; we wish that you may be prospered in all the affairs of life, in your richest duties, in your church services, in your works of charity and benevolence, and in all your temporal and religious duties, and may God in his mercy during the present year lead many souls to accept Jesus to their salvation and their eternal joy.

THE HERALD OF TRUTH FOR 1889.—Our paper has now been before the public for twenty-five years; its teachings and doctrines are well known to its readers. The purpose of the publishers and editors will be to conduct it in the same line as before; the only change they propose is to improve it, and in clearer and more decided tones than ever before blow the gospel trumpet and proclaim Christ and him crucified, to a dying world. And to this end we ask our friends to help us, by writing articles, sending in church news, and items of interest, all of which serves to make our paper interesting to all. We ask every minister as well as lay members to write for the paper.

CLOSING EXERCISES.—The closing exercises of the Mennonite Sunday-school in Elkhart, were held in the church on Sunday evening the 23d of December. The house was well filled and all present seemed interested in what was said. The different classes repeated together Scripture passages referring to the birth, life and mission of Christ, and sang hymns appropriate to the occasion. Bro. J. F. Funk also gave a short and interesting talk, comparing the privileges and advantages the young people of our land have above those who live in heathen lands. Suitable rewards were also given to the most regular pupils in each class.

SOMETHING TO THINK ABOUT.—The following extract from a personal letter may be of value to many of our readers, and we therefore present them for their consideration "I am happy to say that I send you three new names as subscribers to the Herald of Truth. They are persons who are not members of the church. Oh may the Herald be a means to bring them into the fold! It seems to me much good could be accomplished by sending the Herald to those who are starting out in life. They perhaps have been readers of the Herald while under the parental care. Now they are neglected and do not have the same privilege. I know this to be the case with many young families in our country. If every church would see to this matter and try to supply the rising generation with our church paper, there might be less straying away from the doctrines and teachings of our church."

These are indeed valuable suggestions and we would here add that there are still many families where our church paper has no place in the home, during the time that the children are growing up, and no one can tell what a great teacher the church paper is in the household. The children as they grow up learn to read, and the paper is as good a reading book as you can place into their hands, and while they learn to read they become acquainted with the church, her doctrines, her teachings and her people, which is of untold value to the young people when they become old enough to be members of the church.

Parents who deny their children the privilege of the church paper are really denying them that which is of great value to them both for time and for eternity.

The reader will no doubt say, "This is the Editor's talk, and he will of course recommend his own wares." But ask yourselves, dear friends, the question whether this is not truth. We of course recommend our paper because we honestly and candidly can do so, but aside from all pecuniary profit, or any temporal motives, it is truth, a truth that cannot be denied and therefore we say it, and plead with our people to do all that is in their power to introduce the Herald of Truth into ever household, and as suggested above especially into homes where there are young children growing up, and where young people commence house-keeping for themselves, whether they are

church members or not. It is the work of the church to provide for the spiritual wants of her members, and this is one of the ways by which it can be done.

May the Lord give us all grace to do what we can in these important duties.

F.

THE ONLY WAY OUT, a new book by Leander S. Keyser, of this city has just made its appearance. It presents in a forcible and attractive manner the difficulties, the apparent faults and inconsistencies which the Scriptures present to the mind of the skeptic, but shows also the "only way out" of these perplexities. The whole is given in the form of a narrative in which two persons, a gifted and well educated young man with pronounced skeptical views, and an equally gifted young Christian woman, are the prominent figures. The book is highly interesting from the very outset, and the interest increases as chapter after chapter is read. The book contains 325 pages, and is printed in clear type on good paper, and will be sent by mail prepaid, on receipt of one dollar.

BRO. J. S. COFFMAN has just returned from Virginia, whither he had gone five weeks ago to assist in compiling the new Hymn and Tune book. Particulars in next number.

PRE. JACOB FUNK of Chester county, Pa., has been seriously afflicted during the last six months with gangrene on the foot. The disease took so severe a form that it was found necessary to amputate his limb, in order to save his life. After the operation he was so weak that his life was despaired of. We are glad to hear that now however, he has so far improved, that he is considered out of danger and is gaining rapidly.

FROM ELERIDGE, OCEANA CO., MICH.—Sister Mary Rosenberger, in sending her renewal for the HERALD OF TRUTH adds, "We would be very happy to have some of our Mennonite friends come and visit us. There are none here besides us. We live six miles east of Hart Station, on the Chicago and West Michigan R. R." We trust arrangements can be made for some one to visit them and hold meetings.

ANSWER TO SCRIPTURAL ENIGMA.—The answer to the Scriptural Enigma in No. 23 of the HERALD is, "See, here is water, what doth hinder me to be baptized?" Acts 8: 36. Correct answers were sent in by Emma Driver and Ida Excler, Versailles, Mo., B. F. Driver, Excelsior, Mo., Mamie Ziegler, Columbiana, Ohio, Barbara Yoder, Columbiana, Ohio, James H. McGowen (no address).

SCRIPTURAL ENIGMA.

I am composed of nine letters.
My 1st is in Jew but not in Gentile.
My 2d is in Euphrates and also in Nile.
My 3d is in save but not in die.
My 4th is in truth but not in lie.
My 5th is in Saul but not in Paul.
My 6th is in few but not in all.
My 7th is in earth but not in sky.
My 8th is in weep but not in cry.
My 9th is in temple and also in tower.
My whole is what Christ did in a solemn hour.
Just before using his miraculous power
To raise unto life one that was dead,
To himself and others who stood around near,
And many a troubled one shed a tear
A. METZLER.

CHURCH NEWS.

FROM ELKHART CO., IND.—The opening services in Shaum's Meeting-house were held on Christmas Day. The meeting was opened by singing hymns 67 and 68 in the Mennonite hymn book. Bro. Samuel Yoder then made some appropriate remarks and read Isaiah 9, after which prayer was offered by Bro. J. F. Funk. Bro. J. S. Coffman then delivered a very impressive discourse in the English language from Haggai 2:2, and was followed by Bro. Funk in the German language. The brethren have now a neat, comfortable and substantial brick building 40x60 feet. The total cost is about \$850. May God prosper the church that many may be brought to him.

CORRESPONDENCE.

FROM HURON CO., ONTARIO.—The brethren Pre. S. Bowman, and A. H. Wambold, from Waterloo Co., are visiting here at present in Huron Co., Ont., they intend to go home to-morrow (Dec. 11th). May their visit be a blessing to us all. My father has been a subscriber of the HERALD OF TRUTH since its first publication (which is now a quarter of a century) and I expect will be a subscriber to the end of his life, for we have to read its precious columns. May God's blessings be upon the Editors, writers and readers of the HERALD OF TRUTH.
Zurich, Ont. H. WAMBOLD.

A SEASON OF REJOICING.—The beginning of Oct., Pre. Fred. Mast, of Holmes Co., Ohio, and Pre. John Luginbill, of Allen Co., Ind., visited the churches in Logan Co., Ohio, and held several very interesting meetings. In November Pre. Jonathan Kurtz, of Haw Patch, Ind., was here, and again we had a time of rejoicing and interesting meeting. At present Pre. Christian Stuckey of Fulton Co., Ohio, is in our midst and is very earnestly admonishing us all. On the 9th of December he preached at the Salem church, on the 11th at South Union, on the 13th at Oak Grove, on Saturday evening the 15th, and Sunday the 16th at the Walnut Grove. We feel thankful to God our Heavenly Father for these visits and for the many interesting sermons they preached us while with us. May the Lord help them to labor on and not get weary in well doing is the wish and prayer of the writer. Let more of the brethren visit us. A great deal of good can be done in this way. Bro. Stuckey expects, if the Lord will, to visit the churches in Holmes, Wayne, and Stark counties, Ohio, and in Lawrence Co., Pa., The Lord's blessing go with him. * *

A TRIP TO CANADA.

Myself and wife in company with Elias Latshaw and wife started on a visit to Canada on the 20th of September and, arrived at Deacon Jacob Hagy's, on Friday the 21st. The next day (Saturday) we went to my cousin George Hiestand. On Sunday we attended meeting at the Berlin Meeting-house, and on Sunday evening we had services at Cressman's meeting-house at Breslau. On Monday afternoon we were at Latshaw's, on Tuesday at Detwiler's. All these meetings were well attended.

After this we spent several days in visiting friends, and then filled a number of appointments visiting friends in the intervals between the meetings. We spent three weeks in Canada, and started for home on Thursday the 11th of October. On the way from Waterloo to Suspension Bridge we made a short stop in Lincoln County and attended a meeting at Moyer's Meeting-house in the evening which was pretty well attended. This was Thursday. On Friday the 12th we resumed our journey, and arrived at home on the 14th, and found our family all well.

On the 31 of November we had communion services in the Vincent Meeting-house. On Saturday previous we had preparatory services and four precious souls were received in the church by baptism.

JOHN LATSHAW.

Vincent, Chester Co., Pa.

OUR VISIT.

On the 24th of November my sister Anna and I left our home to visit the churches in Fairfield and Franklin counties, Ohio. On Sunday the 25th we went to the Pleasant Hill church where a small congregation met for public worship. As we entered the old meeting-house where our parents and grand-parents used to worship together many years ago, solemn thoughts passed through our minds. Oh, what a great change! The once large and flourishing church has been declining until only twelve members are left. It was my privilege now to stand for the first time where my aged father was ordained to the ministry, and where he stood for the first time to declare the wondrous love of God to a lost and ruined world. As I took the old Bible from the stand to read a text, and beheld the many vacant seats I felt more like weeping than speaking; but after all we had a pleasant little meeting and we felt that Jesus was near. After filling two more appointments here we went to the Turkey Run church, and attended three meetings there, and on the 30th came to Winchester and filled two appointments at Martin's meeting-house in Franklin Co. The church here numbers about twenty or twenty-five members. Although the weather was somewhat disagreeable and the roads bad and our meetings were not very largely attended, yet after all we had a pleasant visit and we hope the efforts that were put forth in sowing the gospel seed were not altogether in vain.

As we beheld the old homestead where parents and grand-parents lived and where we spent the early part of our childhood days, many sad as well as pleasant recollections of the past were brought afresh to our minds. Again as we looked on the graves and beheld the spot where grand-parents and many more loved ones have been sleeping for many years we felt sad, but our minds were carried forward to the resurrection, when all the dead shall live again. Thus whether we are at home or abroad we can see changes all around us and we continually see something that draws our attention or that we feel concerned about. In the church, too, we can see a great change. In many places instead of increasing she is declining, and what is the cause of this? Is it not because our dear young people are forsaking the faith of their parents, and are uniting with other churches? Many of our dear Mennonite parents are to-day lamenting on account of this. A brother remarked to me not long ago the hardest thing that he has ever experienced is because not one of his children has yet become willing to unite with our church. Oh how should we feel concerned about our children when we see so many of our young people uniting with churches who according to God's word are building on a sandy foundation.

Unless we can keep our young people with us our church will not grow and prosper.

We returned Dec. the 4th found all well, thanks be to God for his watchful care over us. We also return our sincere thanks to our dear brethren and sisters for the love and kindness shown toward us while among them, and if we meet on earth no more may we all meet in Heaven. Let us be faithful, "Looking unto Jesus the Author and Finisher of our faith."

Elida, Ohio. MOSES BRENNEMAN.

For the Herald of Truth.

WHY DO YOU WAIT?

Kind reader, perhaps you are one of the vast multitude that is yet living outside the fold of Christ. If that is the case, I ask you in all kindness, for the everlasting welfare of your never-dying soul,—why do you wait? Probably you are yet young, with the prospect of a long life before you, if so, even that can not be urged as a reason why you should neglect to give your soul to Him who bought us. To-day only is ours, and who can tell how soon that promising and blooming life of yours may be taken away, and oh, how sad to pass to eternity in an unprepared condition. Do not think that you can serve your Savior better or with more ease in your old age. An aged minister recently said in my hearing that that is a delusion and a snare into which many appear to have fallen. He said he spoke from observation, from other's testimony, and from personal experience in the matter. Besides, the great majority of persons never get to be old, hence it is folly to neglect a matter of so much importance.

The world with its pomp and pride, its frivolity and gaiety, is leading its votaries farther and farther away from the heavenly home of rest and peace to the soul. But consider with me, for a few moments what lasting comforts for the soul can she give? Though you were to spend all your time and talents in her service, what would be your reward therefor in the hour of death? Only coldness, neglect, remorse, and anguish of spirit with a fearful looking-for of judgment. On the contrary, how much more pleasant it is to gather around the bedside of one who would not dare to live without Jesus, much less, die without Him. What glory in the souls of those who spiritually have touched but the hem of the Master's garment. The gospel feast is ready, and you are one of the invited guests. Do not make light of the invitation, but decide at once to come and partake of it without delay. Why do you wait?

ISAAC L. GEHMAN.

Franconia, Pa.

JARRING NOTES.

Family-life is one of the great proofs of our heavenly Father's love. He declares that it is not good that man should be alone. So "he sets the solitary in families." He links together husband and wife, and wills that none shall separate them whom he hath joined. He gives little children to increase the comfort and joy of our homes. So that perhaps we might have imagined family-life would have been chiefly a scene of pure and holy pleasures. We might have thought that it would be like a well-tuned harp, every touch bringing forth some melodious note. What united songs of praise and happiness, what happy union of prayer, what rejoicing together in the promises of the word of Life, what kindly interchange of mutual affection might we not have looked for!

But who knows not what a very rare picture this is of actual life, even where there is something of the fear and love of God? Who knows not how the shine of the old serpent is seen on the family hearth, how sin has crept in and brought trouble and discomfort into the home as everywhere else? Alas, alas, the harp is very often out of tune; the strings are loose or broken; the sweet notes of joyful harmony are few and far between, as to constant, happy, loving intercourse, it seems in some cases well nigh impossible.

Let us not be surprised at this. It is not as our Father purposed it. He "saw everything that he had made, and behold, it was very good." But the fall of man is still bearing its bitter fruit. Everything is out of order, every where sin is a disturbing element: "The whole creation groaneth and travaileth in pain together until now." Not till day sin has been cast out, not till the day when good shall finally triumph over evil, shall we see the curse removed and harmony restored.

But what shall be done meanwhile? Because our home-life is not all that it ought to be, shall we think it in vain too for a remedy? Shall we cast the blame one on the other, and thus make matters worse? Not so. Let us quietly look and see what evils are destroying our home comfort, and endeavor to bring in some guiding light from the Word of God. Let us remember the mighty power of God's grace. Let us take such a precept as that given in Rom 12: "Be not overcome of evil, but overcome evil with good," and we shall soon find matters not quite so bad as they are; and with a little patience and a bright hope of good things to come, we may still be sometimes sorely harassed and tried. We shall find some of these jarring notes regaining their harmony, and giving forth their notes of sweet music, instead of the former discord.

Let us look more patiently at a few of these jarring notes, and consider how best to deal with them. And perhaps one of these, that brings as much evil as any, is

a want of thorough confidence between the different members of a family. Some persons are naturally somewhat of a jealous distrustful spirit. They have a painful way of looking at things from a wrong light. If a picture be ever so perfect, if you look at it from a wrong standpoint, it may probably look like a mere daub. So it often is in a family. A walk with a friend, a few words of conversation with another person, a letter you have written, some simple remark you have made, something you have done without the least intention of evil, something that has been forgotten — through want of confidence, these and similar things give rise to misunderstandings, to painful surmisings, because taken in a wrong way. Then the evil grows. A sense of injustice repels the suspicion, hasty words are spoken and returned, the breach is widened, and then comes passion and anger, or perhaps what is worse, a high barrier of ice, a frigid civility; brothers and sisters, or even husband and wife, are cold and distant; the morning or the evening greeting is almost dispensed with, and a sad separation arises in the household.

What is to be done with reference to an evil of this kind? It seems to me that the only remedy is for all the members of the household very determiningly to be on their guard lest they mistake one another; and where want of confidence has been unjustly shown, to take it as a cross and wait till all is smooth again. Be very open, frank and honest with those about you. As long as you can, draw forth the confidence of others by putting trust in them. Let parents take their children into their confidence, and intrust to them the knowledge of family affairs. Let the heads of a family put confidence in their servants, unless they have solid ground for acting otherwise. Let husband and wife, brother and sister, be unreserved with each other; and if any difference should occur, in a kindly way endeavor to explain the matter instead of harboring a sense of wrong. If there were more of this considerate sense of care and thoughtfulness, it would tend greatly to knit families together in mutual love and sympathy.

There is one cause for this want of mutual confidence between members of the same household that I ought not to pass over. I scarcely know anything so calculated to disturb and break up the unity of a family as the confessional. The husband knows that the wife has unfolded all the secrets of the home in the ear of a priest; and in such a case how can there be that confidence that otherwise might exist? Oh, that every man and every woman would utterly abhor a system which has no warrant from Holy Scripture, and which brings a new master into every household. God save us all, even our country, from such a snare!

Another of these jarring notes in home-life is a difference in religious opinion.

It is a very sorrowful thing that this should be the case, but there are few things that are making a wider breach in many homes than this. I imagine that during the last few years it has been felt more than ever before. Perhaps one goes to one church and one to another. Perhaps one holds very strong Protestant views, and another has turned aside to embrace tenets of a very extreme character in the opposite direction. Perhaps one values the church of his fathers, and will not forsake her, in spite of the faults which nevertheless he sees, while another has left the old paths and is trying with a few brethren to find a perfect church. Perhaps a child has left home and joined a sisterhood, or imagined she could find rest for a weary spirit in the church of Rome. Who can tell the intense sorrow, the life-long bitterness, caused in thousands of homes by separations of this kind! It is not easy to know what to do in such cases. But in some respects our duty is plain.

Parents ought to be honored and respected. Let their wish have very great weight. It is true where an earthly parent wishes a child to disobey in any way some plain precept of Holy Scripture, it becomes the duty of the child to obey the great Father in heaven first; but I am sure in numbers of doubtful matters filial obedience ought to decide. Self-will, paying no regard to the opinion or wish of a kind father or mother is not the way to secure the favor and blessing of the Father in heaven.

Then let those who would avoid strife and contention beware of spiritual pride, many converts to a new opinion are so puffed up with an opinion of their own superior wisdom, that they quietly assume that they must necessarily be right, though all the world be wrong. "If you are really a child of God you will be taught this or that" is heard from the lips of many who have need to unlearn a good deal which they profess to know. A few more grains of humility; and the consciousness of imperfect knowledge, would often do much to restore peace and harmony in the home.

And then let persons remember that the less of religious disputation in the home the better it will be. It usually does harm to all who take part in it. Now and then a quiet, solemn talk with one in presumed error may do much good, but let it be in love, and with the evident desire, not to win a victory in argument, but to help one whom you believe a loser by that which he holds. In minor matters agree to differ. Try to get nearer to the centre of unity. Try to get nearer to Christ and the bond which his love supplies. Strive to provoke one another to love and good works; and never forget that wherever sin is hated, Christ trusted, God loved, and the world's allurements overcome, there is spiritual life, whatever mistakes and

errors there may be *there* is salvation. Then do you, Christian brother or sister, live the life of Christ, manifest his love, and tender, pitiful sympathy towards all, however much they may differ from you? If the barrier be high, do not make it higher by your suspicions, or by failing to realize the good there may be in those who are widely separated from you in many things. Remember that true religion is comprised mainly in the two great commandments: "That we should believe on the Lord Jesus Christ, and love one another, as he gave us commandment."

Among other jarring notes, the most common are those which arise from the various *wruly tempers and dispositions which are found everywhere*. Sometimes we find fiery passions breaking out in the home, bursting forth like the volcano, beyond all control, and the burning lava of angry, wrathful words spreading misery and evil in every direction. Sometimes it is fretfulness and irritation. These arise, it may be from a multitude of daily worries burdening the heart, or from ill health, or from an occasional headache, or the like; when there is not great watchfulness and care, these have a marvelous tendency to disturb the spirit, and then persons have a tendency to look at everything in an unhappy way.

Sometimes we meet with a readiness to take offense about the smallest matter. Persons of such a disposition are not unlike a kind of galvanized pavement: all in a moment you may get a shock when you least expect it. You can scarcely make out what it is all about, but some offense has been given, and it is hard to get persons to believe that there is no just cause for it.

Then we sometimes find a dumb spirit. There is no response to any inquiry, however kindly put, all conversation flags and comes to an end; and the one who at times can be all warmth and kindness, is changed for a while into something very like a stone pillar.

Or, again, we find not rarely the spirit of contradiction. It is a curious twist of the mind, but we often come across those who always appear desirous of asserting their own superior wisdom and knowledge in respect to all events whatsoever. Something in our poor human nature seems ever to be coming to the surface, and saying, "I must be right, and you must be wrong." It is often about the smallest possible trifles. It may be whether such an event happened on Tuesday or Wednesday, or at ten o'clock or eleven o'clock, or whether the wind is north or south, or something else even more trivial. But the sheer love of contradiction seems to make persons stand out and stick to their own opinion, and perhaps risk a quarrel in doing so.

Closely allied to this is self will. One in a family is determined always to have his own way, and to act as he thinks fit,

without to regard the will of the others. Nothing more surely breeds strife than this; for there are many separate wills in a house, and if there is no yielding one to another there cannot but be confusion, and bitterness, and ill-feeling.

Ah, the strange inner self, with all its mingling of motives and feelings, varying so widely in each individual, and yet in every case having so many disturbing elements, what cause is there here for watchfulness and prayer! It is only by these that the evil can be remedied. We must remember that our life on earth is to be one of conflict, and not of rest. Girt with the sword of the Spirit and the weapon of all-prayer, we must strive first of all to see our own faults and to overcome them. And we must ever let Christ himself reign on the throne of the heart. It is only *Christ in us* that can conquer the sin which is in us. We must receive him and walk in him as our all-sufficient source of grace and help. We must realize that he is pledged to overcome all our infirmities and to renew us in his own likeness. For this we must pray and trust.

We must moreover determine to show all meekness, and gentleness, and forbearance even to those who most try us. We must walk in holy love, and be genial and kindly, whatever we have to put up with. We must ever live as peacemakers. If there are any who fight against us without a cause, and vex and provoke us by unkind words and deeds, we must not return bitter for bitter, but we must endeavor to pour on their heads a constant stream of kindness, and thus at length we may hope to soften and subdue them.

But after all, this is not our rest. Our heaven is not here. On earth we will never find anything as we wish it. There will always be something to keep us low, and make us desire a fairer home. But there will be no jarring notes above. If we enter that blessed kingdom through the meritorious death and obedience of Christ, every longing will be fulfilled, every string of the harp will give forth the sweetest melody. No hasty word, no angry look, no opposing will, no strife, no dispute, no envious thought, can enter there. Love will fill every breast and be reflected from every countenance. The God of love and peace will calm every troubled spirit and the Prince of peace will reign in every heart.

CHANGING THE PAST.

There is no sadder truth to the human mind than the irrevocableness of the past. The future can be by God's blessing be influenced; but the past is fixed forever. That is the feeling of even those who believe that "with God all things are possible."—all things for the *future*, that is; for how can God himself change that which is no longer before us, or before

him, to be changed? This truth it is which makes the past so gloomy in the minds of those who realize how much better it might have been, or who dwell upon the brightness and the hope that it carried away with it, or that it destroyed utterly.

Good Hezekiah gave expression to the well-nigh universal feeling on this subject, when he chose the sign which should assure him that God would answer his prayer for a longer life. "Shall the shadow go forward ten degrees, or go back ten degrees?" asked the prophet of the king. And Hezekiah answered, "It is a light thing for the shadow to go down ten degrees." That's it! Anything may happen in the future. There are no surprises which *may* not be in store for us. Life or death, suffering or joy, disappointment or prosperity unprecedented, overflowing love or utter loneliness,—we know that to-morrow may bring these to us beyond our strongest or our brightest hopes. "It is a light thing" for *any* change to come to us in the future. Not so, however, with the past. What has been is, and ever must be. No hope of change is *there*.

"Not heaven itself upon the past has power;
But what has been, has been, and I have
 had my hour."

There are both natural and moral impossibilities in the realm of God's doings. That which cannot be even God is unable to make. That is our way of looking at it. But what is the record in the case of Hezekiah?

"And Isaiah the prophet cried unto the Lord; and he [the Lord] brought the shadow ten degrees backward, by which it had gone down in the dial of Ahaz." So God *did* change the past, did turn back the dial of time, did enable his servant to live a portion of his life over again. And what God has done once, God can do again. There is a sense in which God changes the past to every child of his who asks such a change in need and in faith. God's prophecies and promises to his people of old are to his people of to-day. "Hear this, ye old men," he says, "and give ear, all ye inhabitants of the land. Hath this been in your days, or even in the days of your fathers? Tell your children of it, and let your children tell their children, and their children another generation. That which the palmer worm hath left hath the locust eaten; and that which the locust hath left hath the canker-worm eaten; and that which the canker-worm hath left hath the caterpillar eaten." Most of us think that a touch of that prophecy has been felt in our experience at one time or another in the bitterly remembered past. But how about the promise which follows it? "Be glad then, ye children of Zion, and rejoice in the Lord your God; for he hath given you the former rain moderately, and he will cause to come down for you the rain, the

former rain, and the latter rain, in the first month. And the floors shall be full of wheat, and the fats shall overflow with wine and oil. And I will restore to you the years that the locust has eaten, the cankerworm, and the caterpillar, and the palmer-worm, my great army which I sent among you. And ye shall eat in plenty, and be satisfied, and praise the name of the Lord your God, that hath dealt wonderfully with you; and my people shall never be ashamed." What a promise that to the sad-hearted child of God who counts the past of his sorrow and trials irrevocable! And that promise is God's promise. It is the promise of one who never promised what he cannot perform, who never promised what he is not ready to make good. The sun can go back on the dial. The past *can* be changed.

How much to us is involved in this thought! How large a share of our anxiety, of our regret, and of our longings, rests on the past! If only the past could come back to us! If only we could live our child-life over again! If only we could once more have those joys of our maturer years, in that home which was, but no longer is! If only we could share again the inspiration and the sympathy of that companionship which ended in the long-gone years!

"But the tender grace of a day that is dead
 Will never come back to me."

And oh, for the power to change the words and the deeds of long ago! If only we could undo that one hour's sad doing! If only we could unsay that one bitter or that one thoughtless and foolish word! If only in the light of the present we could have now the privilege of that choice which we treated so lightly as it came and went—once for all! But no, it is too late for this. And what a gloom is on our present and our future at their best, in consequence.

"The past rolls forward on the sun
And makes all night. O dreams begun,
Not to be ended! Ended bliss!
And life, that will not end in this!
My days go on; my days go on!"

It is while we are thus gloomy or despondent over the past with its losses and its mistakes, and while we sit shivering in the chill of its shadow, and in the dread of its further consequences, that the word of our God comes to us reprovingly and assuringly, "Remember ye not the former things, neither consider the things of old? Behold, I will do a new thing: now it shall spring forth; shall ye not know it? I will even make a way in the wilderness, and rivers in the desert." The past and the future are alike in the hands of God: and to God "all things are possible." Even that which has been is no longer beyond his control.

But, how can God change the past? How can that which already is, be as if it never had been? These questions are not

so easy of answer. As with many another truth, we are here called of God to accept his promise as sure, without seeing just *how* he can make it good. Indeed, most of the promises of God are paradoxical; but that makes their fulfillment none the less real and precious to us. And concerning the past, in our own experiences, or in the experiences of others, have we never known it changed through new light, or through the operation of new influences? Has it never been found that that which caused our hearts to sink, as a great disaster, was a source of subsequent comfort to us? that that which was called failure became a triumph? that an apparent loss was an actual gain? that a bitter disappointment was finally rejoiced over? There have been times of misunderstanding with those dear to us, when our hearts cried out, "Now, surely, all hope is gone. Nothing can change *this*. Love, faith, friendship—all are in the past." Yet a few words of explanation, or a few days or weeks of patient waiting, and the dark cloud was first gilded and then floated away in light, and the sky was clear from horizon to zenith, behind, before, and on either hand. The past was changed. Its dread realities were no longer real. All of us have had experiences like this. We cannot have forgotten them. And shall not that which has happened to us once and again be possible to us in the future? Why question it?

This, however, you say, is not an actual change of the past, but only a change of our estimate of it, or of our relations to its experiences. Well, call it what you will, it is that which makes God's promise good to us, and which makes our joy complete. The past which now seems gloomy may glow with radiance. The loss which now seems irreparable may prove a gain unspeakable. The mistakes and the follies and the disappointments of the years which are gone may be seen, in the light of God's grace, to be of the "all things" which "work together for good to them that love God." If the change in our past is to be wrought of God through a change in ourselves, let us have none the less hope of it, none the less rejoicing in it. Let us look up to God trustfully, and say concerning the past as well as the future or the present:

"For us,—whatever's undergone
Thou knowest; wildest what is done.
Grief may be joy misunderstood,
Only the good discerns the good."

The child of God has no right to worry or to grieve over any past as irrevocable. Any sorrow, and loss, and folly, any shame, which burdens our memory, can be cast confidently on Him who is ready to bear our every burden, and who, as he takes it from us, says cheerfully: "Behold, I make *all things* new." The hope which is buried from our human eyes is not hidden from God's sight. To Him it is never a lost hope—or a forgotten one.

HYMN OF TRUST.

O God our home and dwelling-place
In every generation,
Thy guiding hand each day we trace,
With grateful adoration.
Through shade and sun, through calm and strife,
Thou still hast been our strength of life,
Our light, and our salvation.

Our days are but an hand-breadth, Lord,
A space of toil and fasting;
Thou livest away, by thy word
Eternity forecasting.
The progress of a thousand years
To thee but yesterday appears;
Thy ways are everlasting.

Like the frail petals of a flower
That storms ere long must sever;
Like shadows vanishing hour by hour,
To earth returning never,
Like dreams remembered not by day,
So, Lord, we change and pass away:
Thou art the same forever.

And in thy Son, once given for all,
We have life's seal and token;
The heavens shall pass, and stars shall fall,
Thy covenant unbroken
Shall link us with its changeless bond,
To the immortal years beyond;
For so thy Word hath spoken.

SHALLOW THOUGHTS.

There are persons who seem to have busied themselves so long with worldly things that they can think of nothing else. A speck on their garments troubles them more than a blot on their souls; how they look, is more important than either health or morals, and what men will *think* is of far more moment to them than what God has said.

The *Philadelphia Call* has the following illustrated instance of this type of humanity.

"It is more than passing strange to me," said a down town minister, "how little the immediate prospect of death seems to affect some people. The disposition of their souls seems but secondary as compared with their appearance in the coffin, and their funeral arrangements. The other day I was called to the bedside of a young lady who was very ill. While I was there the physician gravely shook his head and said the patient would die that night. She looked a little put out, and when the doctor went, I asked if I might pray, and was requested to wait a few moments. I retired to another room, and to my surprise I heard the young woman ask her mother for *some paper*, in which she proceeded to *put up her hair*, remarking at the same time: 'Mamma, *do not take the papers out of my hair until I am in my coffin*, for I might as well look as nice as I can, since there will be so many come to see me.' Ah, you newspaper men always smile at such things, but it was simply awful to me."—*Sci.*

(Continued.)

After all these things David heard that Nahash, the king of the Ammonites was dead, and that Hanun, his son, was now on the throne. This king had shown David kindness, so David wished to send the young king Hanun a message of friendship and consolation. He accordingly sent off a number of men to bear this message. But Hanun seems to have been a petulant, vain and unscrupulous young man, not fit to be a king, and the men whom he had as his advisers must have been worse still. They persuaded him that David's messengers were only spies to learn the strength of their army and city and would come afterward and take it. Hanun was silly enough to believe this, and so, instead of graciously receiving David's men, he took them, and insulted them in a shameful manner. In ancient times it was a mark of dignity and nobility to have a long beard and a flow-

Thus far he had been a man of great piety, and was worthy of the highest respect. But he now did an act which, because of his wickedness, brought much sorrow and suffering upon him, and made his life for some time very bitter. For one evening as he was out on the roof of his house, he saw a woman of great

Joab sent the news of victory over the Ammonites and also of the death of Uriah. David knew well enough to whom Uriah's death was due, but he seems to

David's heart was full of sympathy for the poor man who had been so cruelly dealt with and he, thinking that this had actually happened with two of his subjects, he denounced the rich man as a mean criminal and commanded that he should first give four lambs to make good the poor man's loss, and then be put to death.

Urian loved his wife and now cruel and wicked it was of David to take her from him, and what he had done was far more wicked than taking a lamb from a poor man.

despised the commandments of the Lord
and had not only become cruel to satisfy
his own desire, but had used deceit and

after the child was dead, when he had mourned and grieved so much while it was living he said these remarkable and consoling words, showing us that he had a strong faith in a resurrection of the

The Lord also blessed him with another son, whom David called Solomon. "and the Lord loved him." Nathan the prophet was also told of Solomon's birth, "and he called his name Jedidiah which means, *beloved of Jehovah*." Nathan prophesied great and wonderful things for this son, and said among other things that through him should come the promised Messiah. (*To be Continued.*)

DIED.

MILLER.—On the 10th of December, 1891, at Putman Co., Ohio, of heart disease. Sister Anna Hartman, wife of Jacob Miller, aged 55 years, 9 months and 13 days. Buried at the Spring Church, Springport, O. B. Brummett.

MILLER.—On the 9th of December in Holmes Co., Ohio, Elizabeth Sumner, widow of — Miller, aged 74 years, 2 months

ALLGYER.—On the 23 of August, in Champaign county, Ohio, of Paralysis. Mary Allgyer aged about 79 years. Buried on the 25th in the Ludlow Graveyard. Services by Jonas Yoder.

HOLDEMAN.—On the 7th of December in Plumstead, Bucks county, Pa., of typhoid fever. Henry Holdeman, aged 51 years and 11 months. He was buried at Doylestown. We trust our loss is his eternal gain.

MEYERS—On the 25th of November, in Bucks county, Pa., Joseph W., son of John H. and Mary W. Myers, aged 9 months and 14 days. He was buried at Deep Run on the 28th.

Dear parents, do not weep for me
Since I am in eternity;
Prepare to meet me there above
Where all is bliss and perfect love

MEYERS.—On the 5th of December, in Bucks county, Pa., after a lingering illness, Nancy, wife of Isaac Meyers, aged about 70 years. She was buried on the 12th at Deep Run. A large circle of friends was present to mourn her departure. She fell asleep in Jesus.

Letters Received.

Letters Received

WITH MONEY.

Beachy, H Balzer Sr, D V Blank, J H Blank, Kate
Beyer, Jos Brubaker, Jacob Burkly, Jacob B Bechtel
J Biergholt, Jacob Bachman, Saml Byler, John Barn
hart, G Bargeu, Jonas Burkholder, John Baer, Ague
Bechtel, A W Banks, Mary Beittler, S Base, Tobia
Becker, John P Bartel, John Bruns, Neury I Burkho

fecker, Joo P Bartei, John Bruns, Henry J Burkholder,
P F Bushart, Daniel D Bear, H Baker, D Breuninger,
A M Buller, Annie Biehl, Lucy Blough, D Breuninger,
Brettonreger, C L Blythe, M W Markham, S Brewster,
C Tyler, A Limber, Noah Baker, Amanda Baker,
Breannan, C C Blough, Juo W Blough, Blanch & S
Harriet Brandt, G L Bender, H B Bowman, Lena
Bender, Jonas Beachy, H Hauman, W H Blough,
J Brand, Jacob Buller, Chr Burkholder, Chr Bergey
David Bixler, J S Burkholder, D B Barkholder, Eliza
Beth Blosser, Cyrus Baker, J B Bechtel, Frank

10—Franz Dueck, David Detweiler, Ger Byck, P
Jick, Jacob Denlinger, David Diller, S A Davis, Corne
lius Dueck, Henry Durstine, Daniel F Driver, Jacob

Ernst, Anna Daugherty, John Doll
 E—John Egli, W A Ewert, Jacob Eberhard, Pete
 Epp, B Edelman, W A Ewert, Joseph Egly, Lea
 Eschleman, Daniel Eicher, John Etzin, H H Ebersold
 Jonas Ebersole, John Enns, Franz Epp, Peter Epp
 Jacob Eberhard, David Ediger, P A Elias, Gerhard
 Enns, F H Eherly, W Esau, H Enns, John Epp, W

F—H Friesen, Jacob Fast, Sr./Peter Flaming, John
Friesen, H A Flaming, J A Flaming, J U Fonster, Joh

P. Frink, D. F. Fleisher, Harvey Friesner, Nathan Petz,
 P. Friesen, John Frink, Peter Fast, John N. Funk, Henry
 W. Funk, John Fritz, H. B. Friesen, B. Jast, J. K. Fish,
 Cornelius Funk, Peter F. Friesen, W. Friesen, W. M.
 Friesen, Peter Funk, J. B. Friesen, Daniel Funk,
 G. Daniel Glogrich, Jos S. Gerig, Joseph B. Gerig,
 Jacob Good, J. Goertzen, Jos Gauder, K. B. Greenwald,
 Samuel Grover, Henry Good, Andrews Gross, A. B. Gross,
 George Gross, J. G. Gruber, J. Gruber, J. Gruber,
 Daniel G. Gabel, John K. Glick, H. M. Gelneth, Carl Ger-
 ber, D. G. Gerber, H. Gerber, John I. Gehman, Paul M.
 Glanzer, Jacob Gsell, Ben Garber, J. G. Good, J. J. Good,
 Bert S. Graber, R. Guengerich, Jacob Grater, J. Grater,
 Samuel Gochanauer, Levi Groff,

Samuel Jacob A Harder, Saml Hochstetler, C H Hershey John D Hooley, Kate I Harpst, Amos Hertzler, John I, Model, Elias Hershberger, Benj Hertzler, J K Hartzler, H C Hunsberger, Franz Heinrich, J F Harms, Abm B Herr, F Hlostetler, Mary Hershey, John C Hartzler, Wm Hiebert, Samuel Honderick, A Honderick, G Harder, G Harder, J G Hiebert, Mrs L Haverstick, Elias Hertzler, Amos C Herr, Anna Hasting's

Mrs. Mary Hostetter, Jos Hartzler, J Hartzler, D H
Harnish, Abraham Hallman, H L Hoffman, J G Hei-
bert, Frances Hedrick, David Housner, A Hunsicker
John Hein, A J Hostetter, Eva Hodel, D Hoover, I
Heibert, C Hershey, Catharine Hunsberger, Maude H
Horning, Susan Heckler, Jacob Hooley, S R Hoover,
J B Hoover, J G Hoover, Tobias W Hler, Elizabeth
Hoover, Joseph Heiser, Catharine Hershsberger, Ben
Hoover, Moses Hershsberger, J H Hochstetler, Jose
Hoover, Moses Hoover, Jonathan Hershsberger, Moses

Hoover, Petr Hoover, Jonathan Hersberger, Moses
Hoover, L Hoover, Fanny I. Hess, CS Hauder, J C
Hiebert, D M Hofer, B H Heisenroth, John B Houser
Hettie-Hunsicker, J S Hartzler, Mahala Hoak, Adam
Hersherberger, John Harnish, David C Hloucek, Adam
Hess, Ephraim Hershey, Jos Huber, Martin B Herr
Abm B Herr, Aaron B Harnish, Isaac Harnish, A I
Hemshy, H Henner, C W Heiser, Samuel Holdemand

Hershey, Bieppner, C W Heiser, Samuel Holdemand
C K Hostetler, C V Hochstetler, J J Hartzler, Jacob
Hirsch, Amos Hunsberger, Amanda M Herr, Abn
Heinrich, Sammel Headeng, Martin S Herr, Peter
Halter, John Hilt
J-H I, Jantzen, H W Johnson, Mrs L, Johnson, C Jan

K - G Kornelson, D B Klaasen, F H Klaasen
Franz Kroeker, G Kenagy, J H Kauffman, Jos Klop
fenstein, D O Klinkinger, Magdalena Klinkinger,
Kerkircher I Klinkenberg Sr, Chr Kurtz, athari

Kerkhofker, J. Klingenberg sr., Chr Kurtz, J. Schmitt
Kurtz, A. M. Kenagy, J. S. Kroeker, Franz Kliever, M.
Kinsinger, J. Klippenstein, Henry Koth, Yost King
Peter Kasper, Jonathan Kauffman, John Klopfenstein
Peter Keller, John Klaassen, M. Kurtz, Jonathan Kolb
Nich. Kauffman, Jacob Kropf, J. B. Klaasen, Jona
Kurtz, B. Kliever, A. J. Klaasen, Chr Keim, C. Krupp
A. K. Kurtz, Joshua Kauffman, Franz Kliever, C.
Klaasen, J. Kornelson, Martha Kling, Sem Kauffman

D H Kurtz, Jos King, Christ C King, Levi Knavel,
Eliss Kreider, M H Kauffman, H Klansen, A B Kil-
heffer, Franz Kiewer, Peter Klansen, B Klippenstein
Sarah Kauffman, Daniel Kinsinger, Samuel Kemp,
K Kauffman, D M Klansen, Clayton Killian, Jacob
Keller, Jacob E Kell.

Pre B T Lee, John Lechleiter, Chr Lubold, Christ Lehman, Joshua Lapp, Peter Litwiler, Peter Lohrentz, Franz Lowen, Elizabeth Lehman, H Lohrentz, Sue L Longsdorff, Jos Loucks, Susan Landis, Moses Livingston, John P Lugenbill, B Loewen, Alpheus Landes, Franz Loewen, Chr Litwiler, Fred Lantz, Milton Landis, Elias Leaman, Jacobi Lutshaw, Jacob Loewen

ly Lupold, Samuel R Landis, Elias R Landis, C Lehman, Peter Lehman, Paul Lepp, Lizzie M Loose, Loewen, J S Lefever, M M Lichty, Euos B Loux, Lizzie V Lehman, P Livengood, Samuel Lefever, Noah M Leshner.

M—J W Meyers, D M Mast, J J Miller, C C Mohler,
Philip Moyer, A Metzler, S S Miller, E S Miller, Jacob
S. Miller, Mrs Anna B Myers, J Miller, Jos P. Mast,
Noah Mast, J S Moser, Adam Myers, Wm C Miller,
Abm Meaus, Chr Musselmau, A E Miller, S A Mathias,
John Moser, Peter Miller, Isaac H Moyer, II Martin
II M Mayer, C J Musser, C W Miller, Rev. Andrew
Miller, Sarah Musselmau, Benj A Mast, Jacob Ma

tens, Mary Martin, John Miller, Abm Mast, B S Miller,
 Etta Means, P P Martens, W A Morse, S E Mast, John
 W Martin, Joel Metzler, And McNe John T Martin,
 Benj L Moyer, John P Myers, Win Martin, Peter
 Mathis, A Metzler, N Martin, C K Miller, Francis M
 Ihn, Mrs Catharine Martin, Elizabeth Musselman,
 Martens, Josiah Martin, J M D Miller, John Mat
 Michael Mue

N—C Nenfeld, B Nickel, Peter Nenfeld, May Ne-
swanger, D Nenfeld, John Naffziger, Minnie Niswan-
der, Erdman Nikkel, P J Nikkel, B Nickel, M W Nol-
J Nenfeld, C Naffziger, J N Naffziger, P'eter Nenfeld
Chr naffziger, John Nickel, Peter Neunenschwande
Chr Naffziger, H Nikkel, Peter Nikkel, H R Nickel,
K Nice.

O—D Ohrendorf, John Overholt, Lydia Oswald, J. Othman Otto.

P—B Penner, B C Penner, C C Penner, H Peter Henry Pletcher, John Penner, John Penner, J Peter D Peters, John Peters, Jacob Pauls, J A Peters, Peters, H Penner, J H Price, John Pinnow, Veronic Pandecker, Franz Peters.

Q—H Quiring.
R—Chr Rohrer, W P Kempel & Bro J M Regie
John B Rutter, John Ruvenacht, F Ruvenacht, Mar
Roth, Jos Rich, John S Ruth, W F Kempel & Bro.
Rocke, Mary Rosenberger A Regier H Richtert, W

C. W. LAMFORD, Superintendent.

This text applies to both subjects, if I should make two subjects out of this discourse. "The glory of this latter house shall be greater than of the former." I was to speak directly of this house which has just been finished, as compared to that in which we formerly worshipped.

temporary place of worship; and here in this chapter we have a record of the way in which God brought about the building of the second temple. The people were incited to the work by Joshua, the son of Josedech, the High Priest, and the prophet Haggai. In speaking of this present place of worship in contrast with the first temple, Haggai said: "Who is left among you that saw this house in her first glory? how do you see it now? is it not all your eyes in comparison of it as nothing? When the temple had been partly destroyed their worship did not cease. They still came with their sacrifices and offerings, and continued to comfort themselves with the thought that they were pleasing in the sight of God. But they were not pleased with their house of worship; they said, It is nothing in our eyes, it is nothing to be compared with the former house. Solomon had dedicated it to the worship of Jehovah, and his majesty came down to them and appeared in the vapor of smoke that filled the place of his holy presence. It was a glorious sight, something like that which Moses beheld when he went up into the mountain to converse with God, and was permitted to see him only after he had passed by and had made himself visible as Moses looked from his hiding place in the cleft of the rock. Even after this sight Moses had to hide his face with a veil that the shekinah of glory which illumined his face, might not dazzle those who looked upon him. Yet this was nothing to be compared with seeing God face to face. So the temple as it appeared to Haggai in its ruined

form was nothing in comparison with its former glory. "Know ye," said he, "the glory of this latter house shall be greater than of the former." To consider only the difference between the temple in its original glory and in its ruined condition would teach us but little truth. So it would be time spent to little purpose if we were to labor with great earnestness to show the difference between these two church buildings. I do not wish to bring this text before our minds in this sense. I do not aim to show a contrast between this house and the former house. It would, however, be a blessed thing if it were so that the glory of this house should be greater than the former.

shedding of blood. The blood of slain beasts was figurative, only a shadow. But there was an actual sacrifice for sin, then yet in the distance, which cast the shadow of the law. Because one was shadowy and the other real,—itself casting the shadow—the real appearing last, it is clear that the glory of this latter house is greater than of the former. By the law of the first covenant God ruled his people, but it could not remain a law for them forever, because by it there was no redemption. Forgiveness of sin took a sacrifice more glorious than the offerings in the first house. The first was a covenant of works, while the second is the covenant of faith unto which glory we have come.

The temple which Solomon built, though it was glorious, could not remain till the second covenant was established. This temple was a figure of the first dispensation or covenant, and it had to be destroyed that a more glorious covenant might be represented by a second temple which was the latter house of the text and should be more glorious than the former. This latter house represents the latter covenant which exceeded in glory the former. The first covenant was manifested by outward figures—shadowy works; in the second we have the substance. When the woman of Sychar at Jacob's well questioned the Savior, when she had become convinced that he was a prophet, concerning the proper place to worship God, he said to her, "Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem worship the Father." "But the hour cometh and now is when the true worshippers shall worship the Father in Spirit and in truth." We have come to a covenant or house of worship which shows atonement and salvation, not by the works of our own hands in our outward forms of worship, but of God in the Spirit the work of God through Christ in the new covenant—the new house—more glorious than the former.

The first temple was glorious, but the second was more glorious. The first covenant was glorious with its sacrifices, and offerings, and shedding of blood; but this must be eclipsed by the glory of the second. Just outside the gates of Jerusalem, nearly 1900 years ago, this latter house was completed when the Son of God bowed his head and said, "It is finished." Atonement was then made, blood that availed for sin was then shed, the Lamb of God which taketh away the sins of the world was then slain. The great High Priest, which had been prefigured by the priests of the first covenant, had now entered in behind the veil of his flesh and in a "new and better covenant," obtained eternal redemption for us. The veil of the temple, which hid from the eyes of the common priest

the holy of holies, was now rent from top to bottom. The whole "royal priesthood" of the new house, may now by the new and living way—Christ—enter into God's holy presence and offer true, spiritual worship. The second covenant was established and sealed on Golgotha. Let our thanksgiving and praise ascend to God for a covenant so glorious, and one in which we can all be partakers by the everlasting priesthood which was obtained for us by our great High Priest.

The two temples of the Jews, which are noticed in the text, are figures of the two covenants. The glory of the latter was greater than of the former. So with the law of Moses and the law of grace. The first was a law of shadows, the second was a law of substance. The Jew could say, This covenant was made for me; this temple was built for me to worship in. Here I bring the first fruits of my fields and the firstlings of my flocks, here are my tenth deals of fine flour, here is my sheaf for a wave offering. But all these offerings were a form of worship that was only a remembrance of, not an atonement for sin. Here was a shadow falling at his feet, and he is pointed by the prophet into the far off future to see the substance that cast the shadow. Wherever there is a shadow there must be a substance to cast the shadow. The Jews could see in vision, and we can see face to face the "Son of righteousness arise with healing in his wings," before him standing the blood-stained cross, bearing the atoning Lamb of nobler sacrifice, casting the shadow of the law. We have come into this latter house which is more glorious than the former. We may now appreciate our advantages since it is no more necessary to worship God through some priest or human intercessor, but can go directly for ourselves to God with the offerings of a broken and contrite heart which he will not despise.

When Christ was born the angel of God appeared to the watching shepherds and announced the glad news. His words were, "Behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Savior, which is Christ the Lord." The heavenly host that suddenly appeared praised God, saying, "Glory to God in the highest, and on earth peace, good will toward men." Let us remember that this was the coming of the antitype of the law, the bringing to earth the new covenant, the building of the new house—the house which is more glorious than the former. Peace on earth had now come, the shadow was passing away and the substance was appearing.

This is Christmas Day. We hold each 25th of December sacred to the memory of the birth of our Savior. To-day we mingle our voices in singing the praises the angels sang. The peace on earth has

come, the shadow is fulfilled, and the higher glory of the latter house has appeared. Under the first covenant there was confusion; there was no peace betwixt man and God, there was no peace betwixt man and man. That intimate brotherhood which was to bring peace and glory in the latter house had not yet been established.

Let us here leave this train of thought and come directly to a consideration of the use of this house in which we to-day worship for the first time. What can be said of this church building that will be to profit? It is a house built for the Prince of Peace whose birth we this day celebrate. It is a house built under the new covenant. The question might be asked, Is there any special glory in the building of a house simply as a place of worship? There is none unless it is used properly. It should be a glorious house, a place of peace, a house within the latter house, or covenant. It should be cared for in the true spirit, and we should worship in it in the true spirit, so that we can truly say, This is not worship only according to forms, but heart worship—worship that makes the glory of this latter house—Christianity, greater than of the former—Judaism. In the sanctuary which stood on this spot we believe true heart worship went up to God, let us look to Him for help to continue in true worship in the new, and let us know to-day that our worship is under grace, the more glorious house, and not under the law, the former house.

It has not been the custom of our people in the past, neither is it yet their custom to hold dedicatory services in their new church houses in the sense that such service makes any change in the sanctity of the building. All the reading, and singing, and praying that is ever done will not change the material of which the house is built or the atmosphere which is within its walls. God is present everywhere; and he is present alike to bless wherever there is true worship, whether it be in the deep forest, the wide-spreading prairie, on the crowded street, in the closet, or in the house where the congregation meets. A church house should, however, be dedicated to God; but our worship in it on this first occasion no matter what is the order thereof, will not accomplish that end. Dedication and consecration are words of almost the same meaning, while consecration may refer more directly to the object accomplished, dedication may refer more directly to the act of setting sacredly apart to the Lord. This house we may trust is already dedicated; it was wholly the Lord's house before we came here to worship. Nothing that we can do here will make the house more holy than it was before this service was held. If we were to use what the Catholics call holy water, and let them sprinkle our bodies, and these walls, and aisles, and

pews, they would be no more holy than they were before. Since this is true this house should still be holy and we should be holy; but we are not more so here than anywhere else. Yet nearly every one has a feeling of solemnity when he comes within the walls of a church house. We have a feeling here that we have not at other places. It is because of the associations we have here. Here we see tears of penitence, here we see countenances beaming with heavenly joy; here we hear of God's love to man, of the plan of salvation for ruined sinners, here we hear pleadings to accept a Savior's love and rest with him in peace. Does not the sinner after all feel that this is a solemn place, a little different from other places? The same fear to sin should fill his heart other places as well as here. But where is the young man who allows his lips to be shaped to utter curses when in the fields or in the company of those who are as thoughtless as he, who would dare to walk alone along these aisles and take the name of God in vain? Here you have brought before you sacred things, but what is more sacred than God who is everywhere present, and will bring every idle word into judgment?

I believe this is a dedicated house. God's children are dedicated to him with all that they have and are; and of these dedicated means this house was built.

The money, the lumber, the stone, the brick, all the means and the material here used were dedicated before they were put into position. If yourselves have been dedicated and you have set apart some of your dedicated means to the building of this house, it is indeed a dedicated house, and our formal service to-day will not make it more holy. This need not be called a dedicatory service, yet we may be reminded to-day that we have solemnly set apart some of the means God has lent us to be used only to his glory.

Is this a dedicated house? If so, how long will it remain so? Just so long as you shall continue to assemble here in the spirit of true worship, so long as you shall use this house exclusively to the glory of God, so long as you shall continue to appear here in the greater glory of the latter house—the new covenant—this shall remain a dedicated house. You young people, many of whom will likely be here when your fathers and mothers and your aged friends shall lie yonder awaiting God's call from the last long sleep, if you shall continue to gather here, but your worship be only outward and formal, then the glory of this latter house would not be greater than of the former. If you, however, continue to use this house in the spirit of the new covenant, your house shall be glorious.

We see with sadness at the present day the formality and worldliness to which what is called Christianity has a tendency.

Instead of worshiping God in the true spirit, and laboring for the salvation of souls the object seems to be merely the holding together of society. Entertaining services must be held, carnality, pleasing amusements must be used, and a multitude of follies are tolerated, all in the name of Christianity. When professed followers of Jesus give themselves to the keeping up of society instead of the conversion of souls, and use the house of the Lord in which to display their vanities and practice their follies, the glory of their latter house is indeed *not* greater than that of the former. The heart grows sick of society and the society spirit. Not long ago an individual spoke of a church of a certain denomination in the state of New York with large membership. He said that of those who were actual members at least the half were out-spoken infidels. They were helping to keep society, together, their money was helping to pay the preacher and the cost of their entertainments, and the argument used to show that they should be kept in the church was, "We cannot afford to lose them." Where is the glory of the Lord's house under such circumstances?

You say this is in New York. But it is to be feared that cases near akin to this, if not actually as bad, can be found in any State in the Union. Almost every where the house of God is desecrated by all manner of vanities and immoralities. Instead of bringing consecrated hearts to the Lord's house the people have lost sight of true worship, in too many places, and they bring follies. Sometime ago I saw a statement in one of the daily papers of our own town inviting the readers to an entertainment in one of the churches. It read something like this, "Come to the entertainment at the — church this evening. Plenty of fun and taffy." This may be a means of raising money for the church and holding together society, but the question is, is it to the glory of God? What shall this house be used for in the years to come? How long will it be a dedicated house? Just so long as you who worship here shall keep it such by using it solely for the true worship of God. Let me ask you, will you make and keep this building a house dedicated to the service of the living God? If you can truly say, "Yes," then the glory of this latter house shall be greater than all the worship that is only formal. When we see the pitfalls which Satan has set and the nets that he has spread to entrap and entangle the young, and drag them down the broad way, we are compelled to fear for their safety. Let me appeal to you that you look trustingly to God for help to stand like steel against every encroachment of the evil one upon true heart worship, and a proper use of the Lord's house.

I know you want to see this a dedicated house. You feel that such a house will be

a blessing to this neighborhood. Will you now help to make it what you feel it should be? Will you keep it a holy place where God is worshiped, where prayers are offered, where praises are sung, and his word preached? Will we all make an effort to be a mutual help to each other in making and using this house as one truly dedicated to the service of Almighty God? May the Lord help us to use this house in true spiritual worship, which shall manifest the glory of the new covenant, that the glory of this latter house—Christianity—shall be greater than the former—Judaism.

Just one thought still bears on my mind with regard to the use of this house, and I hope I may be excused for referring to it in the way I do. In the first covenant, worship in the Lord's house was kept pure and clean. The priest that ministered there was compelled to take his shoes from off his feet, that even the floors on which they walked might not be soiled. This was a figure of the purity and cleanliness of the heart under the new covenant; yet we may learn from this that God loves cleanliness. Why may we not keep clean? It is a matter of conscience with me, let others look at it as they may. I will wipe the clinging soil from my shoes as scrupulously when I enter this house, as when I am invited into the best room in your homes. I will no more spit on this floor, even though I do not use tobacco, than I would spit on the floor of the finest carpeted rooms I ever enter. We may as well be cleanly in the house which is built solely for the worship of God, as in any part of the house in which we have built to live. There is probably room for some education with the people in general on the subject of cleanliness in the house of the Lord. May this house ever be used as God's house in the glory of the new covenant.

SELFISHNESS.—Some souls, like the Dead Sea, want everything to flow into themselves. They are perfectly contented to retire into the solitary regions of their own consciousness, and self-complacently enjoy their raptures and ecstasies, and regale themselves with visions of Beulah land, but as for doing anything which looks like practical, fruitful work in the conversion of sinners, they have little to do. They seem to have confined their operations to the field of dogmatics and stupid grumbling at the condition of mankind. They seem to think their mission is restricted to the pleasing work of stirring up supposed backsliders and apostates. They seem to take more delight in pointing out a Christian's defects than in pointing out a lost sinner to Christ. They never tire of telling what the church needs, oblivious that their own greatest need is the need of common sense.

ALL TOGETHER.

BY ALICE M. EDVY.

One little sunbeam,
Gleam of glory blinging,
Could not chase the night away
And set the robins singing,
Yet the whole great earth is bright,
In merry summer weather,
With a million sunbeams,
Shining all together.

One little daisy,
Heart of gold displaying,
Could not gladden all the fields
With its lightsome swaying;
Yet the meads are all alight,
In merry summer weather,
With a million daisies,
Blooming all together.

One sunny child heart,
In a world of sorrow,
Could not melt the clouds of grief,
And bring a brighter morrow;
Yet the world would blossom bright
As fields in summer weather,
With a million loving hearts
Working all together.

For the Herald of Truth.
THE SPIRIT IN US.

"It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit and they are life." John 6:63.

God has not placed us on this earth merely to gratify our carnal appetites, but to serve him and obey his commandments, and to provoke all our evil ways. By his word and spirit we are to be brought under new influences, governed by new principles, and live for new ends; we are to deny ourselves, take up the cross daily, and follow Jesus.

The sinner cannot bear the cross, neither can the "now and then" Christian, for he is not discharging the duties of Christianity. The Christian life is a life of progress, and we are to grow in grace, and in the knowledge of our Lord and Savior, Jesus Christ. It is our duty to increase our knowledge of Jesus, search the Scriptures and ask the Holy Spirit to help us rightly to understand them. We should try to learn more of God's will every day, and be continually brought into closer communion with him. We must die daily that we may renew our inward man continually. This crucifying and abandoning of lusts and desires is what raises us into a higher life.

The true Christian life is not a life of slavery, as some think, but a life of liberty in Christ Jesus, a life of love, joy, and inward peace of the soul, which none but the true child of God experiences and enjoys. God wants prayerful, fruitful workers who will sow besides all waters. These will find how trials, resolutely overcome in the name and strength of Jesus, will give firmness to their faith and renew their courage. In humble obedience is safety, comfort and hope.

Jesus said, "I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away; and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples. As the Father hath loved me, so have I loved you; continue ye in my love." These words were spoken to his disciples as well as to all those who love his appearing. O what amazing love had Jesus to fill humanity, that he was willing to leave the shining courts above to redeem all who are willing to let Him rule and reign in their hearts! O how many ways and means Christ must use before we are willing to let his quickening Spirit reign in our hearts!

"The natural man cannot receive the things of the spirit." Therefore our hearts must first be cleansed by the Spirit and the Word. Then every ordinance of God has a meaning. Without this all is dead and formal, and can do no good. John said, "He that hath the Son, hath life." This is speaking of those who are really born of the Spirit. It is the blood that atones. The kingdom of God is not works, but love, peace, and joy in the Holy Ghost. A. M. C.

For the Herald of Truth.

OUR INFLUENCE.

Dear brothers and sisters and all kind readers of the Herald, I ask you to reflect seriously upon this subject and ask yourself the question with a prayerful heart, Where is my influence?

We all have an influence, either for good or evil, because there is no standing still, no absolute neutrality. We are either gathering for Christ, or scattering for him, for he says, "He that gathereth not with me scattereth abroad."

It is true we are differently talented. Some may have ten talents and some but one, but a talent God has given to us and he will require the same of us with usury, and if we do not make use of our talents that we may gain others we will be cast away with the wicked and slothful servant into outer darkness where there will be weeping and gnashing of teeth. Some may be talented and be called to preach the gospel; some may have a talent to write and thereby call sinners to repentance; and should we have none of these talents, we may be leading a holy righteous life, showing mercy to the poor, be a bright and shining light to the world, so that the world may see there is reality in the religion of Christ. We may preach a good sermon to all, for actions speak louder than words.

We as professors of religion have a great responsibility resting upon us. Our influence throughout our whole life should be good. We should strive to have peace with all men as far as possible, and work for union and harmony in the church and neighborhood. If we hear of difficulties between members of the church or between neighbors and we spread the news to the world rather than give our influence in making peace, we are scattering abroad.

In order to be gathering for Christ we must fulfill the command, "Watch and pray." The Savior commands us to watch and pray that we fall not into temptation. Watching and praying are closely connected and go hand in hand. We must watch our thoughts, words and action and then pray God for his grace and Spirit to lead and guide us into all truth. If we are careless in our conduct and conversation, God may often refuse to answer our prayers because there is yet too much carnality in our heart. He wants the true worshiper to "worship him in spirit and in truth."

So let us try to give our whole talent for the cause of Christ and he will help us. He gives us a precious instruction in John 15 about being ingrafted into the true vine.

He says, "Every branch in me that beareth not fruit he taketh away" (just like the slothful servant.) But every branch that beareth fruit he purgeth it that he bringeth forth more fruit." (just like he that taketh the talent from the slothful servant and giveth it to the faithful servant.)

We see then, dear readers, that God is willing to help us to usefulness in his kingdom if we give our influence in the right direction. In conclusion I say once more, let us be on our guard; watch and pray, and work together for the cause of Christ and we shall hear the blessed words, Come, thou faithful servant, enter into the joy of thy Lord; thou hast been faithful ruler over many things."

Davidsville, Pa. LEVI A. BLOUGH.

For the Herald of Truth.

AS WE LIVE SO WE DIE.

The way the tree inclineth while it groweth, that way it pitcheth when it falleth, and there it lies whether it be toward the north or south.

As we are in life, for the most part, we are in death; so we lie down to eternity, whether it be towards heaven or hell. Being once fallen, there is no removing; for as in war, an error is death; so in death, an error is everlasting destruction: therefore live as thou intendest to die, and die as thou intendest to live.

O Lord, let the bent of my soul be always toward thee that so I may fall to thy arms, and ever rest with thee. Pa. MARTHA MUSSELMAN.

SOWING SEEDS.

We are sowing, daily sowing,
Countless seeds of good or ill,
Scattered on the level lowland,
Cast upon the windy hill,
Seeds that sink in rich, brown, furrows,
Soft with heaven's gracious rains,
Seeds that rest upon the surface
Of the dry, unyielding plains.

Seeds that fall amid the stillness,
Of the lonely mountain glen;
Seeds cast out in crowded places,
Trampled under foot of man;
Seeds by idle hearts forgotten,
Plunged at random on the air;
Seeds by faithful souls remembered,
Sown in tears and love and prayer.

Seeds that lie unchanged, unquenched,
Lifeless on the turning mold;
Seeds that live, and grow, and flourish,
When the sower's hand is cold;
By a whisper sow we blessings;
By a breath we scatter strife;
In our words, and looks, and actions,
Lie the seeds of death and life.

Thou who knowest all our weakness,
Leave us not to sow alone;
Bid thine angels guard the furrows,
Where the precious grain is sown,
Till the fields are crowned with glory,
Filled with mellow, ripening ears,
Filled with fruit of life eternal,
From the seed we sowed in tears.

Check the forward thoughts and passions,
Slay the hasty, heedless, hands,
Lest the germs of sin and sorrow,
Mar our fair and pleasant lands,
Father, help each weak endeavor,
Make each faithful effort blest,
Till Thine harvest shall be garnered,
And we enter unto rest.

—Selected by L. Z.

For the Herald of Truth.

BE SOBER.

"Wherefore, gird up the loins of your mind, be sober." Peter 1:13.

When we speak of men being sober, it is inferred that they are not drunkards, addicted to excessive use of intoxicating drink. We consider a drunkard an unfit, unsafe person to exercise the duties of any profession involving trust and responsibility. But in the language of the Apostle here, to be sober, does not refer to this kind of drunkenness alone. It applies to disordered faculties of the mind, inflammation, frenzy, rage. Spencer says, "Passion is the drunkenness of the mind." The Prophet says of reprobate Israel, "They are drunken, but not with wine, they stagger, but not with strong drink, but with an unbalanced mind" in the modern phrase "crankiness." This is the drunkenness applied by the inspired writers, to an immoderate zeal to accomplish a desired object. Sobriety, is the medium between extremes, the men of moral principles, and how manifestly were the Jews thus intoxicated with rage and frenzy, to extirpate Christ and the apostle!

Again, behold "Mystery Babylon" Catholic Rome. "With whom the kings

of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication," down through the greater part of the Christian era, which drunkenness exceeds all other things in magnitude of horror and abomination the world has ever known. Men speak laudably of the reformers of this tyranny, and not without propriety either. But behold the deplorable state of sectarian drunkenness, this reformed christianity is addicted to! How many of these sects are free from indulging in any of the various kinds of drunkenness mentioned in the Word? Let men call themselves what they will, who, on bended knee, implore God for one-mindedness and harmony among his people, and then preach and practice the very reverse on grounds of mere preference, technical or unauthentic points of doctrine; such manifestly are of inflamed, unsomber minds, and in the language of Paul, "carnal." Satan is a crafty and skillful being, and has nothing in common with the medium of sobriety, temperance or moderation; his motto is, "Extreme, Excess." If he can not entice men into the drunken rage and beastliness of the "roaring lion," he will, if possible, with the false piety of an "angel of light," lead them into the drunkenness of the opposite extreme, a deadly stupor and feeling of security. Isaiah says of Christ that, "righteousness shall be the girdle of his loins." This illustration is from an ancient custom of girdling the loins and is often mentioned in the Bible, but is unfamiliar to us. The expression to "gird up the loins of the mind," is a metaphorical one, doubtless implying righteousness, signifying the faculties of the mind prepared for proper exertion to withstand the encroachments of the evils of either extreme, upon sobriety. It is not for the child of God, to meddle with any privileges which God himself permits men to exercise, by the arm of civil law or powers, and so become intoxicated and suppress or augment monopoly, anti-monopoly, free-indulgence and prohibition, or oppose or foster any of the various organizations, secret or public, aspiring to the control of political power, for self-interest in pecuniary or civil affairs of the world. All of these things are worldly, and for God who is the recompenser for good, and avenger of evil to regulate by and through the powers of the world, ordained expressly by him for that purpose.

It is not Christ-like to be a partaker of these things. And of the excitement and evils consequent thereto. The Christian's part is to stand aloof from the world, because he is not of the world. He must and will "be sober," temperate, abstain from all appearance of evil. And so "let his moderation be known unto all men." But this requires unreserved surrender of self. Christ, metaphorically speaking,

says. If thine "eye, hand or foot," or any other member of the natural body as well, "offends thee," not another, cut it off and cast it from thee; it is better for thee to enter life everlasting halt or maimed, rather than with it be cast into everlasting fire.

"Therefore, gird up the loins of your minds, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ."

J. K. ZOOK.

For the Herald of Truth.

DO NOT FORGET YOUR PARENTS.

Dear young brother and sister, the thoughts I am about to pen came to my mind a month or more ago, when I picked up a paper and read how children should treat their parents when they are away from home. It is a warning to all.

A minister visited an aged mother. When he inquired about her children who had married and gone away to their own homes, she sighed and said she had not heard from her son for six months, and the two girls have forgotten me I guess, for it is something like five or six months since I heard from either of them. She said that years before her days were filled with care and labor for her children, but now she was old and, as she guessed, forgotten.

How I pitied that poor mother! How many times do you suppose she wished for just a few lines from her far away children? It is a sad sight to see a family scattered, one here, another there, and not hearing from them for months. Of course it is natural and right enough for the members of a family to make new homes in different places, but there is something wrong when they can be so indifferent about home and to each other as not to write. Do you all write as many letters as you should? You who have gone out from the home, are you letting the cares of your new home take so much of your time that you are neglecting to write to mother? Dear young friends, take it right home to yourself. How would you feel to have one of your loved ones grow up and go from home and not write to you for weeks and months? It would be a blessing to visit your parents may not be possible to visit your parents often, but a letter does not take much time and will be a blessing to the "folks at home." Don't think you have nothing to write about; anything about your home will be interesting to mother. Think how your mother misses you and don't leave her to feel that as well as losing your presence she has lost your love. Again let me entreat you who have gone out from the home to write often and gladden your parent's hearts with a good long letter to them. R. H. MARTIN.

Maryland.

For the Herald of Truth.

BE A BIBLE CHRISTIAN.

Dear Christian friends, the command of the Scripture is "Come out from among the world and be separate" this seems to require you to come out from the church for the standard of Christian attainment which is usually seen among professors of religion at the present day is so low that it is almost impossible to tell who has really come out from among the world. Alas how widely have we departed from the spirit and practice if not from the principles of the Primitive church! whatever might have been true among the early Christians certainly is not always safe now for young converts to take the good people around them for their example. Even in those days of comparative purity Paul cautioned them again measuring themselves by themselves and comparing themselves among themselves and said that such were not wise. When a young Christian first comes into the church he sometimes finds himself looking round and observing how the members live,—how far and in what things they conform to the world what duties are considered important and how many it will answer to omit. From this survey he forms a judgment as to how much is expected from him and if he succeed in meeting these expectations he is very apt to think he has alone enough, he may not do all this deliberately but he naturally and imperceptibly falls in with the current. Unless you are specially on your guard and have the special grace of God your feet will slide just here.

Your pastor tells you not to take older Christians for your guide, but unless you have uncommon decision of character you will scarcely rise above so strong an influence. It appears to me that of all the dangers which beset the path of the young pilgrim this is the greatest. Church members often are so far below the Bible standard and the primitive model that the young convert in putting himself under their watch and care gains but little and often loses the high aspirations and good resolutions with which he sets out. The command is, "Be not conformed to the world" neither must you be conformed to the church when she has become like the world. Do not suffer yourself to be deceived by names. The true church consists of those only who are truly living for God; the rest must be ranked with the world, whatsoever profession they may make. Of course there is no propriety in our allowing them to influence us.

Now, without being uncharitable or pretending to judge in doubtful cases as to whether such and such persons have ever been regenerated we cannot help seeing whether they are really living for God and where it is apparent they are not we must come out from among them and

be separate just as we would from the rest of the world. He that is to give account for himself should think for himself. Do not, my Christian friends, allow others to think for you. They cannot stand for you at the bar of judgment.

Remember you have only one life to live and if you make any mistakes you cannot come back to correct them. Oh that each young convert would take the Bible for his guide resolving in the strength of the Lord to be a *Bible Christian* without any regard whatever to the opinions and practices of others in the church or out of it what a gainer he would be! How much the cause of Christ would gain, how much God would be honored! Then would Zion arise from the dust and put on her beautiful garments.

Now let us look into the Bible and see what it required. First we are met by this command, "Whether therefore ye eat or drink—or whatsoever ye do, do all to the Glory of God."

That is do nothing to please yourself or to please others but in everything from the greatest to the smallest seek to please and honor God. Do you not see that this one precept cuts you off entirely from doing things merely because others do so? To your own Master you stand or fall.

Now we will take another look into the Bible. The next passage that meets us is this: "To him that esteemeth anything to be unclean to him it is unclean!" Romans 14:14. Here again you see it won't do to go by other people's ideas of right and wrong. Suppose you are a babe in Christ and the rest of the Church far advanced, still if certain things which they allow themselves seem wrong to you according to this passage they would be wrong for you. Though you cannot always judge for others you can and must always judge for yourself. Take another passage of Scripture; "Whatsoever is not of faith is sin;" and another "Let every one be fully persuaded in his own mind."

That is, never do anything which you do not fully believe to be according to the mind of God. The Holy Spirit offers to guide you *in all things*; if you are right you have put yourself under his guidance and now if you do anything which you are not satisfied he calls you to do, that thing is not done in faith; it is sin.

The moment you begin to follow others *that moment you desert your guide*.

My dear friends, you cannot be too much on your guard against surrounding influences.

If you would be a consistent happy Christian; if you would please God; if you would make any progress in the divine life; if you would make your influence felt in the church and the world, you must *think for yourself*, read the Bible for yourself, judge for yourself as to its requisitions, and *act up fully to your own convictions of duty*.

G. L. B.

For the Herald of Truth.

THE WORLD TO COME.

Is there a world to come beyond the fleeting scenes that delight us a moment here and then are gone? Is there a state of existence, lasting to all eternity, a world where the difficulties that enshroud our pathway here can never reach us to mar the supreme peace and unceasing happiness of the celestial sphere? Is there a refuge beyond this vale of tears where earth's weary ones shall find eternal rest from care and anxiety; where no tears of sorrow shall flow down the cheeks of bereaved ones mourning the loss of those who are near and dear to my heart?

Such are some of the thoughts that rise in the minds of all thoughtful people who consider immortal interest of far more value than all earthly vanities. Various speculations and theories have been advanced in regard to the nature of the world to come, and yet the word of God makes it sufficiently plain. To all who may be inclined to doubt, let the words of Christ, recorded in John 14:2, be their comfort: "If it were not so I would have told you," that is, if there were no future state of existence, beyond the tomb, He would not permit individuals to delude themselves with the notion of a future life. But he did say there was such a place, and he went to prepare it for us; make it ready and fit it up for our reception. Would the Savior of the world deceive any one? Do you not think that this truth he asserts here should arouse within us a more earnest desire to trust him fully every day and to strive by his divine grace so to live in our probationary period as to be completely fitted to enter into that world of joy when our race on earth is run.

"Thine there all the nations redeemed by the Lamb,
In circles most lowly his praises proclaim,
Through tempests and sorrows and perils they come,

To enter those mansions prepared as their home.

Rockton, Pa. SUSAN HOLOPETER.

MANY a discouraged mother folds her tired hands at night, and feels as if she had, after all, done nothing, although she has not spent an idle moment since she rose. Is it nothing that your helpless, little children have had some one to come to with all their childish griefs and joys? Is it nothing that your husband feels "safe" when he is away to his business, because your careful hand directs everything at home? Is it nothing, when his business is over, that he has the blessed refuge of home, which you have that day done your best to brighten and refine? Oh! weary and faithful mother, you little know your power when you say: "I have done nothing." There is a book in which a fairer record than this is written over against your name.

"BUT ONE MORE WORD."

When preachers speak they always ought
To tell their flock the candid truth,
As pious mothers taught
The children in their happy youth;—
The children cannot understand
Why sermons often must be spun
Out long when ministers have said
"But one more word and I have done."

When first I heard them say these words,
They made me glad, for I, you see,
Was tired, for half-hour sermons seem
Enough for little folks like me;
But then oh, how I was surprised
To find he'd only just begun!
When pausing for a breath of youth,
"But one more word and I have done."

I wonder what they'd think if I,
Should say, when at their homes I'd sup,
"Just one plump more and I have done,
Then eat their wives' preserves all up?
Perhaps they'd ask me what I meant,
I'd have to say I was in fun,
Just like they must be when they say
"Just one more word and I have done."

For the Herald of Truth.

"WHERE ARE THE NINE?"

It is a source of grief to every follower of Christ to see how little regard is paid to the Author of this question: "Where are the nine?" It appears to me that any one of a rational mind who reads the 17th chapter of Luke could not but see "the nine" all around him with only here and there a stranger. It is important that we take heed in this our day and make sure our own election, as we have only one opportunity, only one time to make our way through this world of affliction, and then if we are found among the nine, how awful, how desperate will our condition be! Consider, dear friends, how it will then be; that after all our trials and cares and afflictions in this world we must take our part with "the nine." Should we not all be aroused at the mere consideration of it to a sense of their high privilege we here enjoy, and join hands with the stranger—the tenth one?

It seems some do not stop to consider. The end of life is to them something very vague, and they care not, nor do they in their condition dare, to think of it. But let such stop and do as Luke 17:32 commands. Did you ever consider how much there is in the word "remember?" If we would but remember how often and how plainly our Savior has laid down the conditions of salvation, and how awful the destruction of them will be who follow the inclination of their own heart and disobey the Savior's commands. How very small the command was to Lot's family, not to look back upon the doomed city. But the wife and mother, possessed perhaps of a morbid curiosity, or a lingering affection for her old home, friends, and kindred, looked back, but that one glance, that one turn from her course was enough and she pays the penalty then and there,

and stands there as a sermon of warning from God to all succeeding generations that the word of the Lord is not lightly spoken and that his commands cannot be disobeyed with impunity.

Yet, how many there are who after all disobey his commands, never once seeming to remember that the time will quickly come when they, too, will hear the voice of Him who said, "Where are the nine?" Then the voice will not be the pleading, loving voice, "Come unto me, all ye that labor and are heavy laden and I will give you rest," but the stern though perhaps pitiful voice, "Depart from me, ye accursed, into everlasting fire."

Let us pray God to give us wisdom and power from on high to do his will and walk in the paths he has appointed for us from death to life, that we may through our walk and conversation give such a radiance to the Christian religion as shall shine everywhere and bring others the true light, the Savior of mankind; that even "those who are afar off" and those who dwell in the mountain shall turn from the error of their ways, flee from the condemned city of evil associations and thoughts to the mountain of Zion the "Rock of Ages" that will stand when heaven and earth pass away. Then and only then shall we hear that welcome voice, when Christ, our light, shall appear in glory: "Well done, thou good and faithful servant; enter thou into the joy of thy Lord," thereto walk the golden streets of the new Jerusalem and sing praises to God and the Lamb for ever and ever.

Rockton, Pa.

For the Herald of Truth.

IMPROVE THYSELF.

There is something solemn and awful in the thought that there is not an act nor thought in the life of a human being but carries with it a train of consequences the end of which we may never trace. Not one, but to a certain extent, gives a color to our own life, and insensibly influences the lives of those around us. The good deed or thought may live though we may not see the fruit it bears, and so will the bad. And no person is so wise as to be sure that his plan will work good or evil. There is indeed an increase of immorality in the life of man.

In this busy train of every day life do we give the proper time to our Christian duties, those of us who have professed to live a life that shall be a light to the world? Or, on the other hand, do we, when we are very busy, take care of our work only? And do we let our Christianity not only suffer but give room for such as are still out of Christ to follow in our paths after a wrong example? for they will quote the old saying, "The Christian does the same." It is a sad fact that nearly all the unsaved almost always take the weak or sleeping Christians for an example when

they wish to defend their course in life, or find fault with those who have made a profession of religion. To such I would repeat the title of this article, "Improve Thyself." For they, as well as the weak or sleepy Christians have yet much room to improve. The weak have a place to receive strength free of cost, for in them our Savior has promised to be strong,

"O then to the rock let me fly,

To the rock that is higher than I."

To the sinner I would say, there is room for thee to receive a new life.

There is room at the cross for thee;

Only touch the hem of his garment,

And thou too shalt be free.

His saving power,

This very hour,

New life will give to thee.

If we would all improve just a little

every day, and would have a higher aim

than to live for this world only God would

surely do his saving work. Then let us

all resolve to turn over a new leaf, as the

New Year dawns upon us, that if we are

spared in this life we may all be of just a

little more value to the cause of Christ and

his church here on earth than we have been

in the past. Let us all labor earnestly as

we do when we have some timely task to

finish. "Work while it is day, for the night

cometh when no man can work."

SISTER K.

DIVINE LOVE.

Pure Love runs clearly out of itself, into the bosom of the object that is beloved. Heavenly love centers not lower than heaven itself; it is only God it loves.

If love is a beam, it is only as it stands in reference to the sun; if it love the creature, it is only as if a step to advance it nearer God. Lord, I would not care for heaven, were it not for thee; neither would I love myself were I not in thee.

DARK DAYS.

Many of the darkest days in history have borne the choicest fruit to the glory of God and the good of man. It was a dark day when Israel groaned in the bitterness of the Egyptian bondage. But if the bondage had been less bitter Israel would have rested in content in Egypt; out of the bondage came the Exodus, the Messiah. It was a dark day when the ardent, brave, eloquent Stephen, hope of the early church, was stoned, but out of that day came Paul. It was a dark day when the persecution that arose about Stephen ravaged the disciples but out of it came the world-wide preaching of the gospel. It was a dark day when the Puritans, finding no rest for the sole of their feet, sailed from the Old-World; but out of it came America. Darkest of all days was that on which the sun hid his face from the Divine Man expiring on Calvary; yet all our hopes and all our happiness come from that day.

HERALD OF TRUTH.

JOHN F. FUNK, EDITOR.
J. S. COFFMAN, } ASST. EDITORS.
A. B. KOLB, }

January 15, 1889.

Entered at the Post Office at Elkhart, Ind., as second class mail matter.

PRICE, ONE DOLLAR PER YEAR.

TO OUR SUBSCRIBERS.—If any of our subscribers do not get their paper regularly, or if any persons who send for books, etc., do not obtain them in due time, they will confer a favor by informing us, and we will do our best to have everything properly forwarded to its destination.

HOW TO SEND MONEY.—If in sums of more than a dollar it is best to obtain either a draft, or a Post Office Money Order, or where these cannot be obtained, get the letter registered.

THE DATE on the label of your paper gives the time to which your paper is paid. If it is "Dec. 31," it is paid to that time, and so of any other date. By this you can always tell if your paper is paid up, or is in arrears. The X on a label shows that your paper is ordered to be stopped at the date on it.

IF THE label on your paper is not changed in the second number after you have sent money for it send us a card stating the case.

IF YOU wish your papers changed from one Post Office to another, please always give the OFFICE where you now receive it, as well as the office to which you wish it sent.

THOSE of our subscribers who do not wish to take the Herald of Truth any longer, will please inform us of the fact by letter stating their P. O., pay up all arrears, and the matter shall have our prompt attention, otherwise it will be considered that they wish to continue their subscription.

NOTICE.—The following letters have been received with such omissions that we are not able to fulfill the wishes of our correspondents and patrons.

WILLIAM LAMBIT sends \$1.00 and desires his paper to be discontinued. Letter mailed at Carlisle, Pa., but no address given. Please write us the name of the P. O. where you get your paper.

ANDREW B. KILHEFFER sends us \$3.00 and gives no address. Please send your P. O. address.

ANDREW ZEHR sends to have his paper discontinued, but gives no address. Please send it.

ELIZABETH SIERER sends \$1.00 for her paper and gives no post office. Please give the address so that we can credit your paper.

THE ENGLISH MARTYRS MIRROR.—Copies of the new edition of the Martyrs Mirror may still be obtained by applying to the Mennonite Publishing Company, at Elkhart, Indiana. It is a very fine work, and should be read by all. The price is \$5.00 per copy, or 7 copies for \$30.00. Those who have not yet secured copies of it should do so without delay.

BOOKS.—We call special attention to our stock of books. Send for a catalogue. We send you one free. Read carefully what we have to say about reduced prices.

OUR FAMILY ALMANACS.—Our Almanacs have been going fast and we are glad to say that they are very well liked both by our old customers and the many new ones who have taken our almanacs for the first time this year. It is a pleasure to know that many people outside of our church have learned to appreciate the almanac both as regards the astronomical calculations given and the excellent reading matter with which its pages are filled. All orders promptly filled.

REDUCED PRICES.—We have decided to offer the following books at greatly reduced prices, if ordered before the first of June next. These are all books that are highly prized, by the brotherhood and were held in high esteem by our forefathers in the church. Any one desirous of getting these books should avail themselves of this opportunity to buy at the present low prices. The prices are as follows: The Martyr's Mirror, German, sold regularly at \$6.00.

Reduced price \$4.00.

MENNO SIMONS Complete works, English or German are sold regularly at \$4.50 per copy.

Reduced price \$3.00.

Dietrich Phillip's writings cash at the regular price \$1.50.

Reduced price \$1.25.

We should be pleased to have every minister present this offer to his church, and get some brother to take the names of those that wish them, and order the books. We feel sure that a large number are wanted, and by a little effort from five to fifty copies can be put into each church.

This is a good opportunity for parents to get one of these books for each member of the family.

These prices are the prices here in Elkhart. All freight and express charges are to be paid by the party receiving the books, which if sent by freight will not exceed from ten to fifteen cents per book, according to the distance and number of books sent. As this offer is for a limited time we would ask those who desire to purchase to order soon.

The English Martyrs Mirror is not included in this reduced list, but will be sent to any address at the regular price \$5.00. MENNONITE PUB. CO., Elkhart, Ind.

IRON AND STEEL FOR 1889.—"Iron and Steel" dedicated to the boys and girls of America. This is a finely printed Christmas and New Years Annual, issued by the well known "Rock Island Company."

Enclose ten (10) cents in coin or stamps (for postage) and your address, written plainly, to Geo. H. Smith, Assistant General Ticket and Passenger Agent, Chicago, and a copy will be sent you by return mail. Copies of previous Annuals also furnished at same rate.

"Iron and Steel" embodies a vast deal of useful information. In the company of his boy and girl visitors, "A Man" penetrates the mines, explains their underground workings, follows the mined product to the furnace and smelter, and describes the various processes to which it is subjected and the machinery that compels it to assume the multiform shapes of rails, piping, nails, tools and other fabrics for general use.

The book makes a very handsome appearance. The cover is in itself a marvel—the design being as unique as the color effects are beautiful and artistic. The paper is superior and typography and press work first-class.

NEW SUBSCRIBERS.—How many new subscribers to the HERALD OF TRUTH, WORDS OF CHEER, or JUGENDFREUND have you sent in this year? If you have not sent in any will you not try to send at least one or more?

ANSWER TO SCRIPTURAL ENIGMA.—The answer to the Scriptural Enigma in No. 1, of the HERALD is "Jesus wept." John 11:35. Correct answers were sent in by Lizzie Herschberger, Vistula, Ind.; Lucretia N. Witmer, Wakarusa, Ind.; Mary Christopher, Cullom, Ill.; Anna F. Yoder, East Lynne, Mo.; Clara M. Brubaker, Leonard, Mo.; Susanna Culp, Washingtonville, Ohio; David S. Weaver, Oronogo, Mo.; Ina Wenger, Dutton, Mich.; Carrie M. King, East Lynne, Mo.; D. B. Eshelman, Marticville, Pa.; and Henry A. Heatwole, Newton, Kans.

WHO WAS IT?—Some one gave J. F. Funk one dollar to pay for the HERALD OF TRUTH, at the meeting at Shaum's new church on Christmas day. He has forgotten who it was. Will the person who gave it kindly send us his or her name that we can credit it?

ANOTHER LETTER comes to us with these words: "Send me the HERALD in English print." The letter enclosed a one dollar bill, but gives no name, no address, not a mark or word by which we can obtain any clue as to who sent it, or where it came from. We have a mere supposition that it came from Millersville, Pa., but nothing certain. If the writer should see this notice, please report.

SENDING MONEY.—In sending money please do not send us checks. A check on a local bank will usually cost us 25 cents for collection. If a person sends us a dollar, and we pay 25 cts. for having it collected we have only 75 cents left. If some one sends us a check for 50 cents it will cost us half to collect it. This makes too large a discount. Please therefore send us drafts. Post-office money orders, postal notes, or registered letters; all these are par; but please do not send checks.

LETTERS LOST.—We have recently been informed that there is considerable complaint in Lancaster county, that persons have sent money to pay for the paper and did not receive credit. We have also learned that irregularities have been discovered in the Lancaster post office, which gives us good reason to believe that at least some of these letters have been tampered with and that they never reached our office. We therefore advise all who wish to send money, to send it either by draft, or by post office money order, and please, in no case, omit to give your full name and the full name of your post office, so that no mistake may occur, either in the name or in the place to which it is sent. Drafts, or post office money orders are the safest ways to send money.

OUR COLLECTIONS.—We must needs keep this subject before the people at least for a time. To the appeals we have already made, many have kindly responded. They have our warmest thanks. Many are still back for several years, and a few for a number of years. Now dear

friends, please remember that we have kindly sent you the paper during all these years. We have paid for the work of setting the type; we have paid for the paper, and the work of printing, in cash, and even for the postage; you have now had the benefit of the paper; you have spent many a pleasant hour in reading it; now we have done our part, and have waited patiently for a long time for the remuneration which you agreed to give; will you now kindly send us the small sum you owe us and help us in our work and aid in the good cause of the church and of the Lord. We ask this as a special favor to all who are in arrears. If however there are those who are poor and cannot pay, they will please write us and explain their circumstances and we will arrange with them.

THE NEW YEAR.—The new year has already begun and this is already the second number of the "HERALD" for 1889. Now as there are many members of our church, many families of our Mennonite people who do not read the paper, we would ask our friends during the present year to make an effort to get the paper into at least some of these families. We shall be glad to send sample copies to any address that may be sent to us. The paper is a benefit and a blessing to every family in which it is read. It not only makes the children better readers, but it makes them acquainted with Gospel truths, with the Bible, with the church, and with the doctrines that we teach. Every parent should do this much for his children, and give them the opportunity to be better acquainted with the doctrines, teachings and practices of our church. Sometimes where children have no Sunday-school to attend, and church services only occasionally, and no church paper to read, and little instruction from the parents, it is often not much wonder that they do not become church members, or wander away to some other denomination. Not only should every parent introduce his church paper into his family but every minister likewise should encourage his members to support and read their church paper. Many of our ministers have been very backward in giving the encouragement and support to the HERALD OF TRUTH which we should reasonably expect from them. We hope during this year of 1889 our ministers will not fail to give, at least, an encouraging

word in favor of our church paper. Much good could be done in this way both to the church, and to the publishers.

IT MAKES A DIFFERENCE.—A Sister, in a western state writes: "Continue to send the HERALD, I cannot do without it, as we have no church to attend." Many persons who have their society, their church, and all the advantages of the older settled districts, do not so much realize the necessity of a religious paper as those who are deprived of some or all of these things, and that is what often makes the difference. There are hundreds of families to-day in our church who would not be without the paper under any circumstances, if it were possible for them to get it; while others do not appreciate it in the least. That is the difference.

OUR ARTICLE ON BAPTISM.—The continued articles on the mode of baptism which have appeared in the HERALD OF TRUTH, during the past months seem to have created not a little stir, especially among persons who are decided immersionists, and we have received several sharp letters, severely criticising the articles. We thank our friends for their frankness in telling us their views on the subject. And would here say that these articles were not published for the purpose of censuring any one, or drawing any one from their belief or casting reflections; but simply to show our ground of belief and to give the reasons why we baptize by effusion. We have done this with no unkindly feelings towards any one, and freely accord to any one of different views the same right of defending their doctrine by the word of God, if they can do so. But while we accord to every other person freely to vindicate his doctrine and belief we claim for ourselves the right to teach in our own church paper, and in our own pulpits, our doctrines, or faith, and our Christian practices, and we believe this to be our duty, and we ask our friends to bear with us while we only ask them to do unto others as they would wish others to do to them. We are not immersionists: We do not understand the Bible as teaching immersion and we want the privilege of saying it, and if we would be faithful to the Mennonite faith we must say it without fear or favor. Will our friends who differ with us not willingly accord us this privilege?

NEWS FROM THE CHURCHES.—During the past months we have received letters from different places with the remark: "We seldom see anything in the HERALD OF TRUTH from our church or our neighborhood." We are glad to see that our people are beginning to feel that interest in their church as well as in the HERALD that they have a desire to be represented with their sister churches in this work of the Lord. The HERALD receives news and words of instruction from the different churches, and others are glad to hear from them, and read the reports with interest, and thus the minds of the brethren and sisters in different places are stirred up and incited to active work, even as it was in the days of the apostles, when so many letters were written to the brethren and churches at other places, to warn, encourage and strengthen them in their work and in the faith.

In this way the HERALD OF TRUTH is a means of communication between the brotherhood in different and distant places, which keep awake the sympathies for one another, and the common interest between these different parts, and thus forms a bond of union in the Master's work and in our common faith; and we are glad to see how that more and more, churches and brethren, who, thus far, have manifested little or no interest in this direction are coming up to the help of the Lord and co-operating with those who have earnestly interested themselves in this work for years.

After twenty-five years of patient toil and labor, and unflinching devotion to a purpose we are beginning to see some fruits, and our people realize as never before the value and necessity of a church paper. When the Editor, twenty-five years ago, wrote his first editorial on the importance and necessity of having a church paper, the article was received with many anxious surmises as to what might be the outcome. But the innovation has grown old, and the people have learned to cherish and value it a pleasant companion and a dear friend. And now if you wish, dear friends, to be represented in the columns of your and our paper, write and let the brotherhood know that you also have a desire and are trying to help to carry forward the work of the Lord, and that every earnest laborer in Christ's vineyard, and the church at large

have your sympathies and your prayers. We are glad for such evidences of sympathy and co-operation in our work, and every child of God will rejoice over the help that is brought by willing hands and cheerful hearts in the Master's work.

BRO. J. S. COFFMAN is at present on a visit to the churches in Logan, Champaign, Allen and other counties in Ohio. He will remain about three weeks.

EVANGELIZING MEETING.—The annual meeting of the Evangelizing Committee will be held (D. V.) on the 3d Wednesday in January (16th), in the Elkhart Meeting-house in Elkhart, Ind., when a report will be given of the work during the past year. Every body is invited to attend this meeting, and get an idea of the work done and the vast field that stands open to such as are willing to go and preach the gospel.

FAMILY GATHERING.—The annual family gathering of the descendants of the late Bro. and Sister Elias and Maria Bowman of Gaines Twp., Kent Co., Mich., was held at the home of Simon Bowman, of the aforesaid place. About 60 of the relatives assembled and the day was very pleasantly spent. May these annual meetings continue to bind in the common bond of love the members of the different families, and may God give grace to all so to live that when the last trumpet shall resound they may gather as an unbroken family at the throne of God.

THE MENNONITE AID PLAN.—This is a system adopted by the Conferences of Indiana, Illinois and others for the purpose of assisting brethren or sisters who suffer loss by fire, lightning or storm which has been maintained for a number of years. The amount of property represented is \$917,572.00. The assessments for the year ending Dec. 20th were twenty cents on the hundred dollars. The losses paid amounted to \$2104.75. The general Secretary is M. D. Wenger, Elkhart, Ind. The valuators had no meeting in 1888. The next meeting will be held in Elkhart, December 27th, 1889.

THE NEW HYMN AND TUNE BOOK.—The last number of the HERALD contained only a simple reference to the subject of the above title. From this our readers

must not conclude that the book is now so satisfactorily under way that all we have to do is to await its appearance.

Bro. Rupp is now vigorously engaged in preparing the copy from which the plates are to be made. He has made a contract for the plates, securing them considerably cheaper than any one had expected. By this arrangement he has money enough to secure the plates.

There is one feature of the book, however, that I feel to explain here, which I hope many of our readers will well consider and quickly act upon. This book is expected to be the book for the use of the church for many years to come, and if it is left incomplete in any respect, no one can estimate the loss to the church. The book is especially designed to bring the young and old nearer together. The good old, standard tunes and hymns which the old love and which the young cannot help loving when they learn them, will find a place in the book. At the same time there are many tunes and hymns which are more modern, yet are very suitable for our church and Sunday-school worship. These, many of our young people have partly learned from other books, and we should have a number of them in the book to make it more interesting to our young people.

Of these the committee has selected quite a number, but they cannot be placed into the book unless they are bought, because they are copyrighted. These copyrights can be bought, provided Bro. Rupp has the money. This editorial is intended as an appeal to you who are especially interested in making the book as complete, interesting, and serviceable as possible.

Brethren, act at once; there is no time to lose. Bro. Rupp is making up the copy from the beginning of the book, and the hymns and tunes should be in their proper places according to the various subjects. You who are vitally interested, do use some of the means that God has lent you to help a cause you believe to be to his glory and the welfare of the church. Do not wait for each other, to see what others will do. All the money you send will be used for the purpose for which you send it. Place a sufficient amount into Bro. Rupp's hands, so that he will have plenty. If there should not be enough at last to buy all the tunes and hymns the committee has selected you can be assured that Bro. Rupp will use the money he re-

ceives judiciously, doing the best that can be done with the money he gets. Please remember that many of these selected pieces are in the hands of publishers who are asking very high prices for them. They run from \$3.00 to \$50.00 per tune. Of course it is not the purpose to buy many of the highest priced ones. It appears that the only way to get the use of these hymns and tunes is to pay the exorbitant prices at which they are held, or perhaps get a small reduction by taking a number.

Bro. Rupp's address is Henry S. Rupp, Shiremanstown, Cumberland Co., Pa.
ONE OF THE COMMITTEE.

SCRIPTURAL ENIGMA.

I am composed of 29 letters:
My 14, 15, 8, 4, 22, 19, 15, was a king.
My 20, 2, 26, 11, 23, 12, 29, 17, is what Moses possessed in a pre-eminent degree.
My 5, 6, 24, is the Deity.
My 22, 7, 3, 25, is a prominent Bible character.
My 18, 6, 27, 10, 13, 21, 9, 3, 28, 16, 6, 23, is what Paul says await those who are in Christ Jesus.
My 10, 26, 22, 1, are those Christ made to hear.
My whole expresses the whole duty of man.
A. METZLER.

CHURCH NEWS.

MANY CONVERTS RECEIVED INTO MEMBERSHIP.—On the fifth Sunday of December there was a special meeting held at Weaver's church in Rockingham Co., Virginia, at which time forty-five persons were baptized and received into the church. We have the greatest reason to thank God for the work that he has been doing in our community. Our prayer still goes up to Him that there may still be others who will be willing to yield to the call of the Spirit while grace is yet offered to them.

My brethren let us pray earnestly for these young brethren and sisters (as many of them are quite young), that they fall not by the way, but that they may hold out faithful to the end. S. B.

FROM THURMAN, COLORADO.—The brethren at the above place opened their Sunday-school for the year on the 6th of January. Joseph Schlegel, lately from Illinois was appointed superintendent, Daniel Erb as assistant. It is the earnest desire of the brethren to instruct the young in the Scriptures and lead them to the fold of Christ. They will hold Sunday-school every second Sunday throughout the year.

SUNDAY-SCHOOL at Eby's church, in Berlin, Waterloo Co., Ontario, closed for the season on New Year's day. The house was well filled with small as well as larger children. Prizes were given to the scholars. A number of parents were also present, and all felt encouraged. We trust all the parents will take a deep interest in the Sunday-school work, and thus encourage the work. Sunday-schools often languish because the older people do not give it the encouragement they should. Let us be zealous in every good word and work.

FROM ROCKINGHAM CO., VA.—The church in the Central District in Virginia has had a time of refreshing. Bro. John S. Coffman of Elkhart, Ind. was with us about the middle of December and spoke to us a number of times. The attendance at the meetings was large and attentive. On the 24th of December the brethren Ephraim N. Nissley and Jacob Newcomer of Lancaster Co. Pa., and Martin Whistler of York Co., Pa., visited us, and held five meetings with attentive hearers in our district. These labors, with the earnest prayers of the brotherhood and the blessing of God, resulted in many conversions. We have been very much encouraged by the labors of these dear brethren. The brethren from Pennsylvania left Rockingham Co. on the 28th to go to Augusta county. They expected to reach their homes by the 3d of January. We have the evidence that the Spirit of God was showered upon us. S. B.

FROM ELKHART, IND.—On the 13th of January, baptismal services were held in the Elkhart church on which occasion one person was baptized and received into church membership. May God give the young brother grace to stand up faithfully and boldly for Christ and follow in his footsteps to the end of his earthly pilgrimage.

CORRESPONDENCE.

FROM YUMA, WASHINGTON CO., COLORADO.—There are only a few Mennonite brethren here and we would be very glad, when any one comes westward, to have them stop off and visit us. There is no more government land to be had here, but land is cheap, ranging in price from \$500 to \$800 per quarter section. I live 9 miles from Yuma; 2 miles east and 7 miles north. If any one wishes to come and will inform me beforehand, I shall be glad to meet him at Yuma.
JOHN WENGER.

FROM A SISTER.—I have been a reader of the HERALD OF TRUTH for 24 years. I have read the paper with interest, and if all the articles are not as interesting as they should be, we must prove them and hold fast to that which is good. I wish many more might be called into the fold

and become readers of the HERALD. May the Lord give us more grace that we may be diligent in the important duties devolving upon us. I wish the grace of our Lord Jesus to all our dear readers.
E. S.

FROM SHELBY CO., MISSOURI.—We closed our Sunday-School on Christmas day. No regular lessons were recited, but Scripture passages referring to the birth and mission of Christ were repeated by the pupils and the superintendent spoke a few words on each passage after it had been repeated. The pupils in each class, excepting the Bible class, were rewarded with books and cards. Our school is small in number, but we trust our efforts to do good will not be in vain. If the Lord permits we expect to re-open our school in the Spring. May God richly bless the Sunday schools throughout the land, is my prayer.
C. M. B.

FROM WASHINGTON CO., MD.—It is Christmas now and we have had no snow yet, and the weather to-day is mild and pleasant, though we have had some cold rough days. We had meeting at Reiff's Church on the 19th of December. Bro. J. S. Coffman, of Elkhart, Indiana, was present and gave us many words of instruction and encouragement. On Christmas day also we had meeting, and the brethren Jacob Risser and Michael Horst spoke to us. This year is now near its close, and another year of our short life is spent, and who will be here next Christmas to commemorate the birth of our dear Savior, God only knows. Many that were with us last year are here no more. O may we all live so that we may be among those who shall be received into glory when the Lord shall come to make up his jewels. There are so many near and dear ones that are still out of the ark of safety: O, that they too might turn to the Lord and seek him while he may be found.

"Oh, how happy are they
Who their Savior obey,
And have laid up their treasures above.
Oh, what tongue can express
The sweet comfort and peace
(of a soul in its earliest love.)"

SUSAN S. WEBER.

BRO. JOHN E. BORNTRAGER has again kindly furnished us with a list of the number of deaths published in the HERALD OF TRUTH in the year 1888, giving the number of deaths in each decade of ages from 1 year to 100 years. The number is large and brings very forcibly to our minds that the day is coming when we too will be numbered with those who were once, but are no more, and very likely some who read this will not live to see the close of this year. It is a duty to

God and a privilege to us, the value of which is inestimable, to make preparation for a great change. Following is the table.

Under 10 years.....	123
From 10 to 20 years.....	26
" 20 " 30 ".....	48
" 30 " 40 ".....	31
" 40 " 50 ".....	39
" 50 " 60 ".....	39
" 60 " 70 ".....	50
" 70 " 80 ".....	75
" 80 " 90 ".....	63
" 90 " 100 ".....	5
Age not given 12	

Total 511

BURIALS AT THE MENNONITE CHURCH AT NEW PROVIDENCE, LANCASTER CO., PA., DURING THE YEAR 1888:—

Jan. 5th.—David Flory.
" 17th.—Bro. Jacob Martin.
" 18th.—Martin V. Herr, child.
Feb. 14th.—Sister Elizabeth Ressler.
" 14th.—Child of John Ressler.
" 27th.—Susan Hoover.
Mar. 1st.—Dorinda Scott.
" 28th.—Wife of David Krider.
April 3d.—Ephraim W. Bleacher, child.
" 16th.—Daniel Bleacher, child.
May 14th.—Aaron Wade, child.
" 23d.—Samuel Beck, child.
June 12th.—Daniel Bleacher, wife.
July 31st.—Hiram S. Miller, two children in one grave.
Aug. 10th.—Bro. Amos Wade.
" 12th.—Margaret Gochenour.
" 14th.—Abraham S. Brubaker, child.
" 22d.—Bro. Emanuel Reese.
" 29th.—Bro. Jacob Reese.
Sept. 27th.—Frank Abel, child.
Oct. 11th.—Hetom Ressler's child.
" 14th.—Elmer Smith's child.
Nov. 6th.—Frank Yeager.
Dec. 1st.—Mary Rinier.
" 3d.—George Rimer.
" 16th.—Thomas Kendig.
" 22d.—Barbara Gochenour.
ELAM HUBER, Sexton.

FROM CONCORD, KNOX CO., TENN.—We had a pleasant meeting to-day, Dec. 25th. Although our congregation was not large, yet we were made to feel that the Lord was here. Every one seemed to appreciate the goodness of God in giving his Son who should "save his people from their sins." I doubt not but that a number of our dear brethren are wondering how we like our new home. I would say to all that read these lines that so far we found things about as we expected; quite a field of labor and the enemy before us; yet the prospect of building up a church in this vicinity is very good and we cordially invite all brethren and sisters who wish cheap homes in a beautiful climate to come and see us. We have purchased a farm and expect to make this our home and do what we can to

establish the church and furthering our "lovely Zion" here. Will you my sincere brethren everywhere pray for us and ask God to bless our labors, that something may be done to his honor and glory. Further I would say to the traveling brethren and sisters and especially the ministering brethren; Don't forget us, we are in a state of infancy and we need help and appreciate visits very much.

H. H. GOOD.

FROM AN AGED BROTHER.—Our aged Brother and fellow-minister Peter Nissly, of Mount Joy, Lancaster Co., Pa., writes us a letter from which we make the following extracts: "Enclosed you will find one dollar for the HERALD OF TRUTH another year. I have now paid thus for twenty-five years, and it may be the last time, the Lord only knows. I am now in my 87th year. The time is at hand; the evening is come, and the laborers are called to account, and they shall be paid their wages according to the work they have done in the vineyard of the Lord. Some have borne the heat of the day and entered complaint against the paymaster for paying the same wages to those who had labored but one hour. This is a plain parable showing God's mercy towards us fallen creatures.

We have now passed Christmas and made a few steps into the New Year on our earthly pilgrimage. Many have closed their course during the past year to reap the fruit of their labors either for eternal life or for eternal death. The narrow way of self-denial is the path in which our ancestors traveled toward the new Jerusalem above, where glorious mansions have been prepared for all the children of God; there shall be no more sickness, no more sorrow, no more death, no more sin; there Jesus shall wipe away all tears from our eyes. The goodness of God is so great that I may well praise his glorious name in song and say:

Almighty maker God
How wondrous is thy name;
Thy glories how diffused abroad,
Through the Creator's frame.

Nature in every dress
Her humble homage pays,
And finds a thousand ways t' express
Thine undissembled praise.

My soul would rise and sing
To its Creator too;
Pain would my tongue adore my King
And pay the worship due.

FROM NEWTON, KANS.—Before this reaches the readers of the HERALD OF TRUTH the old year will have passed away and with it also many of our fellow creatures, some of whom we knew so well, and which also saddened our hearts again and again as the news of death came to our ears from far and near. I now think of some who for the last time in this life kindly entertained and ministered unto us

while we as a family were with them when on our extended visit East over a year ago.

They knew not when we parted with them that this year would end this present life with them: So it will be with many who shall enter the new year. This too should bring to our remembrance the fact that as they pass away in the old year, so we may in the new year.

In the beginning of the year 1888 many young people who bid fair for long life and thought to live many years have now their graves covered with snow and their bodies mouldering into dust.

Bro. E. M. Shellenberger preached for us to-day on his return homeward from ministerial duties abroad, and before closing his sermon from the text, "I have sinned," he said we are all on a journey, and none of us knew how near we were to our journey's end.

This all the living know both young and old—but to heed it, ponder it in our hearts and prepare for that end is quite another thing.

"The year rolls round and steals away
The breath that first it gave;
Whatever we do, whatever we be,
We're travelling to the grave.

Dangers stand thick thro' all the ground,
To push us to the tomb;
And fierce diseases wait around,
To hurry mortals home.

Infinite joys, or endless woe,
Attends on every breath;
And yet how unconcerned we go
Upon the brink of death!

Waken, O Lord, our drowsy sense
To walk the dangerous road,
And if your souls are hurried hence,
May they be found with God.

DEC. 30, 1888. R. J. HEATWOLE.

FROM FREDERICK CO., VA.—As we seldom see any news in the HERALD OF TRUTH about our little flock in Frederick Co., Va., I will try by the help of God to write a few lines. The word says, "Without me ye can do nothing." We do not look for as much work in new beginners in Christ as we do from them that have been at the good work for some time. So it is in writing for the HERALD. I often felt like writing; but feeling my weakness I kept putting it off. But these thoughts came to my mind: What would become of Christianity if we all would not have made a start; or if we would say to ourselves, let others do the work? So it is in writing for the HERALD.

Our church is small here, but that should not discourage us. We ought to keep on in the good work, speak to our children of the great love we have in serving our dear Savior. I am afraid it is too much the other way, that is, of speaking in the presence of our children about this or that one's faults. Dear brethren, this ought not to be so. Do we not know that we are driving our children away from church by doing so?

The word commands us to bring up our children "in the fear and admonition of the Lord." Let us teach them love instead of hatred. Oh, that we could all become more active in serving the Lord, that when we come before that Great Judge that he will not spew us out. He does not want us to be lukewarm. How can we expect to build up a church if we do not work earnestly, praying day and night unto the Lord for his help? Oh how we rejoice when our brethren from other churches stop with us, and preach to us! It helps our church and preachers, and we all feel encouraged.

We had a very pleasant visit by Bro. J. S. Coffman last fall. He filled three appointments, and his words were gospel truths, which will stand against us at the day of judgment if we neglect to heed the word of the Lord. We also had a pleasant visit during the holidays by the brethren Pres. Nissley and Newcomer, from Lancaster Co., Pa., and Pre. Wisler from York Co., and five lay members, two by the name of Witmer, also Eby and Hostetter from Lancaster, and Witmer from York Co., Pa.

They visited the churches in Augusta, Rockingham and Frederick Cos., filling two appointments with us on their way up and one on their way back. Their sermons were gospel truths of love and peace. Oh that we may all heed them and live closer to God! They made a deep impression on some of their hearers, and I hope they will heed the calling and come boldly forward and give their hearts to Jesus while it is called to-day. If we were more free to speak to the unconverted about the love of Jesus, and that there is more true happiness in serving him than in serving the world, we would be blessed more abundantly. My prayer is that these happy meetings may bring many souls to Christ, that we may all become earnest workers unto the end, so that if we cannot meet again on earth, we may all meet in heaven where all is love.

CHRISTIAN EBERSOLE.
Stephen City, Frederick Co., Va.

REPORT OF THE MENNONITE CHURCH, NEAR FLANAGAN, ILL., FOR THE YEAR 1888.

The members of the above named Mennonite church met on New Year's day, as usual for the purpose of electing officers and arranging their work for the present year. We are thankful to God that we are able to say that our church is in order. We have one minister S. Stahly. Several young persons have been added to the church.

In passing from the old year into the new it gives us pleasure to look back and think over even the little good that was done in the church during the past year, in our efforts to turn sinners to Christ;

and though there may be few, we believe that what we do should be well done. There is joy in heaven even over one sinner that repents.

We have now five applicants, who we trust by the grace of God will be faithful. We hope more will follow their example.

We have maintained a Sunday-school during the year, and which seemed to prosper, and was a great help to the church. A well conducted Sunday-school is certainly an excellent means to direct the minds of the children to Christ and acquaint them with the gospel. It is also a great help to parents in aiding them to direct their children in the right way, and leading them to read good books and sing praise to God, instead of following evil company and ways of sin.

Bro. P. Roulet of Iowa visited us during the month of Feb. 1888. We were also visited by the brethren Joseph and Peter Stucky who preached to us the word of God. Also the brethren Stahley and Shantz of Danvers, Ill., visited us and encouraged us in the way of life. A number of other ministers also visited us among whom were John Kauffman the trance-preacher, and Bro. Hochstetler, both of Indiana.

During the year also one brother Samuel Unzicher, died and was buried at his old home near Gridley. He was a faithful and devoted member of the church.

We trust our heavenly Father may be with us during the present year, and may bless us in our work, and prosper us in the church, and in our daily life, so that all our work may be done to his glory and the upbuilding of Zion. J. W. B.

FOR THE LITTLE READERS.

(Continued.)

David had other children beside Solomon. One was called Absalom, another Amnon, and a daughter called Tamar. Absalom was very handsome and he was much praised for his great beauty. But he was also vain, and loved power, and he shall soon see how his vain desires led him to ruin and death.

He had become very angry with Amnon for his cruelty to Tamar, and at last succeeded in a plan to kill him. Absalom then fled to another country, for he was afraid of his father the king. He lived three years with his mother's relatives in Geshur of which his own grandfather Talmi was king.

But Joab, who was friendly with Absalom, managed to persuade David to let him come home again, for David loved Absalom very dearly and three years was a long time for him to be separated from his beloved son, although he mourned a long time for Amnon. But Absalom was not allowed to appear in public, and this was so very disagreeable to him that he determined to find out what Joab was do-

ing in his behalf. So he sent for Joab to speak with him about the matter, but for some reason he did not go. Absalom sent for him a second time, but still he did not come. Absalom ordered his servants to set fire to Joab's field of barley. When Joab saw this, he went to Absalom and asked him why his servants had done so. Absalom now complained to Joab how hard it was for him to be shut up and that he was ready to die if he had done wrong. Joab told David what Absalom had said and the king took compassion on his son and restored him to freedom and as a token of his love and friendship he kissed him.

Absalom should have been grateful to David for this act of kindness, but his vanity and ambition drove him, like it does many young men, to a step which ended in disgrace and death. When he was allowed to leave his house he secured chariots and horses and fifty messengers to run before him. In this way he would make a very grand and princely appearance before the common people whose favor he was now bent upon gaining. He would also pretend to be very industrious by rising early and standing by a gate through which the people passed to the palace, and when any man had a complaint to bring before the king, Absalom showed much interest in it and justified them in their course but said that the king would not give attention to their wants. He also pretended to be very sorry that he himself was not in the position to judge their matters and give each man what justly belonged to him. Besides, when the people came to him he acted very kindly and kissed and embraced them as was the custom in the country at that time when friends met. In these and other ways he soon won many people to his side.

When he felt pretty sure of strong support Absalom asked leave of the king to go to Hebron and pay a vow which he had made at Geshur, promising to offer a sacrifice to God if he should be restored to favor. This the king granted and Absalom went. But this seems to have been a mere pretense, for as soon as he got to Hebron he began to conspire against his father. He sent spies everywhere to learn how the people liked him and what support they would likely give him and to try to win them against David and to proclaim, when they heard the trumpet sound, that Absalom was king.

Absalom managed to get two hundred of his father's men to go with him from Jerusalem, but they did not know of Absalom's wicked plans at the time. He also gained Ahithophel, David's wise counselor, and so, in a short space of time he had a large following.

David now received word that all the people were following Absalom. Terrified at this news, David fled from the city. But after all, many people still loved their good old king and, wept for grief at his

For the Herald of Truth.

THOUGHTS FOR THE FUTURE.

This present New Year's Eve finds me as one among the living who have been privileged to spend a day in another New Year. I feel cheerful and encouraged to press on in the good work, but feel also my need of more grace, more divine help, if I would spend the time allowed me in this year in strict accordance with the new life that is in Christ Jesus. May the Lord help all his weak erring children so that all the old crooked, contemptuous things of the past may with the old year have also passed away, and all things become new in them according to the new and living way. So with a Happy New Year's Greeting to each reader of our paper, I hope to write that which may at least be profitable to me, as I collect and present it, even if others should receive no blessing thereby.

In scanning the pages of the HERALD to-night I notice the request of Sister Mary Rosenberger of Michigan to be visited by the friends of like precious faith. I thought of the pleasant, edifying season we had yesterday by a visit from Bro. Daniel Berhard and wife of Ayr, Nebraska, and wish the time might hasten on when the isolated members of the Church might be inquired after and more frequently visited by faithful brethren. I think of one far back in the mountainous regions of West Virginia, who, during the late war, chanced to read our confession of faith which had been carried thither by one of our brethren who sought a hiding place there at that time from those who demanded him to bear the sword. This man had never heard of such a people until he read that book. He inquired after them, and became a member of the Church.

Our people built a house of worship there, and numbers have since been added to the Lord. If so much has grown out of one copy of this work finding its way out there, might there not be a blessing to have more of them scattered abroad in the land. If I have understood correctly, down about Singer's Glen, Va., there are a number of printed copies of them, but unbound, and can be obtained at a low rate. Money would prepare and send them abroad to do mission work. Money in the Free Paper Fund has sent our paper to do work that otherwise we could not have done. Money had something to do in getting abroad that little work, "Encouragement to Penitent Sinners," by which two persons were led to Christ on one occasion and one of our bishops found his way to them by railway and baptized them.

Our religious literature as well as our ministers should be more abroad; without more means to bear the expense it cannot be accomplished. Other organizations are far ahead of us in this respect, besides

paying their ministers a yearly salary of hundreds of dollars; and are not all temporal blessings bestowed upon us as a people just as richly as upon them?

Christ Jesus and the inspired writers often refer us to the Old Scripture for lessons of instruction and profit, so I will invite the brethren with myself to look at Israel of old as Nelson, in "Cause and Cure of Infidelity*" has presented it. This book may be read with much profit I think by our ministering brethren who are thinking deeply of Bible doctrine.

Nelson says, "Any one first looking at the unwillingness of communities to be heavily taxed, might exclaim with sincere astonishment, 'Is it possible that this people ever submitted to a law which called for a tenth of their annual income more than once?' The answer is, that the Law of Moses called for tithing more than once for different purposes; and this was not all. If we compute the offerings and sacrifices, gifts and multiplied requirements, we find that it must have reached from one-fourth to perhaps one-half of the whole income. After this, if we observe that they were not allowed to sow every seventh year, but were to leave the natural produce of their land for the stranger, the fatherless, and the widow; that they were not allowed to work every seventh day; that, during long feasts, they were not allowed to work; that, during convocation after convocation they were to do no servile work, we begin to feel as though these people at the end of the year, will have nothing to live on, aside from giving away, or burning upon altars. If we then hear them charged not to reap the corners of their fields, but to leave them for the stranger, the fatherless, and the widow; not to go back after the forgotten sheaf; not to strike the olive limb twice; not to glean the vineyards; not to eat of the orchard for four years after it begins to bear, etc., we are ready to exclaim, unless we trust in the interference of heaven, surely, if ever a people were to work and have nothing, to toil and to give it all away, here is the instance.

I have often wondered that all the promises or threatenings they heard, that all the wonders they saw or the plagues which swept them off by thousands, that the denunciations of Moses or the thunders of Sinai, ever made a nation agree to receive a code of rules which called for seemingly almost all the property they could acquire. It called for no licentious revels; it permitted no unholiness; it enjoined the observance of that which ease-loving and sensual man naturally hates. They did not wish to receive it, and they long sought to escape from its government; but they had a God to contend with."

*A book costing 75 cents, sold by the Mennonite Publishing Co., Elkhart, Indiana.

We will now direct our attention to the New Testament, to the 16th chapter of 1st Cor., "Now concerning the collection for the saints, as I have given order to the Churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God has prospered him, that there be no gatherings when I come. Here we can see what the churches in this primitive age were taught to do; not only the church at one place, but the churches in various places.

In the United States and Canada some of our churches have long, since, forty, fifty years or more, had contribution boxes stationed in a suitable place in the church house, where all could place at any time, what they felt to give unto the Lord to support his cause. This we think is quite a convenient plan, and believe it was so arranged in every house of worship that we have, and our brethren betimes urged from the pulpit not to forget this duty of giving to the Lord as he hath prospered them, that much might be gathered to promote Gospel truth.

A continual giving, even though it be but a small sum at a time, will count well if kept up through the year. We may not find it suitable for us to put our offerings into this treasury every first day of the week, but we can probably lay it by in store as the apostle hath said; then we can drop it in as we find it most expedient to do so. Regularity and frequency in doing this would not only secure a larger sum with less inconvenience, but would also more cherish the benevolent feelings. We would infer from the apostle's writing here the following rules for giving: 1st, steadily; 2d, frequently; 3d, all give; 4th, each as God hath prospered. He did not impose a tax upon the brotherhood, but each "as God hath prospered" was to regulate the sum. Where much is given of the Lord, he will require much; where little is given, he requires but little. But all should give, however small the sum. We may think to excuse ourselves betimes, supposing a penny too small a trifle to give, then we should remember the widow's two mites (one-fourth of a penny). The Lord said she gave more than any of the rich who had in his presence cast in of their abundance. Luke 21:1-4.

If the pennies with the dollars were thus brought together into the Lord's treasury by every member throughout the entire church casting in their offerings there would be a surprising sum gathered to supply the needy at home, or neglected ones abroad, either in temporal things, or if they have not had the Gospel preached to them, in spiritual things. We could strike the olive limb more than once if we chose, and keep the fruit of the orchard the first four years as well as any other, harvest the products of the farm from year to year without an intermission

For the Herald of Truth.

THE LORD'S DAY.

I am thankful that I am permitted to write on this Lord's day. I shall use this for a subject to write upon, since there are so many trying to bring the worshippers thereof into doubt as to keeping or worshipping on the wrong day because we keep holy the first day of the week instead of the last day, as did the Jews, as though we were to continue in the old law. We must not forget that Christ was the end of the law and Lord of the Sabbath, and as he fulfilled all the ceremonial law he arose triumphant from the earth on the first day of the week which is the Lord's day (or Sabbath) which we observe.

There are those who can give no reason why we keep Sunday, knowing only that the Lord commanded Moses to teach the children of Israel to keep holy the Sabbath day, and are not able to answer why, or what the difference is. I know this to have been the case with myself in former years. When I would reprove Christians for breaking the Sabbath I knew no other grounds for my reproof than that the Lord commanded the Sabbath to be kept holy. I know there are many professed Christians at the present day, and some very sincere too, that fall in doubt about this Sabbath, hence I shall try to show the difference.

Only a few weeks ago a man asked me, saying, "I should like to know what Scripture you have for keeping the Sabbath day." I told him not any, but said I claimed to know Scripture reasons for keeping the Lord's day holy, that being the day the Apostles met to worship, not on the last day of the week, but the first day. To this he said, "I have asked smart men this question (I think he meant Christian professors) and they told me because the Lord commanded the children of Israel to keep the Sabbath day holy." He answered them by saying that in that way they prove the Advent doctrine true. Now since we can make a great mistake so easily, is it not very necessary that we write about it and speak to our neighbor about it and preach from the pulpit the true and Scriptural reason for keeping holy the new Testament Sabbath? Oh the perverting literature that is spread all over the land! There is so much apparent spirituality mixed in with it that many can not discern between the right and the wrong, not having been taught it thoroughly.

May we ever be on our guard, and if we can not understand Scriptural points let us seek counsel of those of our own faith, able ministers who can give us light with sound Scripture doctrine. But let us not seek advice from those who attempt to tear us down, and who try to slander us and point the finger of scorn at us because we are not conformed to the world, and mind not high things, but condescend to men of low estate as we find in the teachings of the Apostles. Oh, let us be earnest "so much the more as we see the day approaching."

ELIZABETH GABER.

STUDY THE BIBLE.

Do not skim it or read it, but study it, every word of it; study the whole Bible, Old Testament and New; not your favorite chapters merely, but the complete Word of God from beginning to end. Don't trouble yourself with commentators; they may be of use if kept in their place, but they are not your guide. Your guide is the "Interpreter," the one among a thousand (Job 33:23) who will lead you into all truth (John 16:12), and keep you from all error. Not that you are to read from book but the Bible. All that is true and good is worth the reading, if you have time for it; and all, if properly used, will help you in the study of the Scriptures. Let the Bible be to us the one book in all the world, whose every word is truth, and whose every verse is wisdom. In studying it, be sure to take it for what it really is, the revelation of the thoughts of God. Were it only the book of divine thought and human words, it would profit little, for we never could be sure whether the words really represented the thoughts; nay, we might be sure that man would fail in his words when attempting to embody divine thoughts, and that, therefore, if we have only man's words, that is man's translation of the divine thoughts. But knowing that we have divine thoughts embodied in divine words through inspiration of an unerring translator, we sit down to the study of the heavenly volume, assured that we shall find in all its teachings the perfection of wisdom, and in its language the most accurate expression of that wisdom that the finite speech of man could utter. Every word of God is as perfect as it is pure (Psa. 19:7; 12:6). Let us read and re-read the Scriptures, meditating on them day and night; they never grow old, they never lose their sap, they never run dry. Don't let man's book thrust God's book into a corner; don't let commentaries smother the text; don't let the true and the good smother the truer and the better. Beware of light reading. Shun novels, they are to the soul what ardent spirits are to the body. See that your relish for the Bible be above every other enjoyment, and the moment you feel greater relish for any other book, lay it down till you have sought deliverance from such a snare, and obtained from the Holy Spirit an intenser relish, a keener appetite for the Word of God. (Jer. 15:16; Psa. 19:7, 10). — Dr. Bomar.

We are glad, however, when we think that the Church would not pass such an opportunity now. This was more than twenty years ago, and we think she has been waking up to greater sense of her duty in this respect, and if this article will help just a little to strengthen the good work, it will be all the writer shall hope for.

R. J. HEATWOLE.

THE UNBOLTED DOOR.

An aged widow sat alone
Beside her narrow hearth;
Her silent cottage never heard
The ringing laugh of mirth.
Six children once had sported there;
But now the churchyard snow
Fell softly on five little graves
Turf covered long ago.

She mourned then all with patient love;
But since, her eyes had shed
Far bitterer tears than those which wedded
The faces of the dead.
The child which had been spared to her,
Her darling and her pride,
The weoful mother lived to wish
That she had also died.

Those little ones beneath the snow,
Not lost, but gone before,
Faith taught her all was well with them;
And then the pang was o'er:
But when she thought where Katie was,
She saw the city's glare,
The painted mask of bitter joy
Which neel gives sin to wear.

Without the snow was thick and white,
No step had fallen there;
Within, she sat beside the fire,
Each thought a silent prayer—
When suddenly, behind her seat,
Unwonted sounds she heard,
As though a hesitating hand
The rustic latch had stirred.

She turned, and there the wanderer stood,
With snow-flakes in her hair—
A faded woman, wild and worn,
The ghost of something fair.
And then upon the mother's cheek
The withered brow was laid—
"Can God and you forgive me all?
For I have sinned," she said.

The widow dropped upon her knees
Before the fading fire,
And thanked the Lord, whose loving hand
Had granted her desire.
The daughter knelt beside her too,
Tears streaming from her eyes,
And prayed, "God help me to be good
To mother ere she dies."

They did not talk about the sin,
The shame, the bitter woe;
They spoke about those little graves
And things of long ago.
And then the daughter raised her eyes,
And said, in tender tone,
"Why did you keep your door unbarred,
When you were quite alone?"

"My child!" the widow said, and smiled,
A smile of love and pain;
"I kept it so, lest you should come,
And turn away again.
I've waited for you all the while—
A mother's love is true;
Yet it is but the shadowy type
Of *His* who died for you."

For the Herald of Truth.

WHAT DO THEY HEAR?

The Apostle Paul admonishes his hearers to take heed how they hear, because he says, "Faith cometh by hearing, and hearing by the preaching of the word." If we follow the same import in teaching, we shall read, "Take heed how ye teach."

It often occurs to my mind that this matter, *what doctrine our children are taught in youth*, is too much overlooked by us.

We see daily that when children are taught a doctrine not even founded upon Christian faith, that they will receive it with childlike confidence, and later on in years it will become so thoroughly impregnated that in most cases it will remain a fixed principle to old age. Train a child in his youth the way he should go, and when he is old he will not depart from it.

How important then that we take heed what we teach, that our teachings are not "old wives' fables" or the "traditional doctrines of men."

As it is our nature to retain the doctrine we were taught in youth, so it seems also to be our nature to place a strong confidence in our own views and opinion, we believe that our opinion is right, and in accordance with the truth, and is surely the true interpretation, and we know not that the views we hold, were submitted to us by tradition. Notwithstanding we do know, that we differ in opinion with the most learned theological interpreters of our own denomination. It does not even end here; in course of time these traditional teachings will reach the pulpit, and the result is that the true foundation is preached from a pure Christian motive, but unfortunately, the interpretation is mixed with those traditional opinions of men, and is then from the pulpit proclaimed from a true motive, as the true word of prophecy and the doctrine of infinite wisdom, thus placing the hearers in a position that they can not fully endorse it as evangelical or theological doctrine; hence vain disputings arise, isolated passages of Scripture that do not at all bear upon the subject are advanced to maintain their idea, and to try to make the Scripture conform to their own views, the word is thus transformed, which is not profitable doctrine, and is not building upon a good foundation.

For other foundation can no man lay than that is laid, which is Jesus Christ. Let us all build upon this foundation only, for this foundation is firmer than the heavens. It is the Rock of Ages, that will stand when heaven and earth shall be consumed. "No other name under heaven is given among men whereby we can be saved, save Jesus Christ and him crucified." Let our teaching be pure, compared to the pure gold that will stand the test, the pure truth as it is in Jesus, and not patch with wood, hay and stubble, which are our own opinions added to the pure gospel truths, they will not stand the test and scrutiny of the great day. Let us build only upon the true foundation, so that when our race is run here, that we may be admitted through the beloved to a building not made with hands eternal in the heavens for our Redeemer's sake.

* * *

"JESUS WEPT."

John 11:36.

How sorry our dear Jesus felt for the sisters of Lazarus, and sorrowed at the sight of death, although he had the power to raise him up from the dead. Oh, sad indeed it is when our dear ones are taken from us by death! But we cannot see them again, until we too have crossed the dark river of death. Why then do we live on from day to day, so seemingly careless about our souls and eternity? Not long ago I had a dream which often comes to my mind. I can hardly pass it by without saying something about it. It seemed to me that my last moments had come. I was lying on my death-bed, and knew that I was dying. I was not afraid to die, I thought, but as I began to realize my condition, that I was now surely dying, that this was death and that it was myself, I became frightened and awoke to find it all a dream.

But oh, dear friends, the time will surely come when we *must feel the pangs of death*, when we *cannot* wake up to find it all a dream. Let us then be ready that we may not become frightened when our last moments come.

Sinner, death will come perhaps sooner than you think and where will it find you if you do not repent? Do not put it off, for great is the loss of a lost soul. May we all meet in heaven.

ANNA J. YODER.

For the Herald of Truth.

PURE RELIGION.

"Pure religion and undefiled before God the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world. James 1:27.

True religion is the life of a saved man, not the efforts of the unsaved to be saved. The untrue or vain religion is plainly pictured in the preceding verse.

When we buy anything how desirous we are to get that which is free from all adulterations and is therefore pure. How much more anxious should we be to have that pure which concerns us for this world and the next. Now, as saved beings let us look for a few moments at "pure religion" and see of what it consists; for if we realize what Jesus has done for us, we will be looking for something to do for Him.

Visiting the fatherless and widows in their affliction probably has as much of a softening and sympathizing influence over us, and if we visit them to provide for their spiritual and temporal wants, brings as great a blessing to us as anything we could do. How many persons do we find

For the Herald of Truth.

LOOKING TO GOD FOR STRENGTH IN HIS SERVICE.

"Not that we are sufficient of ourselves to think anything as of ourselves, but our sufficiency is of God." 2 Cor. 3:5.

These words were spoken by the apostle Paul, to show the people that he and his Corinthian brethren did not do their good works through vain glory, but by the grace of God; and it also teaches us that, if we are true followers of Christ, we must not think to do any good of ourselves, but look to God for strength to serve Him "in the beauty of holiness." Before speaking the words of the text, Paul says, "Such trust have we through Christ to God-ward." And such a trust we must have, if we would have our works accepted of God.

We must be willing to do the work he gives us, not because some one may speak well of us, but, because it is God's will. We must let Him work in our hearts and prepare us for his work, and let him use us as instruments to bring others into his kingdom.

"If thou hast work for me to do,
Inspire my will, my heart renew;
And work both in and by me too,
And take me as I am."

CLARA M. BRUBAKER.

DO OR DONE, WHICH!

"There is a wide difference between your religion and mine," said a Christian lady to one in whose spiritual condition she had long been interested. "Indeed," said he, "how is that?"—"Your religion she replied, "has only *two* letters in it; and mine has *four*."

It seems that this gentleman was one of that numerous class who are seeking to get to heaven by their doing; by attention to ordinances and ceremonies, by what the apostle in the ninth of Hebrews terms "*dead works*." But he did not understand about the "two letters" and the "four." His friend had often spoken to him, and on the occasion to which our anecdote refers, she had called to take her leave of him some time, as she was about to go from home.

"What do you mean," said he, "by two letters and four?"—"Why, your religion," said the lady, "is *DO*, *DO*; whereas mine is *DONE*, *DONE*." This was all that passed. The lady took her leave; but her words remained and did their work in the soul of her friend—a revolutionary work, verily. The entire current of his thoughts was changed. *DO* is one thing; *DONE* is quite another. The former is legalism; the latter is Christianity. It was a novel and very original

in the world who have not enough of the necessities of life, but are daily suffering for want of them. O how we should praise God that he has given us such natures, that when we use temporal gifts as he desires us to, we not only bring joy and comfort to those sorrowing hearts, but we receive even a greater blessing ourselves; for the Lord Jesus said, "It is more blessed to give than to receive."

There is another point in "pure religion," which is entirely too much ignored by the professed world at the present day, and that is to "keep himself unspotted from the world." Is it not a fact that a man can believe what he pleases, do what he pleases, and wear what he pleases, and yet with all this find a church home somewhere? All that he needs is to pay in his money and keep himself out of the clutches of the law. O that churches would keep themselves pure from such things! How much more could be done in the way of christianizing the world. It is a grand mistake that some people make to think, that the greater the privileges granted by a church, the more influence it would have to get the people converted and get them to unite with them. Why? Because the world can not see difference enough between the church which gives those privileges and the world. Again, we can not expect God's blessings on our work unless we are obedient children, and His word says, "be ye separate." 2 Cor. 6:17. Come out of her my people that ye be not partakers of her sins, and that ye receive not of her plagues. Rev. 18:4. These are all points that show us that we should keep ourselves free from such things, and that we should shun them as something of danger.

If we would all follow the apostle's advice when he says, "be ready always to give answer to every man that asketh you a reason for the hope that is within you?" we would abstain more from such things. Ask the woman of fashion why she wears a certain article of dress and see what she says, then compare her answer with the Bible and see whether they agree. I tell you no. O why do our sisters for whom Christ died, and who might have the greatest influence for good of any mortal beings on earth, desire to follow such things and thereby destroy that influence and bring spots on their souls that all eternity can not remove? Why do churches not remonstrate and keep out such things instead of extending the right hand of fellowship, and thereby encouraging such things. O may God help us to awaken to a sense of our duty as brothers and sisters to avoid such things, yea even shun them for ourselves and give us each a heart for work, so that we may put forth every effort to keep these spots out of the church.

J. S. HARTZLER.

Haw Patch, Ind.

mode of putting the gospel; but it was just the mode for a legalist, and the Spirit of God used it in the conversion of this gentleman. When next he met his friend, he said to her, "Well, I can now say, with you, that my religion is *DO-O-N-E*, *DONE*." He had learned to fling aside his deadly doings, and rest in the finished work of Christ. He was led to see that it was no longer a question of what he could do for God, but of what God had done for him.

This settled everything. The four golden letters shone under the gaze of his emancipated soul, *DO-O-N-E*. Precious letters! Precious words! Who can tell the relief to a burdened heart, when it discovers that all is *done*? What joy to know that what I have been toiling for, it may be many a long year, was all done, above eighteen hundred years ago, on the cross! Christ has done *all*. He has put away sin; magnified the law, and made it honorable; satisfied the claims of divine justice; vanquished Satan; taking the sting from death, and victory from the grave; glorified God in the very scene in which he had been dishonored, brought in everlasting righteousness. All this is wrapped up in these four golden letters, "*DO-O-N-E*." Oh! who would not give up the two for the four? Who would not exchange "*do-o*" for "*done-o*?"

Reader, what say you to this? What of your religion? Does it consist of two letters, or four? Is it still "*do*" with you? or have you found your happy portion, and rest in "*done-o*?" Do you think of it, dear friend,—think deeply, think seriously; and may God's Spirit lead you this moment to cease from your own "*do*," and to rest in Christ's eternal "*done*!" In the fifty-third chapter of Isaiah it says of him: "Surely He hath borne our griefs, and carried our sorrows . . . He was wounded for our transgressions; he was bruised for our iniquities; the chastisement of our peace was upon Him, and with His stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all."

In Hebrews, the first chapter and third verse, it says of Jesus: "Who being the brightness of his glory and the express image of His person, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down on the right hand of the Majesty on high."

In John 19:30, we read the words, "It is finished." Then it was, in agony and blood on the cross Jehovah himself, in the person of his Son, made an end of sin, suffering for it Himself in our stead, that He might be just, and the justifier of all them that believe. We read in 1 Cor. 25:3, 4, that the gospel is, "That Christ died for our sins, according to the scriptures." John 3:16: "For God so loved the world that he gave his only begotten

Son, that whosoever believeth in Him should not perish, but have everlasting life." John 5:24: "He that heareth my Word, and believeth on Him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life." John 1:12: "But as many as received Him, to them gave He power to become sons of God, even to them that believe on His name." John 3:36: "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life, but the wrath of God abideth on him." So, you see, the whole work is done, and all we have to do is to believe God's word that it is finished, and enter into His rest. Taking just what God says about it, by simple faith in His word, Jesus as our own Savior, and the work is done, and done forever; we are His, and He is ours; the most blessed rest and comfort and joy a soul ever knew on this earth. It is for every one,—the greatest sinner that ever lived. Jesus says he came to seek and to save the lost.—*Tract.*

CENTENARY OF A FAMILY.

It is the object of this sketch to save from oblivion a few facts in regard to a numerous and respectable family whose ancestors settled in this county just one hundred years ago. Isaac and Esther Coffman,* both of German descent, resided in Lancaster county, Pennsylvania. In their home a large and vigorous family was growing up. The provident minds of the parents looked forward to the time when these children would need homes of their own and they began to plan some move by which they might "enlarge their borders." After some delay and further planning they moved to Shenandoah Co., Virginia. Still, however, their eyes were turned westward, and this locality was only temporary. Mr. Coffman and his wife frequently talked over the subject of a permanent location. Different places were suggested, their merits and demerits discussed. Finally Mrs. Coffman said, "Why not go to Greenbrier?" Isaac yielded to the good advice of his wife and immediate preparations were made for the long and perilous journey.

The young people of to-day may let their imagination run back one hundred years to the time when Isaac Coffman with a large family was moving in wagons across the counties of Rockingham, Augusta, Bath, Alleghany and Greenbrier,

*The original name in Germany was likely Kauffman, but was changed in Pennsylvania to Kauffman. The numerous descendants of this family are now found perhaps in every state of the Union. In Virginia the name was changed to the form used in this article, and the descendants of this Virginia branch of the Kauffman family very generally, wherever they are found, write their names Coffman.—*Ed. Herald of Truth.*

and remember, too, that at that time there were no graded roads, no bridges and no ferry-boats.

After a tedious journey over the Alleghany mountains they arrived in Greenbrier, the land of their hopes and expectations, and in the fall of 1788 just one hundred years ago, they settled on a farm now owned by Mr. John A. Coffman.

Only one year prior to that time the whoop of the savage had been heard in Greenbrier. Mr. Griffith, the last victim of the tomahawk in Greenbrier, had been killed on the creek which now bears his name, in 1787. Only ten years before had the famous battle at Donnally's Fort been fought.

Mr. Coffman acquired a large tract of rich land, all of which remained in possession of the Coffmans until a few years ago, when about one hundred and seventy-five acres of it passed into other hands, the remainder of it is still in their possession. Isaac Coffman cleared away the forests, tilled the soil, trained his children in the principles of virtue, morality and religion, spending the remainder of his natural life in his adopted country.

From him have descended all the Coffmans in the Greenbrier Valley, besides many of the name who may be found in Virginia, Indiana, Kansas, California and other States.

In religion he and his family were Mennonites, himself being a licensed (ordained Ed. Her.) preacher, but that church not being permanently organized in this county most of his living descendants are in the Methodist church, while a few are Presbyterians, and still a few are Mennonites.

In 1805 the family circle was invaded by the inevitable messenger. Death and the faithful mother was called away. Her remains were interred on the hill in sight of the family mansion, where at this time may be seen one of the largest country cemeteries in Greenbrier.

Mr. Coffman was born in 1741 and died in 1827.

Isaac and Esther Coffman were the parents of four sons and four daughters—Jacob, Michael, Christian, John, Gertrude, Frances, Elizabeth and Christina. In order to show the connecting links between the past and the present we give a separate sketch of each of these and their families.

JACOB, the oldest son, was a grown man when the family came to Greenbrier. He did not come with them but remained in Shenandoah, where he became a practicing physician, and died many years ago.

GERTRUDE, the oldest daughter, became the first wife of Jacob Hockman, who built and owned the first mill on the property now owned by Mr. John Blaker. Mr. Hockman lived in the stone house in which Major Abram Argabrite now resides.—Mr. Argabrite

married the only daughter of Jacob and Gertrude Hockman. Mr. Hockman was married three times.

MICHAEL, SR., second son, married Mary, sister of Jacob Hockman, and resided at his father's old homestead. His children were—John, father of John A. Coffman; Mary wife of Adam Hutcheson, of Fayette county; Samuel, who for years resided on Bunch's Hill, in Irish Corner district; Ann, wife of Grigsby Lewis, of Grassy Meadows; Susan, wife of William Stuart, of Indiana; Jacob, father of Mason D. Coffman; Michael, jr., who died unmarried. The children of Michael Coffman, sr., are all dead. He died in 1842, aged 72 years.

FRANCES, daughter of Isaac and Esther Coffman, was married to John Wenger, of Shenandoah county, Va. She died in 1859, aged eighty-seven years. Many of her descendants are still living near Ronceverte.

ELIZABETH, also a daughter of Isaac and Esther Coffman, was married to Rev. Peter Burkholder, a leading minister of the Mennonite church, of Rockingham county, Va. Mr. Burkholder compiled the Mennonite confession of faith and wrote works on theology. His son, Martin Burkholder, was a Bishop in that church.

CHRISTINA, youngest daughter of Isaac and Esther Coffman, was never married. She lived to the age of ninety-eight years and four months, and died at the home of Jonas Coffman in 1876. She was the last of the original Coffman family who came to Greenbrier in 1788.

CHRISTIAN, third son of Isaac and Esther Coffman, was born in 1780 and died in 1852. He resided where David Coffman, jr., (Big Davy now resides. He and Michael Coffman, sr., purchased the valuable farm on Greenbrier river now owned by Joseph Coffman. In 1807 Christian Coffman married Annie Wenger, of Shenandoah county, Va. They reared ten children—Abram, who died near Blue Sulphur in 1881; Joseph, living on the river; Daniel, who was killed by falling from a cherry tree in 1871; Rev. Samuel, of Rockingham county, Va. (minister in the Mennonite church); David, living at his father's home place; Mrs. Christina Tuckwiler, who died in 1880; Mrs. Daniel Rodgers, of Irish Corner; Mrs. David Hedrick, living near Bunker's Mill; Mrs. Levi Claypool and Mrs. Jehu Hedrick living near Fort Spring.

JOHN, though the youngest son of Isaac and Esther Coffman, was the first one who died. His death occurred in 1832, before his children were grown. He married Katie Good, of Virginia, and their children are—David, (Little Davy,) living in this

county; Isaac, who emigrated to the far West years ago; Solomon, now living in Barbours county, W. Va., Jonas, residing at his father's home place; Frances, wife of Andrew Sydenstricker, and Miss Elizabeth Coffman, living in this county. Mr. and Mrs. Andrew Sydenstricker have five sons who are preachers of the gospel.

What changes have taken place in a hundred years!

When Isaac Coffman settled in Greenbrier, Washington had not yet been elected the first time—now the twenty-second President occupies the chair.—Then the original thirteen States were in the act of ratifying the Constitution of the United States. Then Greenbrier county was only ten years old.—A KINSMAN in Greenbrier Independent.

THE FRUIT OF ONE BIBLE.

One of our Bible-sellers, in the course of his journeyings, sold several copies of the Bible in the little town of Machado, in the province of Minas, in Brazil. The parish priest having been informed of the fact, took occasion, upon the first celebration of mass, to declare all those Bibles counterfeit, and to order them to be burned. One of the purchasers was about to burn his Bible, when a neighbor, less superstitious, or less afraid of the priest, and, thinking it a shame to destroy so handsome a book, interposed, asking that the book might be given to him. Having received it and valuing it only for the sake of its gilt and binding, he laid it aside in a drawer, where it remained for several years. Finally, God in his providence removed by death a beloved son. Then, in the hour of their affliction, his parents remembered the holy book, and, taking from its prison-house this Bible, which was perhaps the only one in the whole place which had escaped the flames, they commenced to read it, and soon found there the only balm for wounded hearts. By the reading of this Bible that whole family of eight souls was converted, and thus were laid the foundation stones of what is to-day the church of Machado, with twenty-five members.

The good seed, though deeply buried, in God's own time will sprout and grow and bring forth fruit a hundred fold.—*The Foreign Missionary.*

LITTLE GREAT MEN.

Jesus never mentioned any of earth's great men, so called, with words of praise. There had been great conquerors before his time, like Alexander the Great, but He never alluded to them. There had been philosophers like Plato and Aristotle and Socrates, but He never spoke of them. Rich men had received

the notice of their fellow-men, but He never mentioned one of them by name. None of those of whom history speaks most largely came in for a word of commendation from Him or from his apostles in later years.

This should bid us pause and make us stop and think whether our human judgments are not totally faulty. Have we not put the seal of greatness where it does not belong? In what respect is the world better to-day for the existence of rich men like Croesus, of conquerors like Alexander, of Philosophers like Plato, of authors like Cicero? What really valuable thing should we lose had such men never existed? Gather all the conquerors of the world together, and say whether they have been as useful to this world as one John Bunyan or one John Wesley. Put all your philosophical books together, and declare whether they have accomplished as much for humanity as the Epistle of Paul to the Galatians. Match Bismarck and Luther, and judge whether politician or preacher has the best of it in the long run. On the other hand, if you blot out Abraham, Joseph, Moses, David the singer (not David the king), Elijah, Isaiah, John the Baptist, Paul, from human history, you usher in blackness of darkness.—*A. F. Schauffler, in S. S. Times.*

PERSEVERE IN PRAYER.

Written by Polycarp, a disciple of St. John and burned at the stake after being a Christian 86 years.

"For whosoever does not confess that Jesus Christ has come in the flesh, is anti-Christ;" and whosoever does not confess the testimony of the cross, is of the devil; and whosoever perverts the oracles of the Lord to his own lusts, and says that there is neither a resurrection nor a judgment, he is the first born of Satan. Wherefore, forsaking the vanity of many, and false doctrines, let us return to the word which has been handed down to us from the beginning; "watching unto prayer," and persevering in fasting; beseeching in our supplications the all seeing God "not to lead us into temptation, as the Lord has said: 'The spirit truly is willing, but the flesh is weak.'"

Let us then continually persevere in our hope, and the earnest of our righteousness, which is Jesus Christ, "who bore our sins in His own body on the tree," "who did no sin neither was guile found in His mouth," but endured all things for us, that we might live in Him. Let us be imitators of His patience; and if we suffer for His name's sake, let us glorify Him. For He has set us this example in Himself, and we have believed that such is the case.

MISPLACED.

A cannon almost protrudes its muzzle from the door of the Old South Meeting-house, in Boston. In order to preserve the building as a historic monument, all sorts of exhibitions are now given in it, the proceeds of which are appropriated to paying the debt; but a cannon's mouth at a church door, even if the church be now used as a museum of curiosities, is a sad and repulsive sight. Christ came to abolish just such a weapon as is here preserved. A Christian church should no more exhibit warlike weapons than it should paste obscene and profane mottoes on its walls. Christ came to change swords to plows, as well as oaths to prayers.—*Am. Advocate of Peace.*

NINETEEN MILLION SOLDIERS.

According to the *Revue Generale*, the European armies on the war-footing have increased, since 1860, from 6,018,000 men to 16,000,000. Under the new military laws, actually made or in process, the European war-footing will be 19,000,000 armed men.

The above, which we clip from the *Herald of Peace* (London), does not look very pacific. Nineteen millions of soldiers look pretty formidable. But it often happens that Satan blunders in his calculations, as he did in the case of Job of old. There is a limit to human endurance. These great armies are eating the life out of the nations of Europe. They cannot carry such an enormous load very long. Public opinion is rapidly drifting toward international arbitration. The burden of these immense standing armies will open the eyes of thousands, to see the senseless, cruel, and expensive nature of war, and induce them to seek its overthrow.—*Messenger of Peace.*

THE SEASON OF HORSE BLANKETS.

As the cold weather approaches every kind-hearted man who owns a horse will provide his animal with a comfortable blanket, both for stable wear and for covering when hitched out of doors. Nor is it a matter of kindness of heart alone, but is really a matter of economy with the owner of the horse. An animal which is kept comfortably blanketed will keep in good condition and come out in the spring in better condition for hard work, on less feed than one that is afforded none but its natural protection. The cost of the blanket will be more than saved in the feed, besides adding to the physical comfort and appearance of the beast.

When purchasing blankets it is an object to get the best for your money, and the cheapest are not always those that cost least at the start. A good blanket, which will prove durable and last, is the cheapest in the end.

HERALD OF TRUTH.

JOHN F. FUNK, EDITOR.
J. S. COFFMAN, { ASST. EDITORS
A. B. KOLB, }

February 1, 1889.

Entered at the Post Office at Elkhart, as second class mail matter.

PRICE, ONE DOLLAR PER YEAR.

TO OUR SUBSCRIBERS.—If any of our subscribers do not get their paper regularly, or if any persons who send for books, etc., do not obtain them in due time, they will confer a favor by informing us, and we will do our best to have everything properly forwarded to its destination.

HOW TO SEND MONEY.—If in sums of more than a dollar it is best to obtain either a draft, or a Post Office Money Order, or where these cannot be obtained, get the letter registered.

THE DATE on the label of your paper gives the time to which your paper is paid. If it is "dec. 88" it is paid to that time, and so of any other date. By this you can always tell if your paper is paid up, or is in arrears. The X on a label shows that your paper is ordered to be stopped at the date on it.

IF THE label on your paper is not changed in the second number after you have sent money for it send us a card stating the case.

IF YOU wish your papers changed from one Post Office to another, please always give the Office where you now receive it, as well as the office to which you wish it sent.

THOSE of our subscribers who do not wish to take the Herald of Truth any longer, will please inform us of the fact by letter stating their P. O., pay up all arrears, and the matter shall have our prompt attention, otherwise it will be considered that they wish to continue their subscription.

OUR COLLECTIONS.—We must needs keep this subject before the people at least to a time. To the appeals we have already made, many have kindly responded. They have our warmest thanks. Many are still back for several years, and a few for a number of years. Now, dear friends, please remember that we have kindly sent you the paper all these years. We have paid for the work of setting the type; we have paid for the paper, and the work of printing, in cash, and even for the postage; you have now had the benefit of the paper; you have spent many a pleasant hour in reading it; now we have done our part, and have waited patiently for a long time for the remuneration which you agreed to give; will you send us the small sum you owe us and help us in our work and aid in the good cause of the church and of the Lord. We ask this as a special favor to all who are in arrears. If, however, there are those who are poor and cannot pay, they will please write us and explain their circumstances and we will arrange with them.

REDUCED PRICES.—We have decided to offer the following books at greatly reduced prices, if ordered before the first of June next. These are all books that are highly prized, by the brotherhood and were held in high esteem by our forefathers in the church. Any one desirous of getting these books should avail himself of this opportunity to buy at the present low prices. They are as follows: The Martyr's Mirror, German, sold regularly at \$6.00.

Reduced price \$4.00.

Menno Simons Complete works, English or German are sold regularly at \$4.50 per copy.

Reduced price \$3.00.

Dietrich Phillip's writings at the regular price \$1.50.

Reduced price \$1.25.

We should be pleased to have every minister present this offer to his church, and get some brother to take the names of those that wish them, and order the books. We feel sure that a large number are wanted, and by a little effort from five to fifty copies can be put into each church.

This is a good opportunity for parents to get one of these books for each member of the family.

These are the prices here in Elkhart. All freight and express charges are to be paid by the party receiving the books, which if sent by freight will not exceed from ten to fifteen cents per book, according to the distance and number of books sent. As this offer is for a limited time we would ask those who desire to purchase to order soon.

The English Martyr's Mirror is not included in this reduced list, but will be sent to any address at the regular price \$5.00. MENNONITE PUB. CO., Elkhart, Ind.

THE NEW HYMN AND TUNE BOOK.—This work is progressing. Bro. Rupp is now getting the copy ready for the electrotyping, and the work is to be pushed forward and gotten out as early as possible. If the work of getting up the plates can be pushed forward rapidly enough so that we can get them in time to have the books ready for the opening of the Sunday Schools in the Spring, we think it will be a great advantage. We would ask our Sunday School people who propose to have new books, to think of this and see if they cannot be gotten ready in time for them.

OUR NEW CATALOGUE.—Our new catalogue of books, has already brought us a number of orders. Any one who will send us his address for this purpose, will receive a catalogue free. We have a good collection of books, and any one desiring to purchase should send for one. We invite all purchasers of books to correspond with us. We call especial attention to Martyr's Mirror and Menno Simon's works.

SAVE THE PRINTER'S EYES.—Write your articles on white paper with black ink, not with a lead pencil, nor yet with an indelible pencil, but with a pen and black ink. In writing letters or articles never omit to write your full name and address. We are often put to great loss of time and looking up things that could all be avoided by a few strokes of the pen of the writer.

LETTERS WITH NO ADDRESS.—We have received another letter—no, not a letter, simply an envelope containing a dollar bill, mailed at Manheim Post Office, Lancaster Co., Pa. Will the person who sent it kindly send his name, and the name of his Post Office and what we are to do with the one dollar. Please write soon. Another comes from Daniel Kurtz, containing \$1.00, without any address. Please send name of your Post Office and state. Still another. Joseph B. Miller, sends his dollar for the German HERALD, and then wishes to have it discontinued. Gives no address. Please send name of your Post Office.

FROM GRUNDY AND LIVINGSTON COUNTIES, ILL.—From a private correspondence we learn that Bro. Lehman of Stephenson Co., Ill., visited the brethren and sisters near Gardner, in Grundy Co., about the first of January. Bro. Lewis Kulp accompanied him to Cullom, in Livingston Co., where he also intended holding several meetings. Our correspondent further says: "Father takes the HERALD, I enjoy reading it. It has been a blessing to me, and also a help in understanding the Scriptures better. I would feel lonesome without its customary visits to us every two weeks. May the Lord ever help us to prove faithful, even to the end. A SISTER.

ANSWER TO SCRIPTURAL ENIGMA.—The answer to Scriptural Enigma in No. 2 is, "Fear God, and keep his commandments." Eccl. 12:13. Correct answers were sent in by Mary L. Yoder, Haw Patch, Ind.; Sarah E. Hartzler and Fannie M. Yoder, Nappanee, Ind.; E. K. Greenawalt, Ligonier, Ind.; James H. McGowen, Nappanee, Ind.; Emma Metzler, Columbiana, Ohio, (nearly correct); Annie L. King, East Lynne, Mo.; Lydia A. Herr, Leacock, Pa.; Pius Hostetler, East Lynne, Mo.; D. B. Eshleman, Marquetteville, Pa.

BRO. C. J. HOSTETLER of Cass Co., Mo., informs us that Bro. John Hershberger is lying dangerously ill at the home of L. E. Yoder of the above place. May Bro. H. be entirely resigned to God, that, come what will, he may be ready for his appearing.

Just as we got to press we learn that he died happy in the Lord.

BRO. ABRAHAM WITMER of Suspension Bridge, N. Y., in sending money for the subscriptions to the HERALD for 1889, adds: "I was born on the 18th of December, 1808, and am now over 80 years old, and I must confess with Jacob: 'Few and evil have the days of the years of my life been,' for I have had to use a crutch and cane for over twenty years." We trust the dear brother will ever look to God for comfort in his declining years and that as his physical strength diminishes his spiritual strength and trust in God may increase.

SCRIPTURAL ENIGMA.

I am composed of 9 letters.
My 1st is in believing and also in doubting.
My 2d is in receiving but not in shouting.
My 3d is in concrete also in abstract.
My 4th is in complete but not in exact.
My 5th is in contract also in expand.
My 6th is in retreat but not in command.
My 7th is in silver but not in gold.
My 8th is in new but not in old.
My 9th is in bought but not in sold.
My whole is a divine command,
Which is not hard to understand
And truly happy are all they,
Who this command in love obey.

P. HOSTETLER.

CHURCH NEWS.

FROM DEEP RUN CHURCH.—At the Old Mennonite Church at Deep Run in Bucks county, Pa., eight persons were received into church membership by baptism. May the Lord lead many more to go in the same way.

MENNONITE MEETINGS, where and when services will be held during the year 1889. The Meeting Calendar in our Family Almanac has, as it appears, some errors, and we therefore gladly insert the following table from the Ephrata Review, in which it was published correct, and a copy kindly sent to us by Bro. Philip Staffer, who also made the proper corrections for the paper referred to above.

Name of Houses.	Township.	First time Meet in year.	every
Bowmansville.....	Brecknock	Jan.	6, 4 Wks
Bassler's.....	West Donegal	Feb.	13, 4 "
Bachman's.....	Manor	Jan.	6, 2 "
Byerland.....	Pequea		6, 4 "
Cernarvon.....	Cernarvon		6, 4 "
Chestnut Hill.....	W. Hempfield		20, 4 "
Christman's.....	Rapho		27, 4 "
Dirb's.....	Penn.		6, 2 "
Groffside.....	West Earl		6, 2 "
Good's.....	West Donegal		13, 4 "
Graybill's.....	East Donegal		6, 2 "
Herr's.....	Warwick		20, 4 "
Hess.....	Hammer Creek		6, 4 "
Hernley's.....	Rapho		13, 4 "
Habecker's.....	Manor		13, 2 "
Hershey's.....	Salisbury		13, 2 "
Indiantown.....	Clay		13, 4 "
J. Miller's.....	Conestoga		13, 4 "
Kauffman's.....	Penn.		6, 4 "
Lichty's.....	Cernarvon		20, 4 "
Landisville.....	East Hempfield		27, 4 "
Lancaster City.....	P. M.		6, 2 "
Melling's.....	East Lampeter		13, 2 "
Millersville.....	Lancaster		27, 4 "
Metzler's.....	West Earl		20, 4 "
Old Road.....	Salisbury		13, 4 "
Petersburg.....	East Hempfield		6, 4 "
Providence.....	Providence		6, 4 "
Paradise.....	Paradise		13, 2 "
Reading Road.....	Manheim		27, 4 "
Risser's.....	Mt. Joy		6, 2 "
Rohrerstown.....	East Hempfield		27, 4 "
Schoenbeck.....	West Conestoga		13, 2 "
Stone House.....	Conestoga		13, 2 "
Strasburg.....	Strasburg		13, 2 "
Stumptown.....	Upper Leacock		13, 2 "
Weaverland.....	East Earl		13, 2 "
Zimmerman's.....	Earl		6, 4 "

A LIST OF THE BURIALS AT THE MENNONITE MEETING HOUSE, AT MILLERSVILLE, PA., DURING THE YEAR 1888.

Jan. 10.	Mrs. Knox, of Masonville, about 14 yrs.
Feb. 3.	Infant daughter of J. and A. Bremer, man of Millersville.
" 7.	Ann, K. Fry of Millersville, 33 years.
" 15.	Frank Millhouse of Millersville, 20 yrs., to mos., 28 days.
Mar. 1.	Lizzie, daughter of C. and S. Wise, of Conestoga, 1 yr., 5 days.
" 4.	Harry M. Witmer, Columbia Pike, 50 yrs., 8 mos., 6 days.
" 5.	Mary Eshbach (widow), Millersville, 91 yrs., 3 mos., 27 days.
" 11.	Rebecca Coupland, ——— 68 yrs., 11 mos., 8 days.
" 31.	Jacob Bertsfield, Lancaster, 95 yrs., 2 mos., 6 days.
Apr. 11.	Mary Shenk (widow), Millersville, 75 yrs., 6 mos., 1 day.
" 12.	Elizabeth Shenk (widow), near Millersville 82 yrs., 9 mos., 28 days.
" 30.	Fanny D., daughter of A. and F. Keesey, Lancaster, 1 month, 21 days.

Jun. 24. Lizzie A., wife of Isaac Hess, Millersville, 27 yrs., 4 months.
July 11. Harry B. Shank, Lancaster, 42 yrs., 5 mos., 13 days.
Aug. 27. Child of Henry Funk, Lancaster, aged about two years.
" 28. Ella B., daughter of Hiram and Stelman, 1 yr., 9 mos., 18 days.
Sept. 26. Samuel W. Baker, Millersville, 58 yrs., 2 mos., 29 days.
Oct. 17. Catharine Emma, daughter of H. and M. Keller, Lancaster, about 2 yrs.
" 22. Susan Stoner (widow), near Petersburg, 77 yrs., 9 mos., 27 days.
Nov. 6. Elizabeth Prantz, of Millersville, 80 yrs., 6 mos., 17 days.
" 21. Martha, wife of Abram Miller, Conestoga, 42 yrs., 1 mo., 16 days.
Dec. 30. Hettie, wife of George Bremner, Lancaster, 42 yrs., 5 months.
Kept by a READER.

CORRESPONDENCE.

FROM CASS CO., MO.—The brethren at the above place opened their Sunday-school for the year on the 6th of January. Elhanan Byler was elected Superintendent; David Von, Ass't. They will (D. V.) hold Sunday school every Sunday throughout the year. May we do all to the honor and glory of God, and the welfare of souls. H.

FROM MARKHAM, ONTARIO.—Pre. Joseph Gingrich of Waterloo Co., Ont., came to Markham Friday evening, the 28th of December, and on Sunday he preached at Altona, it being the time of regular services. On New Years day he preached at Reesor's Meeting House, and on Wednesday at Wideman's. His sermons were full of interest and instruction, and were very attentively listened to. On Thursday morning he left for home. We trust his visit was not in vain. A. B. RAMER.

FROM CULLOM, ILL.—We were lately favored with a visit by Bro. Joseph Lehman, of Freeport, Ill.—The dear brother arrived in our midst on Saturday evening, and on Sunday, the 6th of Jan., he filled an appointment, our aged Bro. H. L. Shelly, being also with us. The aged brother seemed to rejoice in the Spirit to have a strong and zealous worker to come and assist him. Five interesting meetings were held altogether, and we hope the earnest admonitions of the dear young brother may be long remembered and awaken in us all a sense of our duties. We have every reason to believe that the brother is zealously engaged in the work of the Lord, and our earnest desire and prayer to God is that the Lord may abundantly bless and prosper him in his labors. C. S. H.

EVANGELIZING MEETING.

The sixth Annual Meeting of the Mennonite Evangelizing Committee was held

in the church at Elkhart, Ind., on the evening of the 16th of January. The weather being very unpleasant the attendance was small. Bro. Samuel Yoder opened the meeting by prayer. The Treasurer's report showed that the total amount of money received for evangelizing purposes during the year was \$475.12. The amount of money used out of the funds by ministers in traveling to preach amongst smaller churches and scattered members was as follows:

Jan. 9, '88, J. S. Hartzler, to N. Mich.	\$8.68
Mar. 20, '88, Chr. Wenger, to "	10.10
Mar. 20, '88, C. B. Breitenman, to Missouri and Kansas	20.15
Mar. 31, '88, J. S. Coffman, to Somerset Co., Pa.	35.00
Aug. 2, '88, H. Shamm, to N. Mich.	15.00
(Less \$3.00 returned.)	
" 2, '88, J. S. Coffman, to Howard Co., Ind.	10.00
Aug. 3, '88, J. P. Smucker, to Ill., Ia., Mo., Kan., and Neb.	75.10
(Less \$23.11, which he returned.)	
Sept. 4, '88, J. S. Coffman, to Illinois, Missouri, and Kansas	45.00
" 5, '88, Geo. Breitenman, to S. Ind.	20.00
Total amount used	\$212.32

At the election of officers which ensued A. B. Kolb was chosen Secretary, and J. Summers, Treasurer; for the year 1889. It is very interesting to note that there has been a decided increase in the amount contributed over any previous year, and that more work was done by ministers traveling and encouraging the small churches and organizing new ones. The collections for the year 1887 amounting to \$118.61, and the expenditures to \$172.00.

The Lord has blessed the evangelizing work to the edification and salvation of many souls, and the Committee felt much encouraged in the work, as indeed all should be. It was also resolved that, as the Lord had so abundantly blessed the labors of those sent out to preach the gospel and had moved so many of the brethren and sisters to contribute to the cause, more vigorous efforts should be put forth than ever to promulgate the gospel as taught by our people.

It was also advised that a sermon on the subject of evangelizing be preached in each of the churches of this conference district; at Shamm's on the 10th of Feb., and at the other churches as opportunity may afford, and that, with the consent of the presiding minister a collection for evangelizing purposes be taken at the close of said services.

It was also resolved that every minister sent into the field of labor by the Evangelizing Committee make a full report of his work to the managing committee.

It was further resolved that the Secretary be instructed by the committee to give a report to the church at Elkhart, Ind., of the work done through the committee during the year and that said report be published in the HERALD OF TRUTH.

The committee then adjourned to meet on the 3d Wednesday in January 1890 at a place to be hereafter decided upon.

A VISIT.

My wife, niece and self boarded the train at Markham, Ontario, on Thursday morning the 6th of Dec., 1888, for Jordan Station, Lincoln Co. Arriving there we proceeded to Pre. Joseph Wismer's for the night, and found all well. Next morning we made a few calls on the way to Daniel Hoover's, my wife's brother and found all well. We remained until Sunday after dinner, and then went to Tintern Village to Sunday-school and meeting, where Israel Moyer spoke to a goodly number of attentive hearers. We then returned to Daniel Hoover's for the night.

On Monday the 9th, we went to my cousin Jacob Stauffer's and found them well. After this we visited friends, and on Tuesday evening we arrived at Pre. Abraham Hunsberger's. He is poorly and unable to attend to his ministerial duties. We also met Pre. Samuel Hoover of Altona, Ontario, and we all remained here all night. After this we spent the remainder of the week visiting friends, and arrived at Andrew Kratz's on Saturday evening. We attended a meeting at the Moyer Mennonite Meeting-house, where Bro. Jacob Woolner from Waterloo county, Ontario, preached in the English language from John 17: 17-19. During the week we visited in the neighborhood among friends, and on Sunday we attended the funeral of Samuel M. Kulp, at Moyer's Meeting-house. Funeral services were held by Israel Moyer in English and Joseph Wismer in German. We staid all night at Pre. Daniel Hunsberger's. We visited in all about forty places, returning home on the 24th, where we found all well, thanks be to God for his watchful care over us. We also return our sincere thanks to our dear relatives and friends for the love and kindness shown toward us while among them, and if we meet on earth no more, may we all meet in heaven, is the prayer of the writer.

A. B. RAMER.

A MENNONITE BOOK COMMITTEE, AND THE WORK IT DOES.—Our brethren in Virginia have among them a so-called book committee, the feature of which must commend itself to the church at large. The following will explain itself:

DALE ENTERPRISE, Virginia,

Oct. 23, 1888.

Dear Friend D. K. Cassel:

We have examined your book, "History of the Mennonites" and send you a certificate. We will here say that this committee was appointed by the Church in this district for the purpose of examining all books sold by the Brethren of the district, acting as agents, and to reject all books conflicting with the doctrine of Christ, and also all vile, low, and trashy literature, not proper for a Christian to distribute.

We would say we read your book "History of the Mennonites," with pleasure, and favor you with our approval.

Yours Respectfully,

COMMITTEE.

DALE ENTERPRISE, Virginia,
Oct. 23, 1888.

This is to Certify that we the undersigned members of the Mennonite Book Committee, have examined the book published by D. K. Cassel with the title "History of the Mennonites," and will say that according to our knowledge and judgment it is worthy of a place in every family and may be read with interest and profit by any one interested in the history of the Church.

S. M. BURKHOLDER,
Committee: C. H. BRUNK,
P. S. HARTMAN.

The above book is for sale at the office of the Mennonite Publishing Co., Elkhart, Indiana. Price \$1.50.

AURICULAR CONFESSION.

A contributor to *The Episcopal Recorder*, who writes from Seville, in Spain, adduces some objections to the dogma of the Papal Church requiring confession of sins to the priest. One of these is that it "bestows a dangerous power upon the priesthood."

"Every priest has access to the heart of every individual who is under his religious jurisdiction; and all are positively obliged to confess to him their most secret sins, those of which they are most deeply ashamed, and which, if known, might ruin their prospects and their character, and might endanger their lives. Though the priest is laid under a most solemn oath never to divulge what is revealed to him in confession, this is not a perfect guarantee against danger, because the oath of secrecy is by no means so inviolable as it is professed to be. The following are the words of one who was himself a Popish priest for some time. Referring to another priest with whom he occasionally met, he says, 'All our conversation ran upon the different stories he heard in confession. But he is not the only person who is free in revealing what he has heard: for it is the ordinary discourse of the priests when they meet, to inform one another of what they have heard in confession, and how dexterously they behaved on these occasions. This I can assert, because I was often present at such conferences where the conversation was so indecent that even an honest Pagan would have blushed.'

"Are not disclosures made to priests the very deepest and darkest secrets of the bosom? Should any set of men have the character, the worldly prospects, the

very lives of others in their hands, and absolutely at their mercy? No! such unlimited power and irresponsible, constituted as human nature is, must be abused.

"Were it not, it would belie all experience and all history. Its inevitable tendency is to convert the priest into a spiritual despot, and the people into slaves, as many of them now are in this benighted country of Spain, where these lines are penned, and where popery dominates."

A second objection to the practice is, that it "has been the prolific source of the grossest wickedness. The mind of every Popish priest becomes the common receptacle of all the sewerage in his district. Such a system is therefore condemnable as well as the men. It is not to be supposed that he is able to withstand the power of such temptations. Constituted as human nature is, and so easily tainted and polluted, if it at all comes in contact with vice, must it not be fearfully dangerous to listen to a detail of all the corruption that is in the bosom of a fellow-creature?"

"Familiarity with vice necessarily lessens our abhorrence of it, debauches the imagination, and operates as fuel to the unwholesome fires within our bosoms."

"The language of one who was himself a Roman Catholic priest, is, 'At the confessional, and by the questions of the confessor, I had learned more sins than I had ever heard of in the world.'

"The following is the expression of one once a Roman Catholic priest, but afterward a Protestant minister. 'If auricular confession be at all times conducted as it was when I was engaged in it, I have no hesitation in saying that I consider it one of the most abominable and corrupting institutions of Popery. If the person confessing hesitate for a moment, through defect of memory, or through the feelings, if shown, the father confessor proposes a leading question in the various kinds and degrees of iniquity, and thus stimulates the reluctant devotee, and drags from him or her the inmost secrets of the heart. The questions which a father confessor will thus propose, tend to increase the knowledge of the young and simple in the way of transgression, and to render vices of the most injurious kind familiar to all.'"

In view of the evils and dangers that seem to be inseparable from the practice, it is much to be regretted that it should be introduced into any portion of the Christian church where it has not heretofore been sanctioned.

No ONE can ask honestly or hope fully to be delivered from temptation, unless he has himself honestly and firmly determined to keep out of it.

FOR THE LITTLE READERS.

(Continued.)

Thus far Absalom seems to have found little to hinder him from becoming what he wished to be, a great and powerful man, honored by all, and admired by all. His father left the city, and with him those who still looked upon him as their beloved ruler.

But just this was the thing which troubled Absalom now, for in his wickedness he wished very much that his father might be out of the way, for as long as he lived he would be the rightful king and some would still cling to him and give Absalom trouble. But if he were dead then this trouble would be removed. So Absalom cast about for some way of securing his father, and in this his counselor the wicked Ahithophel was only too ready to help devise some plan whereby David might be taken. He advised him to let him choose twelve thousand men and go with them to pursue David, and it would be so that when he should come up with David he would be tired and his followers few and readily frightened, so that they would run away and leave their king to be slain by Ahithophel's men.

This plan, though brutal and inhuman, pleased Absalom "and all the elders of Israel" who had wickedly turned to Absalom. But he had not seen Hushai about it so he sent for him to tell him about the plan to get David out of the way. You will remember that this Hushai was really loyal to David, but had sought and gained the confidence of Ahithophel so that in this manner he might keep David informed of Absalom's plans and moreover that he might overrule and set at naught the plans and counsels of Ahithophel.

So when Hushai came and heard Ahithophel's plan he of course warned Absalom not to follow it, "for, said Hushai, thou knowest thy father and his men, that be mighty men, and they be chafed in their minds, as a bear robbed of her whelps in the field, and thy father is a man of war, and will not lodge with the people. Behold, he is hid now in some field, or in some other place; and it will come to pass, that when some of them be overthrown at the first, that whosoever heareth it will say, There is slaughter among the people that follow Absalom. And he also that is valiant, whose heart is as of the lion, shall utterly melt; for all Israel knoweth that thy father is a mighty man, and they which be with him are valiant men."

Then he advised Absalom to gather all Israel together and that he should lead them himself, and that in this way they would fight upon David and his company even as the dew falls upon the ground and completely destroy all.

This plan pleased Absalom better than the first, and he said with all the men of

Israel present: "The counsel of Hushai is better than the counsel of Ahithophel." But God had thus worked upon their minds that they looked so favorably on this plan, that thereby in the end Absalom might be defeated.

In the meantime Hushai informed Zadok and Abiathar what he had advised Absalom to do, and these young men, who were faithful to David, sent at once to David and begged him to leave the place in which he was, so that if after all Absalom would follow the really wise advice of Ahithophel, they would not find him where they expected to reach him.

Zadok and Abiathar however did not go themselves, but sent word to Jonathan and Ahimaz, two young men, and they were to carry the news. Nevertheless a lad saw them and went and told Absalom. It is likely the lad also heard what they were going to do, or he would not have been in such haste to tell Absalom. At any rate Jonathan and Ahimaz got away, but Absalom's men followed them. When these two reached Bahurim they took refuge in the house of a man who had a well in his yard, and in this well they hid, and the lady of the house "spread a covering" over the top of the well and put some ground corn or corn meal on it, so that Absalom's men might not suspect that any one was in the well.

At any rate, when Absalom's servants came they looked everywhere for Jonathan and Ahimaz, but when they could not find them they thought they must have escaped, and so they returned to Jerusalem.

When Absalom's men had left the place, Jonathan and Ahimaz got out of the well and hastened to deliver their message to David. David immediately acted upon the advice given and crossed the Jordan that night, so that by morning every one of his men were in the country beyond.

Ahithophel was very much enraged that Hushai's advice had been preferred to his own, and it so worked upon him that he went to his home in Gilead, and there, after having arranged his affairs, he hanged himself.

David now went to Mahanaim and the people of that city provided him and his men with everything for their comfort. Meanwhile Absalom and his army also crossed the Jordan, he having made Amasa captain in Joab's stead.

David's army kept increasing, and he divided it into companies, setting a captain over each company. Then he put the whole into three parts and made Joab general over one part, Abishai, Joab's brother, over the second, and Ittai, the Gittite, over the third, while he himself intended to be commander of the whole army. But the people begged him not to go, for by doing so he might be killed and then after all the wicked Absalom would be king. So David remained in



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GOING WEST, leaves.
Toledo Express..... 3.00 A. M.
No. 9, Pacific Express..... 4.05 A. M.
No. 27, Chicago Acc..... 7.00 "
No. 3, Special Chicago Express..... 3.05 P. M.
No. 5, Fast St. Louis & Chicago Exp. 6.15 "

GOING EAST—MAIN LINE, leaves.
No. 13, Night Express..... 3.30 A. M.
Grand Rapids Express..... 4.45 "
No. 36, Way Freight..... 5.00 "
No. 22, Michigan Express..... 11.45 "
No. 6, Fast New York Ex..... 6.10 P. M.
Grand Rapids Express..... 1.30 "

GOING EAST—AIR LINE, leaves.
No. 2, Special New York Express..... 12.45 P. M.
No. 8, Atlantic Express..... 11.55 "
No. 4, Limited Express..... 8.25 "
No. 28, To Goshen only..... 8.33 "
No. 26, Air Line Accom..... 5.00 A. M.
No. 82, Way Freight..... 8.00 "
Train G to Goshen only..... 7.45 "
" E to Goshen on Y..... 4.10 P. M.

TRAINS ARRIVE AT ELKHART BUT GO NO FARTHER.

Train F from Goshen..... 11.05 A. M.
Train H from "..... 6.35 P. M.
No. 24, Acc. from Chicago..... 8.10 "
Goshen Passengers change to No. 28.
No. 27, from Goshen..... 6.05 A. M.
Passengers change cars at Elkhart if going West.

PUNDAY TRAINS.
Nos. 12, 4, 6 and 8, East. Nos. 9 and 5 West.

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GOING SOUTH, leaves.
No. 6, Grand Rapids Special..... 5.10 A. M.
No. 4, Cincinnati & Indianapolis Ex. 9.10 A. M.
No. 2, Ind. & St. Louis Express..... 4.45 P. M.
No. 8, Way Freight..... 5.45 A. M.

GOING NORTH, leaves.
No. 1, Grand Rapids Express..... 10.50 A. M.
No. 3, Michigan Express..... 5.30 P. M.
No. 5, Indianapolis Special..... 10.54 P. M.
No. 7, Way Freight, arrives..... 7.50 P. M.
No. 11, " leaves..... 8.00 A. M.
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BODILY EXERCISE AND GODLINESS.

"Bodily exercise profiteth little; but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come."—1 Tim. 4:8.

By godliness we understand the apostle to mean *real piety* in a Christian life. By bodily exercise he means religious works, without a Christian life, which he says profiteth little. If a man also strive for masteries yet is he not crowned except he strive lawfully. 2 Tim. 2:5. Many will say to me at that day, Lord, Lord, have we not prophesied in thy name, and in thy name cast out devils, and in thy name done many wonderful works? And I will profess unto thee. I never knew you, depart from me ye workers of iniquity." Matt. 7:22, 23. "This people honoreth me with their lips but their heart is far from me." Luke 7:6.

The above is sufficient proof that there is such a thing only as far as bodily exercise is concerned and also that such service is not well pleasing to the Lord and consequently has no promise of reward. It is an undeniable fact that there are many such professors at the present, but "by their fruits ye shall know them." Matt. 7:20.

There are many people in this enlightened age of the world, who think all that godliness is good for, is to save one's soul from going to hell, and think to insure safety by joining some church and being baptized, and observing the ordinances of the church, attending services regularly, helping to pay the minister and general church expenses, etc. This done they hope that their names are recorded in the Lamb's book of Life and at their death they shall by the angels be carried into Abraham's bosom, &c., &c. They think the work is now done and assume the name of *Christian*. But we find them the same people as they were before joining the church. They look the same, they dress the same, and more than all, they speak the same, act the same and do the same. They were worldlings before and are worldlings still. They are still doing the works of the flesh, which the apostle mentions in Gal. 5:19, 20, and

says that they do such things shall not inherit the Kingdom of God.

Again there is a class of people, and they are not few in number either, who believe that godliness has the promise of the life to come, and have a desire to die the death of the righteous, but they have heard some say that it requires some self-denial and that there is a cross to bear and they form an idea that the Christian life is a life of sorrow and sadness, a long, lonely, dreary, uninteresting life of care, trouble and bondage to certain teachings without any freedom of thought or choice, and to avoid this they put off repentance from time to time, thinking there is time enough when they are old, or that when their health begins to fail then they will call upon the Lord who will then give them something that will answer for an admission ticket at the gate of heaven when they reach its portals.

I would not dare to say that this has not been done successfully; for God is wonderfully kind to fallen man, but while a few have succeeded, the great majority die as they have lived, and the Lord says, "I have no pleasure in the death of the wicked." Ezek. 33:11.

Seeing then that bodily exercise profiteth little, and that waiting for death-bed repentance is like running the gauntlet, and placing ourselves on the edge of the precipice, what then shall be done?—The Savior say, "Search the scriptures; for in them ye think ye have Eternal Life, and they are they which testify of me." John 5:37. Now if we search the Scriptures we shall soon find to which class we belong.

The Savior says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." Matt. 11:28-30.

Add to you faith, virtue, and to virtue knowledge, and to knowledge temperance, to temperance, patience; and to patience, godliness." 2 Pet. 1:5, which is profitable unto all things, having promise of the life that now is and of that which is to come.

Now my dear unconverted friend, how can you afford to do without godliness? "It is hard for thee to kick against the pricks." Acts 9:5. But I hear one say,

"It would not do for me. My business is such that it would not do, for it would not be suitable. I should lose custom. I have to associate with such and such, and it takes all my time to attend to my business, and therefore I can not at present." But what we read in the word of such? "And they began to make excuse." The first said unto him, "I have bought a piece of ground, and must go and see it, and another had bought five yoke of oxen and must go and prove them; another had married, and said he could not come." Luke 14:18-20. Now if your business can not be benefited with godliness then it must be of a condemnable character, and such it will condemn. Now while it will spoil your business it will save your soul which is of more value than the whole world. And so godliness is still profitable unto all things.

Show me a man that is either a mechanic or a common laborer and is living a real Christian life and I will show you a man that generally has plenty of work. Show me a Christian tenant, and I will show you a man that has no trouble in renting a house. Show me a Christian farmer, and I will show you a man that has no trouble to hire help. Show me a Christian family, and I will show you a happy family. I might go on and mention all lawful vocations; and if godliness (real piety) is strictly adhered to the man following his particular avocation will always be benefited. "I have been young and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread." Ps. 37:25.

We then came to the conclusion that while bodily exercise profiteth little yet we can not do without it, and what we want is not to *reduce bodily exercise*, but to *increase godliness*. We must have it, we want it. Nor do we want it on the Sabbath day only. No, but we want it every minute of our life. I want more of it in my shop; I need more of it in contracting and in filling contracts; I need it in dealing with and loving my neighbor. You need it my brother laborer; whatever your profession or vocation may be it will be a profit to you. And you need it my sister to help you to keep patience, peace and love in your house, and to bring up your children in the nurture and admonition of the Lord, to supply the

wants of your dear ones and make home happy. You, my Brother, you need more godliness on your farm, in your mill, in your store, in your factory, or in whatever business you may be engaged in, you need more godliness; for it is *profitable unto all things.*" And last but not least we need *more godliness in the church.*" We look around and see that our beloved church is not what it should be, but is in a measure cold and neglected. The reason is that her members have *not enough godliness.* *Myself first* and the church *second* is the living motto of too many of us. "Seek ye first the kingdom of God and his righteousness. Matt. 6:33. The consequences of coldness and indifference is that the treasury is empty, the poor are forgotten, the erring ones neglected, the calls of the scattered ones can not be answered, for we have no means at hand to go and preach to them, and the consequence is that many poor souls are dying that could have been saved. Now the good Lord has given us commands and has given us ample means and power to fulfill them, and the only reason for their not being fulfilled is because we have not enough godliness. Oh! My brother and my sister, how shall we be able to give an account of this, at the great judgment day? Shall we hear the plaudit, "Well done," if we thus continue the neglect of the church?"

Now, the general complaint is poverty, and the fact is many of us are poor, financially in this part of God's vineyard, but this should not discourage us, for one hundred cents make one dollar, but if the cents are never given the dollar will never be collected, and hence if small opportunities are not taken advantage of, great deeds will never be accomplished. I would not be understood that I find fault, but on the contrary I want to remind us of our charity if possible. I might provoke us to more zeal and energy, yea to more godliness which is "profitable unto all things, having promise of the life that now is and of that which is to come."

A. H. KAUFFMAN.

Prabody, Kansas.

For the Herald of Truth.

THE STRAIT GATE.

"Strive to enter in at the strait gate; for many, I say unto you, will seek to enter in, and shall not be able." Luke 13:24.

It is remarkable and worthy of consideration how clearly and plainly the word of God points out to us the way, a way in which even fools can not err, Isa. 35:8, and yet our loving Savior teaches us (Matt. 7:13,14), that but few find it, because it is narrow and leads through the strait gate. In the above text He admonishes all mankind to enter into His kingdom, but tells us at the same time

how this can be accomplished, that is, by entering in at the *strait gate.* And for this we are to *strive.* Strive means to use force, or violence. According to Matt. 11:12, Christ shows that the kingdom of Heaven suffereth violence, and the violent take it by force."

All this shows that to attain salvation requires more than by far the greater part of Christendom thinks or believes. The apostle Paul also admonishes his spiritual son Timothy (1 Tim. 6:12) to "fight the good fight of faith," etc., and in 1 Cor. 9:25, he shows in what this strife consists, and what a glorious reward follows this fight, and in his second epistle to Timothy 2:5, he tells him that the strife must be a *lawful* one if the crown is to follow.

Although this way has now for almost 1,900 years been shown so plainly and many have traveled thereon, as the holy apostles and martyrs, yet, (Heb. 11.) at all times and in the Christian world in our time as well the words of our Savior, comparatively speaking, have been and are confirmed, namely that "few there be that find it." This forces upon us the question: "Why?" The answer lies, although rather deeply, hidden in the text, belonging as it does to those great mysteries of which Paul writes, 1 Tim. 3:16: "which was solved through the death of our great High Priest and Mediator and the wonderful outpouring of the Holy Ghost. The text reads: 'Strive to enter in at the strait gate.' Many, yea the majority of the Christian professors of to-day do not believe that the true living faith requires a real change of heart, as our beloved Savior so plainly teaches, John 3:3,5 and the apostles in many of their wordings so distinctly state. It is true that every Christian professor says, "I believe in perfection." Yet we must say, You believe because it is written, but not because you have experienced it in your heart. The apostle John says in his first epistle 1:3, "That which we have seen and heard declare we unto you, that ye also may have fellowship with us, and truly our fellowship is with the Father, and with his Son Jesus Christ." And Paul writes 1 Cor. 1:9, "God is faithful, by whom ye are called into the fellowship of his Son Jesus Christ our Lord." Christ himself tells us how intimate this fellowship should be when he says, "Abide in me, and I in you. As the branch can not bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me, — — — for without me ye can do nothing." John 15:4,5.

This close fellowship works a complete change of heart which the word of God calls the new birth, regeneration, the new creature. Where this fellowship with Christ is not formed, man, in spite of all assumption of knowledge and faith, nevertheless remains an alien to God and the life in God, dead in trespasses and sins, as so many professors of to-day show them-

selves to be, with whom also no striving and fighting is to be seen. The Savior says in the text, "Strive to enter in at the strait gate." Enter into what? Into the kingdom of God, Christ's kingdom of grace. But this kingdom is not to be found beyond the regions of this mortal life only nor in outward forms and ceremonies, but according to Luke 17:21, the kingdom of God is within us, and where it is not in the heart there no living faith is to be found and no assurance of acceptance of God.

The life of faith in a true Christian is similar to the natural life of man. The latter begins with the pulsation of the heart, and the spiritual life of an awakened man begins in the same manner with faith. Faith likewise is the spiritual pulsation of the new born creature. But the idea so widely disseminated in the present day is that faith consists in approving of or agreeing with the teachings of the gospel without experiencing anything in the heart. Faith, however, is an inclination of the heart to Christ with which is connected an opening up of the mind to the divine light and a susceptibility of the heart to divine love, and manifests itself by a renunciation of the world and coming to Christ, and becomes manifest by outward manifestations of communion with him in prayer and other services for the Lord.

The life of faith moreover begins with anguish and pain and ends in joy. As the natural birth is not without pain so also the spiritual birth is not free therefrom; for the soul, enlightened by the Holy Spirit, sees the depravity into which sin has brought it, and the sinful and condemned state into which the natural man has fallen and this brings about a pain of heart and anguish of soul. This disclosure of man to a conception of his unsaved condition, does not create a pleasant sensation in the natural man, but very often bitter pain and anguish, and worketh a godly sorrow. In this manner man realizes his spiritual poverty and awakens in him a hunger and thirst after that righteousness which was lost through the fall. The heart is crushed and the spirit quails before the doom of judgment, and this impels man to seek Jesus for relief, "who of God is made unto us wisdom, and righteousness, and sanctification, and redemption," 1 Cor. 1:30, there to receive pardon of his sins through the atonement of Jesus Christ his Savior and Redeemer.

This is what the word of God calls a conflict, and our Savior calls it in the text a striving for salvation. And since it requires such a complete denial of self and all that the heart in its unchanged condition loves and enjoys it is also called an entering "in at the strait gate," for with the awakening of the sinner out of his sleep of sin his eyes are opened by the illumination of the Holy Spirit so that he sees in the cravings and lusts of the de-

praved and carnal nature nothing but what is condemnable in the Spirit of God, and he sees that all these things must be put away. Eph. 4:22; Rom. 12:2; 1 John 2:15-17, etc.

The text also says, "Many will seek to enter in the kingdom of God and shall not be able." Who may these be? Those are such as have not entered the way of life by the strait gate. They are continually wandering along on by-paths. The word of God divides mankind after the fall in Eden into two classes, the children of God and the children of the world, — the children of God and the children of men, &c. But mankind itself in many cases tries to divide the same into three classes, true Christians, would-be Christians, and ungodly. Of the latter kind our text does not say anything, hence we leave these out of consideration since they do not inquire after the kingdom of God. Our text applies altogether to such as profess Christianity when it says that many shall not be able to enter in, although they seek to do so. A comparatively small number will, however, according to Matt. 7:14 gain an entrance, but the majority will not. These again resolve themselves into different classes although their aims appear to be all the same. But beside the narrow way which leads from the strait gate to the Heavenly Canaan there are many by-roads, and each one selects the one which to him seems to be the most convenient and pleasant, all of which however do not lead to the portals of heaven, but away from it into the regions of outer darkness since they do not lead from the strait gate, that is, those who travel on these by-roads have been afraid of the cross and never dared to make the experience of a change of heart such as all who would enter in at the strait gate must undergo. The apostle Peter says, Acts 3:19, "Repent therefore, and be converted, that your sins may be blotted out," and our Savior says, Mark 4:12, "That seeing they may see and not perceive, — — — lest at any time they should be converted, and their sins should be forgiven them." This forgiveness of sin is nowhere to be obtained but under the cross of Christ. All the by-roads however leave the cross of Christ to one side. The narrow path is indeed perfectly straight but in its course it leads over many high and rugged mountains and deep valleys and along frowning cliffs and yawning precipices; through thorny deserts, and the pilgrims are at times obliged to creep along on the earth, being only at times suffered to walk erect, and because so few travel on this road it is rough and but poorly beaten, hence so many are afraid to take this road and consequently will not enter the kingdom of God.

There are also very many so-called Christians who place their Christianity in the observance of outward forms and ceremonies and making an outward ap-

pearance of piety and holding themselves aloof from worldly pleasures, that is they attend the public services regularly, observe the communion of the Lord's Supper and other ordinances, and perhaps read the Bible, speak of the word of God, do not frequent the saloon or other ungodly places where mockers and scornors sit (1's. 1:1), etc., all of which are fruits of a true Christian. But they have not entered in at the strait gate and have not received the true Guide, the Holy Spirit, have not come under the cross of Christ to be relieved of the burden of sin, that is they have not received justification by faith through grace and hence will not enter.

Others believe an empty faith or belief will save the soul, and base themselves upon the thought: I believe all that the word of God says, believing this is the true faith, which however is only in the head — in the mind — and not in the heart. This is a wonderful self-deception, because this faith does not lead through the strait gate, it being, on the other hand, also a by-way and those who travel thereon shall not enter in.

Another class bases Christianity upon the feeling — the emotions of the mind. They are easily affected and possess a lively imagination, so that they are often moved to tears when hearing the word of God, which is indeed also the case with such as have the true faith, because it penetrates, pervades the heart. But to renounce all sin and crucify it — which those do who enter in at the strait gate — is something which they neglect, and hence are continually overcome by sin, but which they claim are only weaknesses of the flesh that God will not compute to them. Thus they drag the burden of sin along with them, simply they enter not in at the strait gate under the cross where alone his burden is removed by him who has borne the burden of us all. Isa. 53:6, and thus will not be able to enter into the kingdom.

Still others consider it a mark of acceptance with God if they are visited with all manner of physical affliction, and temporal distress such as sickness, poverty, death of friends, falling into disfavor with other men, and such things of which they are themselves very often the cause, and notwithstanding all of which their hearts are still inclined to sin and remain unchanged, they thinking that because the cross of affliction has come upon them and God chastens them, it is an evidence that God loves them and they have found favor with him. But of an entrance through the strait gate they have neither a conception nor knowledge, neither will they hear of it, and thus will not be able to enter in.

Others again think it is a proof of their acceptance of God and a sign of true Christianity because they are preserved from danger, or because they prosper in

their temporal affairs, &c., but this, although it stands in strong contrast with the belief of others, is perversion also, because an entrance through the strait gate is not so much as thought of, and they shall not enter into the kingdom of God.

O my dear readers, many more different ideas might be presented but my article is already growing somewhat lengthy. Take the word of God, however, and search it earnestly and diligently (John 5:40) and you will find that all such opinions will not suffice for entering the kingdom of God, but that the only entrance is through the strait gate and by which alone you can receive the Holy Ghost which will lead you to the cross of Christ where your whole burden of sin will be removed and you will be justified by the most holy faith, where you will no longer hear; "Thou shalt," "Thou must," "Thou wilt be saved," but the blessed words: He "hath saved us, and called us with an holy calling," 2 Tim. 1:9. May God, by his grace, grant us all this blessing. Amen. ISAAC PETERS.

Farmers Valley, Neb.

A THOROUGHLY converted sinner is at first always very humble. He does not seek publicity. The wretch who on Tuesday was an abandoned sinner, and on Wednesday is converted, and on Thursday begins to lecture the church and denounce those who have borne the burden and heat of the day as Pharisees, and who glories in telling the story of his life, and paints with a kind of loving enthusiasm the hole of the pit from which he was dug, and whose eyes sparkle, and frame erects itself in the description of his abominations, had better be kept on probation twelve months instead of six. There is hope for every repentant sinner, and all such should be encouraged; but at the slightest manifestation of presumption they should be warned and instructed. — Selected.

NEVER DESPAIR. — In our efforts to benefit the victims of some besetting sin, how apt are we to lack patience — God-like patience and perseverance! Let a drunkard transgress a score of times, yet God does not give him up. God still deals with him and presses upon him the largest offers of mercy. But how few fellow-sinners can bear long with the pitiful efforts and struggles of the sinner who is only a little lower than themselves! He is turned out of doors. His company is avoided as if he were smitten with the plague. His words are disbelieved; his earnest entreaties for help are treated with utter contempt. Few and far between are the men and women who will continue trying, hoping, and praying to the end. Few Christians can interpret in their own lives the attitude of Christ toward the chief of sinners.

For the Herald of Truth.

SEEKING TO SAVE.

As God hath made of one blood all nations of men, Acts 17:26, so our charity should reach out to all nations, all classes, and all ages. We are not so likely to forget that "charity begins at home," as we are to forget that charity does not end at home. Taking for granted that our sympathy and charity make us ever ready to respond to the call of distress and want at home, especially unto them who are of the household of faith, Gal. 6:10, let us enlarge the scope of our vision and broaden our sympathies so as to take in "all nations of men," Acts 17:26, and all ages, classes, and conditions.

There are thousands and thousands of dirty, ragged, friendless, and homeless children in towns and cities and some places in the country who were born amid poverty, dirt and sin and they are growing up surrounded by evil. Their wants lead many of them to beg and steal their living. The fearful current in which they live is sweeping them downward toward the destruction of body and soul. Let us not forget that each one of them has a precious soul; and that our Lord Jesus died to open the way to life everlasting for them as well as for us, and it is our privilege and duty as servants and instruments of the Lord to reach out helping hands to rescue and save some of the Lord's "least" ones from hunger and thirst and nakedness and filth and sin and offer them a chance to choose the way of life. Yes such work faithfully and prayerfully done, there will come to the doer, some day, the soul thrilling, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." That will be reward enough, Oh! it will be more than enough to receive such gracious words from our Lord.

If we do not in person engage in seeking the homeless, the friendless and the lost, we can at least give something towards the support of some orphan's home, or some children's aid society. Money, clothing, bedding and eatables are always wanted where there are a number of children to provide for. A sister has been spending many hours in knitting a lot of good warm children's stockings which she intends to give to a Home for homeless and friendless orphan children. Others have been helpful in other ways in the same good work. Such work, when done for these little ones as unto the Lord, will not fail of a blessing and reward. "For I was a hungered, and ye gave me meat, I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me."

Those who feel like helping in such good work, will not go amiss, if they send their mites addressed to the "Home for

orphan and friendless children," Huntingdon, Pa. This Home is mentioned because the writer happens to be somewhat acquainted with it and those who have the superintendence of it, and it is written without their knowledge. There may be other Orphan's Homes equally deserving, but "We speak that we do know, and testify that we have seen."

REMARKS.—Would it not be doing the work of the Lord, if the Mennonite church would establish and maintain an Orphan's Asylum?—EDITOR.

For the Herald of Truth.

THE SALVATION TRAIN.

All humanity is on a pilgrimage in this world, either to Heaven or everlasting destruction. How glorious if we are on the road to Heaven, but oh how sad if we are on the road to ruin, where there is weeping and gnashing of teeth. It is astonishing that there are so many people who are so unmerciful to their undying souls, as not to take heed to the word of God, which is our only guide and guard, whereby we can obtain the crown of life when we leave this earthly tabernacle. God is no respecter of persons. We can all board the train of salvation, and take a pilgrimage home to Heaven. Christ has paid our debt on Mount Calvary, and has given us a free ticket to the city of Heaven without price or cost, which is the New Testament; whereby we can obtain that Heavenly port if we follow it distinctly. On this train the wretched and needy, burdened with sin will find a hearty welcome. O, come, weary waiting one, for life soon passes away, and the messenger of death approaches, often very unexpectedly. This train does not stop at the saloons, millinery shops, and theaters, but it is heavenward bound through storm and strife, to the evergreen shore of everlasting life. There is no room for robbers, drunkards, a Knight, Odd Fellow or Mason, no room for indulgence of any known sin. Heaven is a home, it is an abode where the weary come in from a lifetime of toil. Just think all heaven is awaiting this train. How many a dear father, mother, brother, sister and friends, are awaiting even now on the other side of the Jordan of death to see the loved ones with whom they parted in this world. Who would not love to meet a dear friend? Then, why not give yourself up in the hands of Christ our blessed conductor, who is so willing to save you. That heavenly house has many mansions and there is room enough for all. It has many pearly gates and they stand open day and night for all to enter. Oh may we be found among the faithful, and arrive at the portals of heaven.

ELLA M. BRUBAKER.

For the Herald of Truth.

OUR WORK.

"We are living, we are dwelling
In a grand and awful time,
In an age on ages telling—
To be living is sublime.
Oh, let all the soul within you
For the truth's sake go abroad!
Strike! Let every nerve and sinew
Tell on ages—tell for God."

What solemn truths are expressed in these lines, what great responsibilities do they show resting upon us—upon not only one or two or a dozen, but every one of us, none is so weak, so lowly, or so ignorant, but something is required of him; although scarcely two persons on this wide world have exactly the same duty to perform or the same opportunities to work in the Lord's vineyard, yet each one must work. The work of some may be grand and glorious, some must preach, teach, or do mission work in great and foreign fields, while others can perhaps not go into distant countries to carry the blessed tidings of salvation, but can only labor at home in perhaps a small scale; but this does not by any means exempt them from duty. No more is required of us than we have, but what we can do we must do, to fulfill God's great plan, and we should do it cheerfully and with an upright heart. "The keynote of all our work for God should be Faith." We should, when we undertake anything in His name, rest fully assured that he will help us through and add his blessing.

No work however lowly or small it may be, is too small for His notice if love be the motive for undertaking it.

"I may not do much with all my care,
But I surely may bless a few;
The loving Jesus will give to me,
Some work of love to do;
I may wipe the tears from some weeping eye.

I may bring the smile again
To a face that is weary and worn with care.

To a heart that is full of pain.
I may speak His name to the sorrowful,
As I journey by their side;
To the sinful and despairing ones
I may preach of the crucified.
I may drop some little, gentle word
In the midst of some scene of strife;
I may comfort the sick and dying
With a thought of eternal life."

Not one of these duties amount to a great deal in themselves and a great many of us would perhaps look at them as a very small and insignificant thing; but our very lives are made up of trifles and we may rest assured that our kind heavenly Father does not think the smallest of them too small for His notice and approbation. If any good is to be or can be done to our fellow creatures, we must first love them, and so use our influence on

them as to make them love us; how much more good can be done in a Sunday School class if teachers and scholars are bound together by ties of mutual love. How easy then it is to work for Jesus, and win souls for Him.

The same way in day school, if teacher and scholars love each other and work hand in hand how much more can be accomplished, and how many pleasant hours spent together which can never be forgotten.

Just so it is in the great school of this life, we are all here working and preparing ourselves for a better world and if all go peacefully and harmoniously together, a great deal more work can be done, and our great Teacher can better be glorified by his servants. Let us then be content to do the work God assigned us in the best way possible and never fret, no matter how small it may be, and finally when done with earth may we be so happy as to hear the loving call, "Thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord."

"Do thou thy work, it shall succeed
In time, or in another's way;
And if denied the victor's meed,
Thou shalt not miss the toiler's pay."

LINA Z.

For the Herald of Truth.

PRUNING THE VINE.

"I am the vine, ye are the branches.
He that abideth in me, and I in him,
the same bringeth forth much fruit;
for without me ye can do nothing."—
John 15:5.

Gotthold, visiting a person who was in deep affliction and sorrow, was told by the family that he was in the garden. Thither he followed, and found him employed in cleaning a vine of its superfluous leaves. After a friendly greeting, he inquired what he was doing. "I find," was the reply, "that owing to the abundant rain, this vine is overgrown with wood and leaves, which prevent the sun from reaching and ripening the grapes. I am therefore pruning a part of them away, that it may bring its fruit to maturity."

Gotthold rejoined: "And do you find that in this operation the vine resists and opposes you? If not why are you displeased that a gracious God should do to you, what your vine must not be displeased that you do it? You prune off the superfluous foliage in order that it may bear the better fruit; and God takes away your temporal blessings and earthly comforts, in order that faith may produce its noble fruits of love, humility, patience, hope and prayer, and these larger, and fairer, and sweeter than before. Let them talk as they please. When a man has a superfluity of all things, and is a total stranger to the cross, the Sun of Righteousness, with its gracious rays,

can scarcely reach the heart; and hence his Christianity usually bears only the harsh and acrid fruits of hypocrisy, pride, unkindness and implacability. Let God, therefore, do with you as he will; he will do you no harm. You are now stripping the vine of its leaves; in spring you hoed it, planted layers, pruned the suckers, and bound the branches. My friend, you are yourself a branch of the spiritual vine, which is the Lord Jesus. God is the dresser, and he well knows that, without his grace and care, he can look for no good at your hands. This is the reason why he employs contempt to lay you in the earth, trials to prune, affliction to restrain, and poverty to strip you of your leaves. He intends it all to make his grace sweeter to you, and your heart sweeter to him."

Then again this pruning, this purifying of all that hinders our growth and making in the spiritual life is not to last forever. While it refines and strengthens us and makes us capable to better enjoy all that is really enjoyable in this life, it also prepares us to enjoy so much better the life which is to come. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory. While we look not at the things which are visible but at the things which are invisible; for the things that are visible are temporal; but the things that are invisible are eternal. Those who are redeemed and shall be found under the altar of the great and glorious throne are not those who have made this world an arena of pleasure or a flowery bed of ease and indulgence, but those who "have come out of great tribulation, and have washed their robes and made them white in the blood of the Lamb," that was slain upon Calvary, and whose life physically and temporally was one of hardships, toil and sorrow, but whose spiritual life was a life of joy and patience, hope and love, and a fixedness of purpose that Satan and all the powers of darkness and the cruelties of men could not change or influence.

But how can we endure all that God sends us? God never lets us suffer more than we can bear. He chastens those whom he loves. He lets affliction come upon them that they may be purified of all unrighteousness all sin that so easily besets us, and we will find even affliction sweet if we abide in Christ."

"He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing." We must hold fast to Christ, for in so doing there is a continual stream of grace flowing into our hearts. But let sin sever that current, and we are alone and unable to bear the rough jostlings of the world.

"I have seen," says Arnot, "a heavy piece of iron hanging on another,—not welded, not linked, not glued to the spot, and yet it cleaved with such tenacity as to

bear not only its own weight, but mine too, if I chose to seize it and hang upon it. A wire charged with an electric current is in contact with the mass, and hence its adhesion. Cut that wire through, or remove it by a hair's breadth, and the piece of iron drops dead to the ground, like any other unsupported weight."

In like manner a stream of life from the Lord, brought into contact with the human spirit, keeps the spirit cleaving to the Lord, so firmly that no power on earth or hell can wrench the two asunder. From Christ the mysterious life-stream flows, through the being of a disciple it spreads, and to the Lord it returns again. In that circle the feeblest Christian is held safely, but if the circle be broken the dependent spirit instantly drops off.

Let us therefore hold fast to that which gives us life, which gives us grace and strength both to will and to do what is righteous and well pleasing to God. Then tribulation and care will only strengthen the bond of unity and the communion with Him who holds us in his almighty hand.

K.

For the Herald of Truth.

LIGHT.

"I am come a Light into the world,
that whosoever believeth on me shall
not abide in darkness." John 12:46.

The subject before us is Light. It is original in God and without God there is no light; for God created light and was light himself. When our eyes behold the light of the sun we are made to wonder at its beauty and brilliancy. There is another light and that is the light of the eye; and without these two lights this body of ours would be unable to behold what is around it. As this natural body needs the sunlight to mature and warm it, so there is another part in this body that needs light, and that is the soul or image of God, and this needs the Sun of Righteousness to mature it. It needs that great dazzling Shekinah which rested on the tabernacle in the wilderness, and which was a type of the light spoken in our text, namely Jesus Christ, the Light of the world. Man was created in this light and no darkness was with him till he fell by his own disobedience into the power of the prince of darkness, who came in the Garden and by mixing truth with untruth robbed this image of ours of the light. When man disobeyed, God withdrew this light from the soul and darkness took its place and will remain so, as long as that effluent light does not return to that soul. This however takes place as soon as man believes in the power of the light of the world. Then this light will illuminate the soul; the light will shine and the darkness will be dispersed and the soul becomes joyful in realizing the blessedness of walking in this light, and will grow and mature for eternity. Jesus,

the Light of the world says, "I am the light of the world, and whosoever believeth on me shall not abide in darkness." Here we can see that Jesus is the great effulgent light. The Shekinah that rested on the tabernacle in the wilderness was a type of this great light of the world. It overshadowed the mercy seat and the cherubim representing to us that our souls are the dwelling places of that light. We read that, God trieth the very reins of the heart, and that God reaches the heart of man. Now, if God does this he must have something of his own in the heart of man and that is this image which he is seeking out with his spirit that he may bring it to light through his Son Jesus Christ. The first Adam was made a living soul and through disobedience God withdrew that light or spirit from the soul and it died the spiritual death. The second Adam was made a quickening spirit to revive that image or the soul of man to its former state from whence it had fallen. Now, all mankind from Adam forward is under the curse of the law and will remain so as long as man will not comply with the plan of salvation. This plan of God has made things so simple that even a fool may not err therein. It requires nothing more than obedience to his will. Man must repent of his former transgressions and in true faith take Jesus as the light of the world, the Savior from all sin. Some people think it a hard thing for Jesus to save from all sin, but the reason is that they are not altogether willing to sacrifice all sin.

If a man does not do this Jesus can not save him from sin; for he came to save his people from sin and not *in* their sins. As soon as man is willing to give up all sin then Jesus is here to defend that soul from the wiles of the devil. If that soul through faith fully trusts in Jesus the tempter has no power to overcome evil if he marshal all the powers of hell against it, for it stands under the atoning blood and trusts in the strength of Christ. But as soon as that soul wavers then it is in danger for it withdraws from Jesus in so doing. If we do not trust we distrust, then we do not believe on his word, and that is a sin. Oh, if man would learn to trust God for all things this would be quite a different world.

Now, why is it that so few people come to this light? It is because they love darkness rather than light, because they have committed some dark deeds and they do not want them to come to light lest they should be reproved. Some may have committed murder and keep it dark so that they may not be punished. Others would be ashamed if their deeds were known to mankind, so they will not come to the light. If man has done evil deeds he must confess them to God and repent with a true heartfelt sorrow; then God will be merciful to him and forgive his sins. But how can a sinner know that he

has come to this great light of the world? If a change so radical takes place within us that we hate sin and desire to do good, do we not perceive it? If we love those whom we have before hated and can pray for those who have wronged us can we not then have the assurance that it is the spirit of God working within us giving us both the will and the grace and power to do God's will? Another evidence that a sinner has that he is at peace with God is that when he takes the Bible and reads God's holy word it is all light to him. God reveals to that soul just what it needs to carry it through this life safely and happily. The word of God was a mystery to that soul while it abode in sin and was darkness. Jesus says if your eyes be single the whole body is full of light. O what joy that soul receives when it is delivered from the bondage of darkness and glory and steps out into the light of God.

Suppose, my unsaved friend, you were born blind and never could see the light of day and all at once light would dawn upon you and you could see, how wondrous everything would look and how unspeakably happy you would be that you could enjoy the blessing of sight. Would not this be an undeniable evidence that you were once blind but could now see. So it will be with you my sinner, if you repent and believe.

I could give you more evidence but this is enough to convince any one who will make an effort to come to the light, and walk therein. If we have once come to the light, we must walk therein if we would enjoy the blessing. If we walk in the light as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son, cleanseth us from all sin.

D. B. SHELLEY.

Antrim Co., Mich.

WANDERING SOUL.

"What must I do to be saved?"
Act. 16:30.

We all know what is necessary that we may inherit eternal life: to love God above everything, and our neighbor as ourself; or in other words, deny ourselves, take up the cross and follow Jesus; but the difficulty is, we are not willing to do it. The great trouble with the sinner, and not only the sinner but sometimes church members that is we often times want to carry the world and its follies and the cross at the same time, which is utterly impossible. If we want to be servants of God, we must either deny one or the other. O, let us form a resolution, and make a wise choice, and follow the footsteps of our Savior. The sinner often times compares himself with some member of the church who has violated the commandments of God. If that individual is on the broad road to destruction, is not

the sinner, who made the comparison, on the same road? The end of which road is a fire that will consume them in all eternity. Let us first cast the beam out of our own eye, that we may see clearly to draw the mote out of our brother's eye. Here is a grand mistake which the sinner makes, let him compare himself with the christian, and then see where he stands. I cannot work out your salvation, and you cannot work out mine, this we have to do for ourselves. God gives each individual in the world a work to perform, and if we neglect this duty, and are called away to the realities of an unchangeable world, we cannot blame anyone but our selves if we are lost. God gives each and every one the opportunity to be saved. Then, since God does this, let us accept of it while it is called today, for "To-morrow's sun may never rise," "To-bless thy long delinquent sight."

Repent therefore and be baptized for the remission of your sins.

The inheritance of eternal life is an all important question and demands the consideration of all. Dear reader, probably you are one of those who are out of the fold of Christ; if you are, do not procrastinate any longer, accept the opportunity while it lasts, for once will certainly be the last opportunity, and what a deplorable condition our never-dying souls would be if the precious opportunity were neglected. God's spirit does not always strive with man. It is not God's will that one soul should perish, but we must do our part, and God will do his, for He saith in his holy word that he will, and he has done it—from the creation up to the present time, and will through the endless ages to come. He says his word will stand though heaven and earth pass away, cannot we therefore rely on him? Most certainly we can. Since God is so merciful unto us, should we not take up the cross and follow Jesus, and ask the Lord to help us and give us knowledge from on high that we may walk more circumspetly before him the true and living God. He is a prayer hearing and prayer answering God, and is no respecter of persons. Let us not be stumbling-blocks, but let our lights shine that others may see our good works and glory our Father which is in heaven. Let us watch and pray that he will not find us sleeping. We cannot pray too often, Dan. 6:10. Daniel prayed three times a day, and his prayers were pleasing in the sight of God, because they were uttered from a true heart. We should watch and pray that we may enter the strait gate which leads to everlasting life. What a consolation it is for the Christian to enjoy the realities of that blessed place prepared for us from the foundation of the world. We can all have it if we accept God's terms.

W. W. KAUFFMAN.

Garden City, Mo.

For the Herald of Truth. TEMPERANCE.

There are many persons who look at the temperance cause as an insignificant movement, as a thing of not much importance; others condemn it without giving it a hearing. This arises chiefly from the fact that some are disposed to look at it from a prejudiced standpoint. Others will always oppose the temperance cause merely because it is of pecuniary benefit to themselves. The temperance question is one of so vital an importance that it should have a warm place in the heart of every Christian. We should give it our unprejudiced attention so that we shall be able to comprehend that its influences tend toward the elevation of humanity and not toward the enslavement of it, as some would have it. There must be something in the temperance cause, or it would long before now, have succumbed to the ridicule and opposition which it has received at the hands of its opponents. There must be something in it, or it would not have been able to withstand the storms and tempests of threescore years. There must be something in it which leads men and women to spend the best part of their lives in the elucidation of its principles.

There must be something in it, otherwise the Christian churches of our land would not, almost aid unanimously in its promotion. There must also be a necessity for this temperance movement, there must be a cause for it, otherwise it would be unknown.

The necessity of it arises from the fact that drunkenness is a vice which does not confine itself to any rank or country, but it is an evil which permeates every country and every community. It is an evil which comes as the thief at night. For not one of the 60,000 drunkards who are buried every year in the U. S. expected to die a drunkard. Drunkenness is an evil which is the source of more misery, more woe and more evil than all the other mandates of evil taken together. It is the cause of the overflowed condition of our jails and almshouses. It is the first source of numerous unhappy marriages. It is a frequent cause of licentiousness, and it brings misery and poverty to thousands of homes. What is a life of drunkenness? It displaces a useful, upright and honest career and presents one of utter worthlessness, corruption, shame, dishonor, poverty, misery and death. When we see with open eyes that drunkenness is the cause of so much vice and misery is it not then urgently necessary that we advocate a movement which will aid in its suppression? Should we not give our heart and hand to promote the temperance cause? How any one can be so perverted as to advocate wine-bibbing to moderate indulgence against the pleadings of mothers, daugh-

ters, sisters, widows and orphans is beyond our comprehension. Yet there are many, who by their practice of it, advocate this very thing. It seems strange that men will jeopardize their morals, their character and their lives by practicing a thing from which no one has ever derived any benefit. It is a self-evident fact that four-fifths of all moderate drinkers become drunkards sooner or later. By being a moderate drinker we not only endanger our own morals, character and life, but we place the welfare of our friends at stake. Through our influence they might be led astray. Many a young man owes his ruin to some well-meaning friend. Not all young men possess the power to control their appetites. Not all young men have the power to resist the temptation of a dramshop with which a gambling den is almost invariably connected. Ah, how many a young man owes his destruction to these places of iniquity! How many a young man there received his first lesson in blasphemy and crime! Is it not then necessary that principles be instilled into boys which will save them from the wiles of the dram-shop? Parents should give a good example by abstaining from the use of intoxicating liquors. Ministers of the gospel also should give a good example, they should warn their members against the fraud and deception of the dram-shop. Ministers are as shepherds who lead their flock and through their influence it is that the flock is led. Let us hope that it is in the right path.

SAM. MOSINAN.
Middletown, Ohio.

COST OF CRIME.

No method of estimating the cost of crime to the community has ever been devised. The problem involves too many elements, of which some are very obscure. First, there is the cost of preventing crime, by means of the police. The cost of the police departments of the United States was estimated, in the census, at \$15,000,000; it probably is not now less than \$20,000,000 annually. This does not include the cost of the private detective force, which it is impossible to ascertain. In the second place, there is the machinery of the courts. There are, in the United States, more than 2,000 courts which possess more or less criminal jurisdiction, besides more than 80,000 justices of the peace. What it costs to maintain this judicial system, with its paraphernalia of judges, clerks, attorneys, bailiffs, witnesses, and jurors, is beyond computation. Neither can it be ascertained what proportion of this bill of expense is chargeable to the civil and the criminal dockets, respectively. In the third place, there is the cost of maintaining the prisons. The number of inmates of prisons and reformatory institutions in 1880, was 70,000. By

this time it is probable that it has risen to 80,000. Assuming that the charge for keeping up the prisons, including building and repairs, is not less than two hundred dollars a year for each inmate, this item of expense is not less than \$16,000,000 annually.

But these three items taken together constitute only one side of the account. They represent the cost to the community of the defense against crime. In this calculation no account is taken of the cost to the criminal class of carrying on the war against social order and security. Neither has any reference been made to the losses to individuals resulting from successful fraud and depredations.

It must be evident that the importance of the crime question has its economic as well as its moral side. The handful of men and women who have devoted their lives to the effort to reduce the volume of crime, by improved methods of dealing with crime and criminals, are incidentally protecting and subserving the interests of Property. Yet Property fails to recognize the value of the service rendered, and contribute little or nothing in aid of it. The prison reformer is expected to work for nothing and board himself. The National Prison Association, and the Prison Associations of the several states, ought not to have the difficulty in securing the funds for the prosecution of their work, which they now experience.

MULLEIN AS A CURE FOR CONSUMPTION.

A correspondent writes as follows about the flower of a well-known plant: "I have discovered a remedy for consumption. It has cured a number of cases after they had commenced bleeding at the lungs and the hectic flush was already on the cheek. After trying this remedy to my own satisfaction, I have thought philanthropy required that I should let it be known to the world. It is common mullein steeped strongly and sweetened with coffee sugar, and drank freely. Young or old plants are good, dried in the shade and kept in the shade and kept in clean bags. The medicine must be continued from three to six months, according to the nature of the disease. It is very good for the blood vessels also. It strengthens and builds up the system instead of taking away the strength. It makes good blood and takes inflammation away from the lungs. It is the wish of the writer that every periodical in the United States, Canada and Europe should publish this recipe for the benefit of the human family. Lay this up and keep it in the house ready for use."

Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?

HERALD OF TRUTH.

JOHN F. FUNK, Editor.
J. S. COFFMAN, } ASST. EDITORS.
A. B. KOLB, }

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HOW TO SEND MONEY.—If in sums of more than a dollar it is best to obtain either a draft, or a Post Office Money Order, or where these cannot be obtained, get the letter registered.

THE DATE on the label of your paper gives the time to which your paper is paid. If it is "dec. 88," it is paid to that time, and so of any other date. By this you can always tell if your paper is paid up, or is in arrears. The X on a label shows that your paper is ordered to be stopped at the date on it.

IF THE label on your paper is not changed in the second number after you have sent money for it send us a card stating the case.

MENNONITE Publishing Co., STOCK.—There are still some shares of Mennonite Publishing Co., Stock for sale, and we shall be glad to have any of the friends of the cause assist our publishing work in this way. It will be lending a helping hand to the work of the Lord, and has besides so far, paid an income of six per cent. per annum.

OUR COLLECTIONS.—We must needs keep this subject before the people at least for a time. To the appeals we have already made, many have kindly responded. They have our warmest thanks. Many are still back for several years, and a few for a number of years. Now, dear friends, please remember that we have kindly sent you the paper all these years. We have paid for the work of setting the type; we have paid for the paper, and the work of printing, in cash, and even for the postage; you have now had the benefit of the paper; you have spent many a pleasant hour in reading it; now we have done our part, and have waited patiently for a long time for the remuneration which you agreed to give; will you send us the small sum you owe us and help us in our work and aid in the good cause of the church and of the Lord. We ask this as a special favor to all who are in arrears. If, however, there are those who are poor and cannot pay, they will please write us and explain their circumstances and we will arrange with them.

REDUCED PRICES.—We have decided to offer the following books at greatly reduced prices, if ordered before the first of June next. These are all books that are highly prized, by the brotherhood and were held in high esteem by our forefathers in the church. Any one desirous of getting these books should avail himself of this opportunity to buy at the present low prices. They are as follows: The Martyr's Mirror, German, sold regularly at \$6.00.

Reduced price \$4.00.

Menno Simons Complete works, English or German are sold regularly at \$4.50 per copy.

Reduced price \$3.00.

Dietrich Phillip's writings at the regular price \$1.50.

Reduced price \$1.25.

We should be pleased to have every minister present this offer to his church, and get some brother to take the names of those that wish them, and order the books. We feel sure that a large number are wanted, and by a little effort from five to fifty copies can be put into each church. This is a good opportunity for parents to get one of these books for each member of the family.

These are the prices here in Elkhart. All freight and express charges are to be paid by the party receiving the books, which if sent by freight will not exceed from ten to fifteen cents per book, according to the distance and number of books sent. As this offer is for a limited time we would ask those who desire to purchase to order soon.

The English Martyr's Mirror is not included in this reduced list, but will be sent to any address at the regular price \$5.00. MENNONITE PUB. CO.

THE SABBATH DAY.—Which is the right day for Christians to observe as a day of rest and service to the Lord? The first day of the week or the seventh? We received a communication on this subject which, from a number of articles given in the HERALD during the past year we deem unnecessary to give. We hold that it is right, proper and scriptural to observe the first day of the week. Those, however, who desire to investigate the subject more extensively we would advise to send for the little book "Saturday or Sunday" which we will send to any address for the low price of 10 cents.

OUR BOOK CATALOGUE.—Our new catalogue has already brought a number of orders, and we hope to receive many more for our finely illustrated Family Bible, Teacher's Bible, and the new edition of The Martyr's Mirror and Menno Simons complete works. Send your name and address for a new catalogue free by return mail. Information regarding any books cheerfully given.

THE NEW HYMN AND TUNE BOOK.—In answer to inquiries recently made we would say concerning the new Hymn and Tune book that it will contain English hymns only. It will have tunes or music as well as hymns. The brethren have made an excellent selection of both hymns and tunes; a selection which will be adapted for both Sunday school and church services, and those who will use them will find them a great help in getting the old and the young people in singing together. The use of the popular singing which is being introduced in some of our Sunday schools has a tendency to separate the children and young people from the older portion of the congregation, but if this book is introduced in the Sunday school and the church, all will learn to sing the same hymns and the same tunes, and it may likewise obviate, to some extent, the pernicious habit which prevails in some schools, of having a new book so frequently. The idea of having a new book every season, as is the case with some, is a very excellent way to have poor singing all the time.

BRO. ELIAS WALKER of Wittenberg, Hutchinson County, Dakota, informs us that the church at Wittenberg received a letter from their former brethren in Hungary. A brother had got their address through the HERALD OF TRUTH and wrote to the "Habarra" in Hungary. They answered saying they were much rejoiced at the receipt of the letter and had ere this desired to open up a correspondence with the friends in America. They desire books of our faith. They call themselves Christian Catholics, live together in a hamlet and number about 40 families. They are mostly mechanics. Their property cannot be sold to strangers, but only to adherents of their flock. They are in comfortable circumstances but not rich. Farther particulars concerning these people will likely be found later in the HERALD.

The new book will be out in the spring, or at farthest in the early part of summer and if any of our Sunday schools are contemplating getting new books, we would suggest that they defer it until this one is out. Those who have decided to introduce the new book may send in their orders at any time, and those first received will be the first filled.

MINISTER ORDAINED.—At the Holde-man Church, near Wakarusa, Elkhart County, Ind., Bro. Henry Weldy was chosen by lot and ordained to the ministry, on Sunday, February 3d. May the Lord strengthen him and fit him to the important position, and make him an instrument of much good in His vineyard.

BRO. ELI STOFER, of DeKalb Co., Ind., recently visited the church at Gar Creek, in Allen County, and also the churches in Elkhart County. He came on the 22d and held services at Schwoeland's school house, at the Blosser Meeting-house, at Nappanee, at Yellow Creek and at Holdeman's. He attended the regular services at Shaum's Meeting-house on Sunday 27th, and in the evening spoke at Elkhart. These meetings were encouraging, and we hope many souls may have been strengthened in the faith by the earnest admonitions of the brother.

THE BROTHERS Joseph Gascho and Joseph Schlegel, of Seward Co., Neb., accompanied by their wives have been visiting in Canada, Fulton Co., Ohio, and LaGrange and Elkhart Counties during the past six weeks. They held public services in different places and preaching the word of God. They also visited Elkhart, looked through the Herald office, held a service in the Elkhart church, on Thursday evening, Jan. 31st, and left for Chicago on Friday morning intending to stop with the church in Bureau county, Ill., and then proceed on their way home. We are very thankful for the kind visit, and pray that the Lord may prosper and bless the dear brethren in their work.

ANSWERS TO SCRIPTURAL ENIGMA.—Quite a few friends sent in the answer to Scriptural Enigma in Jan. 15 No., too late for publication in last number so we add them here, and will hold back the names of those who have sent in the correct answer to the Enigma in Feb. 15 No. till

the next issue. The additional names are Esther Coffman, East Lynne, Mo.; E. H. Chatelain, Danvers, Ill.; Isaac B. Wintner, Wakarusa, Ind.; R. J. Heatwole, Newton, Kansas. In the "5th" of the Enigma it should have read "Not in Christ Jesus."

CHURCH NEWS.

TO THE WEST.—Bro. J. S. Coffman of Elkhart, Ind., left on Thursday morning, the 7th of February, for the West. He expects to labor in Kansas, Missouri and Illinois, and will probably be gone about five weeks. May his labors be richly blessed.

FROM WASHINGTON, ILL.—On Sunday, January 22d, three persons were received into Bro. Hartman's church, near Washington, two by baptism and one by confession who had been baptized before on her faith. A number of others are interested in the form of doctrine here taught and seem almost persuaded. There is an interest gathering about this congregation which it is hoped will result in a large ingathering of souls.

FROM HOWARD CO., IND.—Through a letter from Howard county, we learn that Bro. Jonas S. Hartzler, of the Haw Patch church, accompanied by Bro. Noah Lantz, of the same place, visited during January in Howard and Hamilton counties. Bro. Hartzler held a number of meetings in Howard Co., which were well attended. The brethren in Hamilton were glad to have him preach for them. May their labors be blessed.

A LETTER from Bro. E. M. Hartman, of Washington, Ill., gives us the information that he received an invitation to go to Stephenson county, Ill., to be there on the 10th of February to receive into membership some persons who have become willing to serve the Lord with the brotherhood at that place. We hope he has had a profitable visit and was used of the Lord in accomplishing good in this visit.

TO NORTHERN MICHIGAN.—Bro. C. Wenger of Dutton, Kent county, Mich., left his home on the first of February for a visit to the church at Brutus, Emmet county, and at Mancelona, Antrim county, Mich. He reports very pleasant meetings and found several who were willing to walk in the way of the Lord. He returned on the 7th of February. We hope there may be still others there who will seek and find the Savior to the salvation of their souls.

Bro. Samuel Yoder of Elkhart, Ind., left home on Friday morning, the 8th of February, to visit the same churches and on his return will visit the churches of Kent county, Mich. May God bless the labors of the brethren.

FROM CLEARFIELD CO., PA.—The little church in Clearfield county, Pa., had a refreshing time with the beginning of the year. The brethren, J. N. Durr of Fayette county, and Abraham Snyder of Blair county, visited there and held a number of meetings, preaching also at Narrow Creek. There are now two applicants for church membership and others who are well nigh persuaded. May the Lord bless the little congregation and give her a large increase in her membership, and earnest, zealous hearts to labor and pray for the preservation and progress of the faithful little flock holding fast to the teachings of the word of God.

CORRESPONDENCE.

FROM WELLESLEY, ONTARIO.—We have thus far, Jan. 23d had a very mild and open winter in Canada, having had sleighing but a few days, but it is beginning to snow again.

The ministering brethren, Joseph Schlegel and Joseph Gascho, of Seward Co., Nebraska, visited our churches and held several meetings all of which were well attended. The Lord sustain the brethren and bless their work. On the 18th they left here for Fulton Co., Ohio.

DANIEL BRENNEMAN.

FROM TELFORD, BUCKS CO., PA.—The undersigned brother, in sending his own and four other subscriptions for the Herald for 1889 adds: "I have been a reader of the Herald for more than twenty years, and it has always been a welcome messenger, bringing news from the brotherhood near and far, telling of edifying visits and giving encouragement. May God bless us all in our different callings, that we may do all things well and stand our ground and gain the victory through Jesus Christ, to whom be honor, praise and thanksgiving now and for ever. Amen."

ABEL HORNING.

FROM PAWNEE CO., KANSAS.—The Sunday School at Eureka school house, Pawnee Co., Kansas, was closed for this winter Jan. 27. The weather was rather stormy, but still nearly all were present. We had a pleasant school throughout the summer and sincerely hope some good has been done. We intend to re-open our School in the spring. Our minister is going to move away from here, so we can not have regular church services. We would be very glad to have some minister settle here and take his place, and when anyone is traveling westward to stop and see us. Let us all work in the vineyard of the Lord.

FROM ALLEN CO., IND.—On the 17th of November Bro. Jonas Yoder of Logan Co., Ohio, came to us, and on the 18th (Sunday) he spoke on the words of our Savior, "Take ye heed, watch and pray; for ye know not when the time is," Mark 13:33. On the 20th the communion of the Lord's Supper was observed on which occasion Bro. Yoder preached an earnest sermon on the sufferings of Christ.

On the 9th of December we were again visited. The Brethren John Werry, of Champaign Co., Ohio, David Plank, of Logan Co., Ohio, and Daniel Souder and Eli Fry, of Fulton Co., Ohio, came to us on this occasion, and we were very impressively taught from Rom. 12. We feel grateful to the dear brethren for their labors here and we trust and believe that the seed sown by them will work much good and yield much fruit.

FROM GOSHEN, IND.—I have now read the Herald for twenty-five years, or since it was first published. I love to read it, and although it contained articles now and then that were not just what I thought they should be, yet, to condemn the paper on that account would be like condemning wheat in which once in a while chaff is found. I think it best to prove all things and then hold fast to that which is good. I believe that if those who are so opposed to it would read it for one year they would think differently about it unless they would be like a man of whom I read. This man took an agricultural paper one year and then discontinued it for the reason, as he said, that it put him in mind of so many things that he ought to do but perhaps do not do them. I wish to read it as long as it continues to be edifying. But I cannot expect to read it much longer as I am now in my 78th year, and my time at best can be but a few years more. May God bless us all, both publishers and readers that all may be done to his name's honor and glory and to the upbuilding of his church. J. BUZZARD.

FROM HURON CO., ONTARIO.—The ministers, Brothers Tobias Bowman and Deacon Henry Baer of Waterloo Co., Ontario, paid us a visit a short time ago. On the 6th and 7th of January they held meetings. During their stay the brethren spoke many words of comfort and encouragement to both old and young. Oh how much good could be accomplished if all prejudice were cast aside and we would put forth every effort to promote the glory of God. We should, in brotherly love, work more in unity to lead sinners to Christ. Many who are near and dear to us are still of the fold of Christ. Another year has again passed, and God alone knows who will live to see another New

Year. Many who in the past year mingled with us are with us no more. Oh that we might all live so as to meet those who have gone before to the blessed and eternal rest.

I have been a reader of the Herald for 15 years and have always read it with much interest. The grace of God be with all the dear readers. Amen.

A SISTER.

FROM BRANCH CO., MICHIGAN.—The Brethren Jonathan Kurtz and J. S. Hartzler, of Haw Patch, Ind., came to us on Saturday January 19th, 1889. They came from DeKalb County, Ind., where they had held several meetings. As it was a cold day and the roads were rough they walked about twenty miles. We were truly glad to meet with them, and have them declare the Gospel truths to us. We had a number of meetings with good interest, especially toward the close of the meetings. The young people seemed to have become very much interested. Good order prevailed throughout. God who hears and answers prayer blessed the work, and three precious young souls confessed Jesus, the great lover of their souls. We were made to rejoice greatly. Dearly beloved friends, let us take greater courage than ever. We had abundant reason to rejoice and be glad. A little over a year ago on New Year's day of 1888, four of our brothers and sisters were received into the church. But now the joy is still greater when we see our own children coming home to their best friend, Jesus, for which we give him all honor. Dear brethren and sisters, remember our young people here at the throne of grace, for some are yet young in years, and we believe there are others almost persuaded. HARVEY FRIESNER.

FROM DE GRAFF, O.—The churches in Logan Co., Ohio, have had a time of rejoicing. Bros. J. S. Coffman and D. J. Johns, of Elkhart Co., Ind., and Bro. David Yoder, of Wayne Co., Ohio were with us and admonished us a number of times. The meetings were interesting and quite largely attended. We were much encouraged by the labors of these dear brethren. Their words were gospel truths, which will stand against us at the day of judgment if we neglect to heed the word of the Lord. Oh, that we could all become more active in serving the Lord, that when we come before that great Judge, we may not hear the words, "Depart from me, ye workers of iniquity, I never knew you." He does not want us to be lukewarm. We can not expect to build up the church if we do not work more earnestly, praying to the Lord for his help. We rejoiced to have these brethren with us and preach to us in such a way that all could understand. The words spoken made deep impressions on

some of the hearers, and I hope they will take heed and come boldly forward and give their hearts to Jesus, while it is yet called to-day. Let us be more free in speaking to the unconverted about the love of Jesus, that there is more happiness in serving him than the world. My prayer is that these happy meetings may be the means of bringing many souls to Christ. Let us all try to meet in Heaven if we meet no more here on earth. May the Lord's richest blessings be with the dear brethren wherever they may go, is our prayer. J. J.

For the Herald of Truth. SCRIPTURAL ENIGMA.

A doctor who remained with Paul
When others went away;
A brother, faithful and beloved,
But not allowed to stay;
A queen who lost her royal state
Because she disobeyed;
A pious steward who was blessed
With that for which he prayed;
A Christian who was not ashamed
Of an apostle's chain;
A writer to a city sent
To build its walls again;
A priest who with the son of Nun,
Divided Canaan's land;
Another priest who as a judge
Gave an unjust command;
A righteous preacher, one who built
A life-preserving boat;
A giant king whose armies great
The leader Moses smote;
An orator, employed it seems
Paul falsely to accuse;
King David's friend, who, as a spy
Could furnish him the news;
A prophet whose dead bones restored
Another man to life;
A shepherdess who for a price
Became her cousin's wife.

The initials of these names combine,
In order as they stand,
And read what all true Christians do
Who heed their Lord's command:
The love of God within our hearts
Constrains us to obey;
Obedience brings its own reward,
Peace brightens all the way.

SIMON P. YODER.
East Lewisdon, O.

REVIVALS OF RELIGION.

"Few men have lived in an age of revivals, who have not discovered that, in every work of grace, the enemy tries to mix his tares with the wheat. When he fails to injure the souls of men and to prevent the progress of religion through the avowed enemies of the Gospel, he enters the camp of its friends, in order more successfully to carry on his destroying work. Some he excites to spiritual pride, in consequence of which they become selfish, commanding and overbearing. Of others he gains advantage by their ignorance, inducing them to lay undue stress on non-essentials, and to fall into the ruinous practice of judging the religion of others by their own particu-

lar mode of worship. Others he induces to make religion consist wholly in feeling. These he leads to despise all knowledge, except that which, as they say, is directly imparted by the Spirit. * * * and as they are led entirely by feeling, they often fall into strange and most ridiculous extravagancies, which notwithstanding their sickening absurdity, they have the presumption to denominate the work of the Spirit. When the old serpent sees that he cannot keep persons satisfied with a cold, formal, head religion, he tries to carry them to the other extreme. These and other evils greatly impede the progress of religion."

In reference to prayer, the same writer says, "Prayers should be short and to the point. All the prayers recorded in the Bible, all the prayers of the Savior, were short. Prayer having the least spirit and the most repetitions are always the longest."

Persons leading in prayer should never overstrain their voices. Some are so low as not to be understood—others raise their voices to the highest pitch. Speak so as to be understood through the whole house; that is enough. If the power of prayer consisted in the force of the voice, the man of the strongest lungs would have the readiest answer. Persons sometimes scream in prayer, knock with their fists on the seats, and throw their bodies about, as if they could, by physical power, force the Almighty to grant them their requests. This conduct almost universally proves, that such persons, however sincere, have not the correct Bible view of prayer. "Let all things be done to edifying," 1 Cor. 14:25. But I am sure it is not to the edification of the church, to overstrain their voices, and to produce such confusion in the meeting as to render their language unintelligible.

"During prayers no one should be heard but the one leading in prayer, unless it be the deep—sometimes unavoidable groan of the deeply agonized soul. The habit of groaning in prayer should be carefully avoided. A meeting to be solemn, must all join in one petition, or it is not social prayer; hence only he who leads in the petition should be heard. It is certain that God needs not our words; but we need the words of the one who leads in prayer, that we may join with him. Now, if another prays aloud at the same time, how can I listen to both? Is not this confusion? And if each prays for himself and offers up a distinct petition, does not this amount to secret prayer? does it not cease to be social prayer? (See 1 Cor. 14:33). I have known persons to follow the one leading in prayer, with a voice so loud, or with their continually 'Amen,' or 'Lord grant it,' that I could not help but suspect that they cared more to be heard by those around them, than by Him who alone can answer prayer." There is often much self-willed habit in this. An individual in a

meeting where I was, when she was suffered to pray aloud, said to another near her, 'Now I won't pray at all.' We agree perfectly on the subject of noise and loudness in meeting and in prayer with Dr. Adam Clarke, a learned and pious Commentator, and we feel sure that the most intelligent and deeply pious of that society, agree with their commentator on this point. The following are his own words on the passage, 1 Cor. 14:33:

"Let not the persons who act in this disorderly manner, say that they are under the influence of God; for He is not the author of confusion; but two or three or more praying or teaching in the same place, at the same time is confusion; and God is not the author of such work; and let men beware how they attribute such disorder to the God of order and peace. The apostle calls such conduct *akatastasia*, tumults, seditions; and such they are in the sight of God and all good men. How often is the work of God marred and discredited by the folly of men, for nature will always, and Satan too, mingle themselves, as far as they can, into the genuine work of the Spirit, in order to discredit and destroy it."

Again the same Dr. Adam Clarke says, on the 1st verse of the 13th chapter of Corinthians, 'Being a sounding brass and a tinkling cymbal,' 'I will quote Joshua Gregory, an illiterate collier of Somerset, whose mind might be compared to a diamond of the first water, whose native splendor broke in various places through its incrustations; but the brilliancy of which was not brought out for want of opportunity. Among various energetic sayings of this great, unlettered man, I remember to have heard the following: 'People of little religion are always noisy; he who has not the love of God filling his heart, is like an empty wagon, coming violently down a hill; it makes a great noise because there is nothing in it.'"

During singing and preaching there should be perfect silence. Sometimes all the solemnity and effect of the best hymns are destroyed by persons beating or rather stamping the time with their feet. Such "bodily exercise profiteth little" and should be avoided." 1 Tim. 4:8.

WOMEN SPEAKING OR PRAYING.

"Females should never be called upon to pray in the public promiscuous assembly. 'Let your women keep silence in the churches; for it is not permitted unto them to speak.' 1 Cor. 14:34; 1 Tim. 2:12. If Philip had four daughters (Acts 21:9) who prophesied, it does not follow that they expounded the Scriptures, or that they prayed in public. But suppose they were permitted to do it, as having been under an immediate, divine inspiration, is that a reason that uninspired females should violate so clear a divine injunction as that in 1 Cor. 14:36? When Paul speaks of females praying or prophesying (1 Cor.

11:5) with their heads uncovered, it is evident that the apostle here does not intend to determine the question whether women should or should not pray and prophesy, but has reference to the manner of doing it. He does not here say whether they did well or ill in praying or prophesying; but if the woman did it with her head uncovered she dishonored her head—the husband. Hence the apostle might in another passage disallow the thing itself as he really does (1 Cor. 14:34), whilst he, in this passage, reprehends the manner in which they attended to it, without contradicting himself in these passages. 'But suppose they did pray and prophesy, does it appear that they did this in the public, promiscuous assemblies? Could they not do this in the private and especially in the female circle? And if they even had permission to speak in the public assembly, where they were under immediate inspiration (which however must first be proved), this is no more a reason that uninspired females, in all ordinary cases, should be permitted to pray and speak in the promiscuous assembly of the church or prayer-meeting, than that persons un-called and unordained have permission to administer the ordinances of God's house. It ought to be remembered that, in the primitive age of the church, they had females to labor among females; as the females, especially among the gentiles, were much excluded from the ordinary intercourse with the male sex. Hence they had their Deaconesses—(female servants of the church, Rom. 16:1), who had to labor among the females. Here, no doubt, they often prayed and prophesied—expounded—that is, they explained in the colloquial (conversational) way. All this is more than sufficient evidence that females ought not to speak, either praying or preaching, in the mixed assembly."

FEELING.

"Be very careful to distinguish between animal feeling and the work of the Holy Spirit. Ascertain whether the sorrow expressed is 'Godly sorrow,' sorrow for sin because it is committed against God. Often persons mistake an overwhelming tide of animal feeling for the work of the Spirit, when in fact, all that feeling is sheer selfishness. Some, when they feel some of the truth, work themselves into a state of great excitement, and think they cannot be converted without it. Even some piously-placed, run into this mischievous mistake, aiming more at ecstasy of feeling, than the faithful discharge of their duty. Nor is it unfrequently the case that persons of this description will look upon others, who have not precisely the same feeling, as destitute of piety, or as very unfaithful Christians. The great question to be decided is, whether there be sincere sorrow for sin, submission to God, confidence in the Savior, and a willingness to take up his cross."

"Be very careful not to minister comfort where there is no true sorrow for sin, or evidence of a gracious change. The reason of the awakened sinner's distress is his unwillingness to submit to God—hence we should not hold up promises; before he has expressed his consent to accept salvation on God's own terms.

"Try to get the anxious sinner to exercise his mind properly. Aim to enlighten his understanding more than to affect his feeling. Let the natural effect of the truth make him feel; but do not try to excite his feelings so as to get the better of his judgment. Sometimes Satan takes advantage through the ignorance of well-meaning persons in meetings, and while some are talking, some singing and others praying, or all praying aloud, the sinner has scarcely room to look soberly at the subject which exercises his mind. Hence it happens, when persons are carried along and overcome by mere feeling, that when this feeling is gone, all is over. Here is the reason why so many persons, instead of being really converted, fall back so soon, and who are then falsely said to have lost their religion, when in fact they never had any. Such persons, then after their supposed conversion, you can not induce to do their duty, unless you just get them into a similar state of excitement. All they seem to live for is their own enjoyment, and any meeting that does not bring a pleasant glow of feeling, is not a good meeting. It is true, there are those, who would allow us to feel on every subject, only not on the subject of religion. Genuine religion is not without feeling; but if we care more *how we feel*, than what God requires us to do, we have fallen into a most dangerous device of Satan.

"When anxious persons are prayed for, let the people of God keep quiet. If sinners, oppressed by the burden of their sins, unavoidably give vent to their feelings let it be so, but while one Christian prays, let those present, silently join in the petition offered up. Confused noise will never do any good. 1 Cor. 14:7, 8, 9. I know some say, they can not help being loud and breaking out into praying and shouting in the midst of the most solemn services, and that to suppress such feelings is quenching the Spirit. But it is possible that God's Spirit should contradict himself, breaking in upon order, of which he is the author? Dr. Clarke, the author already quoted, says, in his note under the 32d verse of the 14th chapter of 1st Corinthians, 'God grants no ungovernable gifts.' Such persons, then, who tell us that they cannot control their feelings, but that they must break out into loud cries, have great reason to doubt that their feeling is from God.

"If the anxious sinner has found no rest, do not tell him to, *only to hold on or to persevere* till he gets through. It is sickening to hear such a perverse idea

advanced. There is a 'controversy between God and the sinner.' God is right and the sinner is wrong. The rebellious will of the sinner will not yield. He holds out in rebellion; and now some one tells him to hold on till he gets through. Is not this virtually telling the sinner to persist in his stubbornness a while longer before he yields to God? Sinners in this state are often falsely said 'to mourn to know the love of God,' when, in fact, did they but know their own hearts, they would mourn that they are to give up their sins, which they are unwilling to do. *** Sinners often sorrow because of their unwillingness to submit to God, just as a stubborn child may weep because the father wants it to submit, and the child will not do it. This is not true penitence. If the child were humble, sorrowing on account of its disobedience, and seeking its father's forgiveness in a proper way, it would soon sweetly fall into its father's arms. Do not tell the anxious that they are not convicted enough, and never hold up the idea that they must wait for some uncommon impulse, neither should we encourage visions or dreams."

In reference to feeling in religion, D. L. Moody, the great revivalist, says, "People are constantly saying, 'We want something new; some new doctrine, some new idea. Depend upon it my friends, if you get tired of the word of God, and it becomes wearisome to you, you are out of communion with him. What you want, is some one who will unfold and expound the Scriptures to you. We cannot overcome Satan with our feelings. The reason why some people have such bitter experiences is, they try to overcome the devil by their feelings and experiences. Christ overcame Satan by the word. He simply said, 'It is written'; and a second time, 'It is written'; and Satan came again and tried to misquote the Scripture, but Christ said again, 'It is written,' and that was the arrow that shot right through him and drove him away. The devil does not care a bit about our feelings. He can play on our feelings just as a man can on a harp. He can make our feelings good or bad; he can take us upon the mountain, or down in the valley; and we can only vanquish him by the Word, which is the sword of the Spirit."

PETER WALDO.*

"As poor, yet making many rich; as having nothing, and yet possessing all things." 2 Cor. 6:10.

We cannot but notice how sometimes in God's dealings with mankind, a very slight incident gives the direction to the whole of after-life. Great events, too,

*From "Turning Points in the Lives of Eminent Christians," by Mary E. Beck. Hodder and Stoughton, London.

that startle the world, have not burst upon it so suddenly as appears. There has been the seething of an internal fire before the conflagration; there have been internal rumblings before the earthquake. God has never suffered the torch of His truth to die out even in the darkest times; it is conveyed from hand to hand till the age is ready for a general illumination. Let us pass over a few centuries after the death of Augustine, to trace the preliminary steps which led to the crises in the history of some of these torchbearers who heralded the approach of the glorious Reformation.

Amongst them, a prominent place must be assigned to Peter Waldo, from whom the noble promulgators of religious liberty, known as the Waldenses (or dwellers in the valley), took their rise.

It is not our province here to dwell upon their sufferings or their fortitude, or the noble and fearless witness which they bore for the gospel in the face of the persecution and death; we must confine ourselves to a brief sketch of their founder, and the remarkable TURNING POINT which transformed his whole after career.

He was born in the twelfth century, at a time when a thick veil of superstition had obscured the light of early Christianity. Over our own free land of England the bondage of papal supremacy and papal enactments was exerting its sway. The flagellation of Henry the Second at the tomb of Thomas a Becket, the ignominious surrender of the crown to the Pope by the pusillanimous John, witness to the abject subjection of the temporal to the priestly power.

In a still greater degree was this the case on the continent of Europe. The spirit of Hildebrand, before whose door in the midst of a severe winter the Emperor of Germany had remained for days as a suppliant, still dwelt in his successors. The idea of a conscience responsible only to God, with the New Testament as its sole standard of appeal, was sternly trampled under foot by those who called themselves the vicereagents of Christ.

In the midst of this palpable darkness Peter grew up to manhood. Being early distinguished by energy of character, he made his mark as a man of business, and was popular in a distinguished circle of friends.

One night he was supping with some opulent citizens of Lyons, and taking part, as was usual, in some amusements afterwards. In the midst of the sport, we are told, one of the company profanely used the name of the Almighty with an oath, and instantly fell dead on the floor. In a moment the reality of the unseen world burst upon Waldo's soul. The impression was deepened by a very different event.

One Sabbath, as he was walking through the streets of the city, his ear was caught

by the tones of a pilgrim minstrel, who was reciting in song the story of the peaceful death of St. Alexis. He listened spellbound, invited the minstrel to his home, and drank in his conversation as the long-parched soil receives the warm summer showers. From that hour he became a new man. The TURNING POINT was reached. He was prepared to surrender everything that stood in the way of his new aspirations. Earthly things lost their significance; henceforth the salvation of his soul became his one absorbing desire.

But true religion is no selfish thing. When the burden of sin is rolled away, and peace and joy in believing take its place, the sense of free forgiveness expands the heart, and the liberated captive burns to communicate the glad tidings to others. This "master passion" fired the soul of Waldo. Let his successors Wickliffe and Luther, and like Moffat and Carey in our own day, he saw the presentation of the Scriptures to the people in their own language was of paramount importance; and he caused the Bible to be translated into the Romance tongue, which was then commonly spoken in that part of France. His wealth he devoted to the relief of the distressed, and his house was opened for religious instruction. He began also to preach in public places, showing from the Bible that the corruptions introduced by the Papacy, such as masses, purgatory, the dedication of temples, and the worship of the saints, proceeded not from God's revealed truth, but from the kingdom of darkness.

His blameless life, to which even his enemies bore witness, supported the truths he taught; and, notwithstanding the opposition of Pope and clergy, his success was marvelous. God sent a message through his servant which could not be gainsaid. Waldo himself went beyond the practice of his followers, for he not only disapproved of oaths, but "held it unchristian to shed blood." At length the Council of Tours forbid the clergy, and the Archbishop of Lyons forbade the laymen to take on them the function of preachers, threatening them with excommunication as heretics if they persevered. But Waldo replied, that "in a matter of such infinite importance as the salvation of men, he could not hold his peace, and that he must obey God rather than man." Persecution followed the noble confessors of the faith, as it had done the apostles, and "they were dispersed," says De Thou, "as strangers through Narbonne, Lombardy, and especially among the Alps, where, having obtained a secure retreat, they lay hid for many years." Thus, like the early Christians, they were scattered abroad; and thus, by God's providence, did they sow the seeds of the kingdom, the fruit of which remains till the present day.

Waldo went into Provence and Langue-doc, and founded many congregations. He traveled also in Picardy, the Netherlands, and Flanders, visiting Germany and Saxony; and finally, after unremitting labors, he settled down in Bohemia. There he found an open door for his teaching, little foreseeing that the result of his Scriptural expositions would be nothing less than to lay the foundation for that outburst of contention for the faith which found expression in after years in the noble life and death of John Huss, the pioneer of the glorious Reformation.

The shadows of the evening of a stirring life gathered quietly around Waldo. "Requiescit in pace" might have been inscribed on his tombstone.

"The pains of death are past,
Labor and sorrow cease;
And life's long labors closed at last,
His soul is found in peace.
Servant of God, well done!
Praise be thy new employ.
And while eternal ages run
Rest in thy Master's joy."

FOR THE LITTLE READERS.

(Continued.)

The next task to perform was to convey to David the news of Absalom's death. That this was a task we may well imagine, for David, like every good father, loved his son in spite of the latter's sins, and to inform him of the sad end of Absalom was to bring the most intense grief upon David. See how strong the love of a father is for his child! David could calmly suffer all shame and ill will; yea he could bear to leave his throne for fear of his own son; but to hear that this self same son was killed, even though Absalom's death would again place David into power and honor, all this could not compensate for the loss of his dearly beloved son.

Ahimaz, the son of Zadok had been present and asked permission of Joab to carry to David the news of victory, but Joab knew that David would be only sorely grieved to hear the news, so he told him not to go. However Joab sent Cushai, an Ethiopian, probably a black servant that had been captured in war, to tell David the news. Cushai went, but soon after Ahimaz again came to Joab and begged him to be allowed to run after Cushai. Joab at last let him go. Now Ahimaz ran by way of the plain, while Cushai took another road, which, although it may have been shorter, was probably a more hilly one, and the result was that Ahimaz passed Cushai; meanwhile David was sitting by the gate of the city, anxiously waiting for news of the battle, and a watchman who had gone up to the roof over the gate of the wall, and from this point he saw a man come running toward the city. The watchman cried to David that a man was coming,

and soon after called out that there was another one farther off also coming, and that the first one seemed to be Ahimaz. This relieved David, for he said: "He is a good man, and cometh with good tidings."

Now Ahimaz was not going to break the news of Absalom's death so suddenly to the king, so when he came near he cried out, "All is well." Then coming up to the king he fell down before him as a mark of high respect and said, "Blessed be the Lord thy God, which hath delivered up the men that lifted up their hand against my Lord the king."

These words however now filled the king with great anxiety, and he asked, "Is the young man Absalom safe?" Ah! Here was the cause of his anxiety. And here it is where many a father exclaims, while the great fears of his wayward child, when he hears that danger is around him, and he asks, "Is the young man safe? Is my dear boy safe? What became of my dear son? How is he? Has anything befallen him? Is he safe?"

Ahimaz still was not going to tell David directly, but gave an indirect answer. In the meantime Cushai had also arrived, so David bade Ahimaz stand aside that Cushai might deliver his message. When Cushai came up he said, "Tidings, my lord the king; for the Lord hath avenged thee this day of all them that rose up against thee." But David was specially interested in his own son and he asked, "Is the young man Absalom safe?"

Cushai now spoke more plainly and said, "The enemies of my lord the king, and all that rise against thee to do thee hurt, be as that young man is," meaning that Absalom was dead. David understood this, and when he was fully assured that Absalom was really dead, he went into a chamber and wept, crying, "O my son Absalom! my son! my son Absalom! Would God I had died for thee, O Absalom, my son, my son!"

It must have been a sad sight to see the king thus mourning the loss of his beloved son. What was the news of a grand victory to him, when he knew that it was gained at the cost of one of his own children, however wicked that child was. He saw no glory in it, but great sorrow filled his heart. Oh that fathers now would hold the lives of their children more precious than all the vain glory they can achieve on the field of battle. Then we should have no more war, for we should hold the life, the soul of man far too precious to be lost through the disagreement of two kings or two governments. Indeed the soul of one man is worth more than all the world; then why do men say it is glorious to fight, when the country, which is but a very, very, small part of the whole world, is in danger of being taken by an enemy? Ah! The reason is that men do not place the same value

The faithful but slandered Mephibosheth also came out to meet the king, whereupon David asked him why he had not gone out with him. Mephibosheth had before this learned how Ziba had deceived David, whereby Ziba gained Mephibosheth's property, so he told David of it, and David received him again into favor.

REED.—On the 3d of February, in Elk Co., Indiana, of heart disease, Susanna of Joseph Reed, aged 68 y., 8 m. 6 d. S. Reed had been afflicted for some time.

SCHADT.—On the 16th of January, near
tisville, Fulton county, Ohio, Sister Ma-
lena Schadt, aged 40 years and 16 days.
lived happily with her husband for a
over 22 years, but now he is left behind
six motherless children, the youngest b-
few days old, mourns the loss of a near

MILLER.—On the 1st of Branch County, Mich., of par (maiden name Shottler) widow Miller, aged 71 years, 7 months. She suffered several years of her last illness she suffered. She fell from her chair while the house, from which time less as well as helpless, unt-

Letters Received.

C—Henry Claasen, Jesse Clemens, Christian Clementer, Solomon Culp, Daniel Coblentz, John H Cass, J H Claridge, Jacob Christophel, Geo H Clemens, Culp Jr, Wm G Coffeen, M M Carr.

Isaac Peters Gemeinde fuer Nothleidende gesammelt am Danksagungstage, \$5 60

the right hand of God; he said to them, "All power is given unto me in heaven and in earth; go ye therefore and preach the gospel to every creature, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always, even unto the end of the world." Some think that was given only to the disciples, and applied only to that age of the world; then let me ask you, and I want you to tell me what mean the words, "Lo, I am with you always, even unto the end of the world." When he said this to his disciples, he meant it for all times, or he would not have said, "Lo, I am with you always, even unto the end of the world." When Jesus was engaged in his earthly mission, he not only went about from place to place, doing the work for which he came, but he chose also disciples to whom he could commit the mysteries of the kingdom. He not only chose his twelve disciples, but appointed also seventy others whom He sent out into every city and place where he himself would come and declare the words of our text: "The harvest truly is great but the laborers are few. Pray ye therefore the Lord of the harvest, that he would send forth laborers into His harvest."

These words of the Savior teach us that there was a work for the disciples to do in their day. They teach us that there was a work for all God's people in the succeeding ages. They teach us that there is a work for God's people now. Before Jesus ascended to heaven he also gave command to his disciples that they should tarry at Jerusalem until they should be endued with power from on high; that is until the Holy Ghost should be poured out upon them. They remained there for a number of days after His ascension, when the promise was fulfilled, the Holy Ghost was poured out, and they began to speak with other tongues. It was here that Peter stood up and said: "This is that which was spoken by the prophet Joel; and it shall come to pass in the last days that I will pour out of my spirit upon all flesh; and your sons and daughters shall prophesy," etc. Here was the fulfillment of that work for which Jesus came, namely, the salvation of all men, both Jew and Gentile. Paul refers to this fact when he says (Rom. 1:16) that "The gospel of Christ is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." Hence we see that the gospel is not for the Jew only but also for the Gentile that is for all the world.

The entire scriptures show us that the design of God from the beginning was to save the fallen race of Adam. Many centuries before this spirit was poured out the prophet declared, "It shall come to pass in the last days, that I will pour out of my spirit upon all flesh." The en-

tire drift and tenor of the gospel is, that this gospel of Jesus Christ was for the whole human race, for the world. The gospel is to be preached in all the world, to every creature. For this reason the apostles were endued with power from on high, and were enabled to preach in different tongues; for this reason, when the disciples were scattered abroad, wherever they went they preached the word. Thus Stephen, when he was brought before the council, stood up in the power of the spirit to defend the cause of Christ and present to them salvation through his name.

The disciples were scattered abroad by persecution. They began their work at Jerusalem as Jesus had commanded them, but when persecutions came they were scattered, and we see Philip in Samaria preaching the gospel there. Samaria is situated north of Jerusalem. Next, decidedly an angel, we see him away to the south of Jerusalem, in the neighborhood of Gaza, joining the Ethiopian in his carriage and preaching to him Jesus. Paul, going forth toward Damascus, after the death of Stephen, to persecute the disciples, was stricken down by the power of God and made a new man, became a zealous laborer for Jesus, and an earnest defender of the faith, and, through his labors and the labors of the other apostles, the gospel was preached in Damascus, in Jerusalem, in Corinth, Antioch, and many other places, in the Land of Judea, in Asia Minor and throughout the then known world.

Thus was fulfilled the commission of our Savior, and the work of the Lord prospered. Thousands of hearts rejoiced in the Lord as they listened to the blessed words of Salvation through Christ, falling from the blessed lips of the ever faithful disciples. Had they remained in one place this would never have been done, and the glorious gospel would not have been spread. Wherever they went they preached the word; they were missionaries of Christ bearing abroad the glad tidings of salvation.

We have another evidence, another reason for being active and zealous in the spreading of the gospel in the example of our forefathers, the people from whom we claim our descent, the Waldenses, who lived before the days of Menno Simon. If we go back to their days and look at their work and their lives, what did they do? Did they form a church and think they had done enough? No. They were active workers; they labored with earnestness and devotion to spread abroad the gospel and extend the church. It is true, as some may say, they had no stated place where they could stay. They were driven from place to place by the cruel persecution, but wherever they went they preached the word. And may we not conclude that God used these persecutions

to scatter them into different parts for this very purpose?

God frequently uses wonderful means to accomplish his purposes. When persecutions fell upon the disciples at Jerusalem they were driven to other parts, and this opened to them new fields of labor; and so likewise with those in the days of Menno, when the Christians were driven hither and thither they could everywhere preach the word. They were compelled to go where otherwise they would not have gone. This was a means by which God worked, and by which He indeed helped the apostles and martyrs to fulfill the great commission to preach the gospel to every creature. As we are here to-day surrounded by all these favors, which God has so abundantly bestowed upon us, shall we do less than our forefathers? We hold a great deal upon their teachings, and upon what they did, but in many of their works—in many of their active labors—we are far behind them.

Now I might speak of many of these things much more at large. I might speak of great many truths, facts and circumstances that are presented to us in the history of our forefathers. But what will it avail us to speak of the things of the past? We cannot go back to labor where our forefathers labored. We cannot expect to labor in the far future. We have but a short time to labor in the world. Our day of usefulness will soon be past. What is then done will be done forever. We have only the narrow present—to-day, the present life—to labor in; to do what God intends we should do. And I desire to bring before our minds some of the things that are of interest to us; not only of interest, but that are important for us to know; important for us under our present circumstance as a church, as a people of God, and a branch of God's Zion upon earth.

I say here, there is an urgent necessity for earnest, active work in the church. This necessity shows itself on every hand. But some one will say: Why is it needful to work more than formerly? Our forefathers were good men, and they were not conscious of such necessities as are spoken of now, and by these assertions we bring reproach upon their names. I cherish and respect the blessed memories of the faithful watchmen of the past who have stood in their places and faithfully declared the word of God. I can still recall many of these faithful, gray-headed old men, proclaiming the truth, and I thank God to-day that I was permitted to hear them. They have been faithful in their day and have gone to their reward. Let us see that we are faithful to the trust God has confided in us in our day. Forty years have rolled away which I can recall, and these forty years have brought many changes.

My own observations point me to places where once were large churches, where

large numbers of faithful worshippers were going in and out to hear the word of life, and where now the voice of prayer and praise is hushed, and all that is left is an empty house.

In other places the number has decreased until only a faithful few are left. I go back to my boyhood years and recall the many who have commenced the journey of life with me, educated in the doctrines of the Mennonite church, grown to manhood and womanhood's years, and whom our hearts would rejoice to see in the Mennonite church, who have either gone out into the world, or become members of other churches, many of them such as the church would have greatly needed, and who by proper efforts might have been gathered in and proved a great blessing to our church. My heart often sinks within me when I see the coldness and the disregard with which these things are looked upon by many.

In reference to the great disregard of religion in general, I will give you an illustration of what statistics tell us. These figures have no special application to the Mennonite church, but to religion in general, and they tell us a very sad condition of things. In the State of Indiana there are six hundred thousand young men. Of these 600,000 there are 90,000 who attend church, that is less than one-sixth of the number, leaving five hundred and ten thousand who do not attend church at all. Of these 90,000 who attend church there are 30,000, just one-third, that are church members, and it is not every church member that is a Christian, indeed a great many church members are not faithful Christians. This shows that only about one in twenty of the young men in our State are church members, and should we take the entire population of the State, or the entire Mennonite population of the State, or of any other State, we should probably not find the proportion any better. Does this not show a wonderful lack of interest in religion, and do these facts not call loudly for more earnest prayer to God to send laborers into the vineyard, and more earnest efforts on the part of all, for the promotion of Christianity?

Concluded in next number.

For the Herald of Truth. MODERATION.

One reads and hears a great deal on the above subject. There seems to be an opinion in some circles of society that moderation consists in acting, and speaking soberly and with moderation under all circumstances; and in the avoidance of all extremes.

I will just ask the reader to go with me to Palestine and examine the subject, by the light of the words, and actions of

John the Baptist, our Savior, and the apostle Paul.

When John the Baptist saw the Pharisees and Sadducees coming to his baptism he addressed them as a generation of vipers: "O generation of vipers; who hath warned you to flee from the wrath to come?" (Matt. 3:7). All Bible readers know that God cursed the serpent to which species the viper belongs—beneath every other beast of the field, that it is regarded as a representative of the meanest living things on earth; and when John thus spoke to them he used this strong language to represent their true, spiritual condition.

In the 23d chapter of Matthew our Savior uses the same language; he calls the Pharisees fools, hypocrites, blind guides, like unto whited sepulchers full of dead men's bones and all uncleanness, "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell." What does this teach us? Simply that these two great authorities used the strongest plain language to condemn sin and unrighteousness. Viewed from another standpoint we find they went to the same extreme in their effort to save sinners. John sacrificed his life in his effort to bring the sinner to the feet of Christ. Our Savior gave his body a daily living sacrifice in order that the world might receive the light of the gospel, and finally made the all atoning sacrifice on Calvary's rugged cross that sinners might be redeemed. They both went to the utmost extreme in their work of love. Greater love than this has no man than that he lay down his life for his friend. This sort of action agrees in spirit with the command, "Thou shalt love the Lord thy God, with all thy heart, with all thy soul, with all thy strength, and thy neighbor as thyself," all of which sounds to the writer as anything but moderation.

Let us examine the life of Paul who is quoted by the modern, moderation theorists as their principal authority when he said, "Be temperate in all things," did he use the word "all" in its most comprehensive literal sense? or did he mean that we should be temperate only in things that are lawful? He certainly did not mean that we should quarrel and steal temperately, or lie and curse with moderation. Again Paul is sometimes quoted as saying that we should use all things temperately. Does that mean that the child of God can use cannon balls, swords and bayonets, with moderation, or temperately, or those things only which God has created for the benefit of mankind, while many of the things which man has invented for the destruction of mankind must be left severely alone? We should be careful not to use the words, temperate or moderation, in such a manner as to foster, or cultivate the spirit of indifference, or lukewarmness. Paul's life shows that he never meant them to be

understood in that sense; we might suppose that some of the other apostles sometimes got a little lukewarm, but certainly not Paul; his zeal seemed always to be fervent. "Preach the word in season and out of season," was his motto. "Exhort, rebuke, admonish with all long-suffering and forbearance, whatsoever thy hand findeth to do, do it," not with moderation, "but with thy might." When circumstances required it he would work till midnight. When in jail with Silas he prayed and sang at midnight so that the prisoners heard them, and an earthquake shook the foundation of the prison and all their bands were loosed; for his zeal he was imprisoned; on account of it he was brought before King Agrippa, where in arguing his case in the presence of Festus, the Governor pronounced him mad. "Thou art beside thyself," he said; to use a modern phrase he thought him "cranky." This shows us that Paul, like our Savior, and John the Baptist, were fired with the greatest zeal to do good, and condemn evil.

It has been said that Satan's motto is, "Extreme, excess." This to the mind of the writer is a fatal mistake. Satan's motto, like himself, is false, and is anything and everything by which he can seduce, entice, capture and destroy his prey. Like the serpent, which properly represents him, he keeps hid in the grass or background; he works behind the scenes, where his evil designs are not noticed, and keeps to the front a banner on which is inscribed for a motto, some plausible scripture text by which he perfects his deception. There is not a vanity fair, fashion bazaar, gambling or drinking establishment on earth, but whose promoters and promoters would contemptuously resent the imputation that they were run in the interest of the enemy of souls. They claim that these things moderately indulged in constitute true temperance and is all right. When we cut loose from the scriptures which forbid indulging in the remotest degree, in the lust of the eyes, the lust of the flesh, and the pride of life, we find ourselves at sea, where amidst a thousand minds there are many opinions, all claiming to be right.

Let us all earnestly pray that we may be governed by the spirit of God's word, and not by a few isolated passages, prominently held forth by the evil disposed, who would wrest them, to our, and their own destruction. J. R. B.

KIND words produce their own image in men's souls, and a beautiful image it is. They soothe, quiet and comfort the hearer. They soothe him out of his sour, morose and unkind feelings. We have not yet begun to use kind words in such abundance as they ought to be used.

NO OTHER NAME.

To whom else canst thou go?

Heart weary wanderer from the sin and strife
Through Arctic wilderness, and night, and snow,
In quest of light and life.

To whom else canst thou go?

The floods are rising, rising on thy track,
The broken fountains of the deep o'erflow,
'Tis madness to turn back.

To whom else canst thou go?

The clouds rain fire, and desolations spread,
Far as the eye can reach are toil and woe,
Wouldst thou find rest instead?

Then haste, oh haste, to Him!

Whose strong, safe arms are opened wide for thee,
He calls thee pleadingly "O wanderer, come,
To blessedness and Me!"

"Thou fearest storm and night,

And thou art lost; behold, I am the Way,
Come hither, hither to the perfect light
Of heaven's quenchless day."

And wilt thou not go in,

Poor Dove? The door of mercy opens wide,
The door that separates from earth and sin,
Oh, enter and abide!

—Sd.

For the Herald of Truth

THE REWARD OF THE FAITHFUL.

"As it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God has prepared for them that love Him."—1 Cor. 2:9.

Dear reader, are you a child of God? Do you love your heavenly Father who has created you? Are you doing your duty toward Him who has done so much for you? This is a precious promise, and how can you fail to keep it? God has many things prepared for them that love Him. He reveals them unto His loved ones by His Spirit. Now, beloved, you have only to love God; He offers salvation free to every soul, and whosoever will may come and be saved. He says, "Whosoever believeth on Me hath everlasting life." God's time is now, to-day. Now is the accepted time, now is the day of salvation. Then let not anything detain you from accepting this blessed privilege of consecrating yourself to Him now, soon your life here will be accomplished, for the hour of departure is fast approaching, and each day proves nearer to the grave. It is evidently true, the duration from existence to expiration of our life here, seems to be but of a moment, and "Glory be to him who is prepared to meet that hour when our Savior bids the spirit to take leave." Know ye not that your body is the temple of the Holy Ghost? Then why not let Christ occupy that temple; let Him guide and rule your footsteps, that you may ever walk in the path of virtue and rectitude, humility, educa-

tion and peace? He will bless you abundantly above what you ask or think. To surrender yourself to Christ, is but placing yourself in the arms of a confident friend, a Father, and Almighty Deliverer, one who promised to accept all who come unto Him. He says, "My yoke is easy and my burden is light," therefore we know that His ways are not hard. Just obey His commandments in every way, and He will bless you day by day, Do a good deed here and there, And speak a kind word everywhere; As to the result you are not told, But they may prove a hundred fold.

And with a heart washed and sanctified through the blood of our Lord Jesus Christ you may be able to say as did Paul the disciple of Christ "And herein do I exercise myself to have always a conscience void of offense, toward God and toward man.

Will you, dear reader, permit me to say,
May the Savior guard thy way,
May He fill your soul with peace
And from these worldly things release,
Sow by the wayside here below,
Seeds of kindness wherever you go,
'Twill help your friends who journey along,
To alleviate life's burden with a song,
Kind deeds, kind words will cost you naught,
But help develop happy thought
Which you can scatter far and wide,
With our dear Savior by your side,
May your life be one of love,
Receive great blessings from above,
And when life's victory you have won
Our Master may say 'Tis "Well done."

LENA N. GINGERICH.

Bradford, Ill.

LIFE AND IMMORTALITY.

Who hath brought life and immortality to light. 2 Tim. 1:10.

Were "Life and immortality" secured at such a costly price? Then who can conceive the guilt of those who spurn its unmeasured state? What, refuse such a boon! spurn such clemency! mock such mercy? O, guilty creature, what will be the extent of your guilt? Eternal life offered so freely. Perfect rest in reservation for you—Can you refuse? can you squander an inheritance and not suffer need? Rush into devouring flames; plunge into mid ocean and not perish? "Throw empires away and be blameless?" How vain! absurd! "He that despised Moses' law, died without mercy under two or three witnesses; Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot, the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?" Heb. 10:28, 29.

Man proposes, but God disposes, said Thomas A. Kempis. Ah! when once earth's fleeting hours have passed away; when probationary privileges have ended; when mercy's voice is heard no more;

when some fierce disease invades your mortal frame; when a few lingering moments upon time's last shore is all to you of earth; and when the unmeasured and immeasurable state of existence opens before your astonished gaze, what will you say, or what will you do? No time then to propose, but dispose. Upon what foundation will you build! where will you hide for shelter in the general wreck? To whom will you look to advocate your cause? No witnesses will be needed to give evidence; no judge to charge the jury; no jury to indict. Your own conscience will witness against you.—Dreadful thought, self-condemned. No false witness accusing you; no unjust judge misinterpreting law; no bribed jury rendering an unrighteous decision—but self-accused, self-condemned. Ah! ungrateful sinner think what it cost to give you eternal life. Heaven was emptied as it were to place us all in a state of mercy and salvation. Who died to save us? Jesus Christ the adorable Son of God, equal with the Father; to whom creation is ascribed—the express image of the Father, the Maker of the world, the Monarch of all. And O mortal think, this your Maker is your Redeemer, too! He died to redeem—to redeem—who? A sinful, weak, helpless guilty race. Understand, O vain creature, your relation, your duties, the measure of your responsibility to Him who gives us all things, richly to enjoy. A holy life and active, cheerful service is demanded of you, and you shall have assurance, contentment, comfort, immortality and eternal life. And, now think if you in return for all these mercies so richly and so freely given you, insult the benign Giver, spurn His kind proffers, and willfully reject so great a salvation, then what can you expect but disappointment, shame, and eternal misery. O! will it not be a fearful thing to fall into the hands of the Living God?

"O wretched state of deep despair,
To see my God remove,
And fix my doleful station where
I never taste His love."

O reader, receive the friendly warning now, and cheerfully do your Creator's will, and thereby good shall come unto you in time and through all eternity. You shall escape the incorrigible sinner's doom, and stand with the illustrious host whose triumphal march shall attract angelic praise, and the approval of heaven's King, and receive the glorious initiation to Immortality and Eternal Life.—

To that kingdom the saints have gone,
Gathered in grandeur round the throne.

—J. M. Graybill—
Selected by P. S. Hartman.

A MAN is not a christian in proportion to the amount of truth he puts into his statements, but in proportion to the amount of truth he puts into his life.

FAMILY SORROWS.

Family life resembles in some respects our climate. It has many changes and variations. One day the wind is bleak and cold, and the sky cloudy, while on the following day the sun shines brightly, and all nature rejoices in his warm beams, and then perhaps shortly afterwards the tempest lowers and the rain descends and floods the earth. So family life has its days of clouds and sunshine, of storm and quiet, of sadness and of joy. Sometimes the brightest days are followed by the darkest. You have been enjoying the happiness of a quiet, peaceful home, and a message or a letter, or a telegram arrives which scatters in a moment every pleasant thought, and fills your heart with sorest distress.

It has so happened oftentimes from the very beginning. We go back to one of the earliest narratives in Scripture, the story of the Patriarch Job, and we find him brought down in one day from the greatest height of prosperity and comfort to the abyss of misery and desolation. In the morning the sun shone upon him and his tabernacle was in peace; before night-fall a black cloud had arisen and burst in fury over his head, and all was dark and desolate.

Let us watch for a few moments the terrible hailstorm of sorrow and trouble descending upon this faithful man. What a day of trouble it was! and yet a day begun in prayer. He rose early in the morning, and pleaded with God for his children, and offered a burnt offering on behalf of each of them. One by one he brought them all before God, and sought help and mercy for them at the throne of grace. A blessed example for parents! We know not any day what may befall our children, what temptations may assail them, what perils may be near them. Let us at least have the consolation that we have done for them our very best, that we have put them into the hands of One who is almighty to protect and save.

But on this day of sorrow wave follows quick upon wave, and blow upon blow. Fresh messengers arrive hour after hour with evil tidings, and with no quiet interval between for Job to gather up fresh courage, or to strengthen faith in God. First comes a messenger who tells of the spoil taken by the Sabeans. They have fallen upon the servants and have driven away the oxen and the asses, and but a solitary servant remains to tell the tale. Then comes a second messenger, who tells of the lightning: how it has fallen from heaven and destroyed the sheep and the servants that kept them, and but one remains to bring the news. Then come a third and a fourth. They tell of the Chaldeans carrying off the camels and destroying the servants. Worst of all, they tell of the death of his children. The great wind has smitten the house where they

were feasting, and his sons and daughters are buried in its ruins. Ah! and well we might have imagined that the father's heart would be buried there too, and that from such a calamity he would never be able to rise. Who can comprehend so great a sorrow? All family sorrow in one! Not the loss of some property, but all! Not the loss of one child, but all! Reduced in a moment from a height of prosperity almost to the depths of poverty! Deprived in a moment of all the children for whom he had lived and toiled and prayed! "All thy waves and billows have gone over me!"

Then shone forth the reality of the grace which dwelt within his heart. Then were manifested his deep submission, his faith and love. Human nature would have rebelled and murmured. "Why hath God dwelt thus bitterly with me? Am I a sinner above all sinners? Why should he thus pursue me even unto death?" Ah, Satan looked for Job thus to repine; yea, and to curse God to his face. But what do we find? Even from the furnace, thus heated seven times, there comes forth the voice of trust and praise and joyful adoration: "The Lord gave, and the Lord hath taken away: blessed be the name of the Lord."

How like was the spirit of Job to that of the prophet Habakkuk! "Although the fig-tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: yet I will rejoice in the Lord, I will joy in the God of my salvation." Hab. 3: 17, 18.

Let us mark well what a vantage ground the child of God possesses in these times of family sorrow. These days come to all; but dark and gloomy indeed is the home where God is absent, where there is no sense of his fatherly love, no experience of his fatherly discipline, no firm grip of his faithful promises.

Look at the home of Jeroboam, a beloved child lies ill. Jeroboam desires to know the issue. So his wife disguises herself and goes to the prophet. But there is no word of comfort for her in her sore distress. Heavy tidings—the death of her son—fresh miseries upon the household—and, worse than all, God's righteous anger! Such is the response she finds when the day of trouble is at hand.

Dear reader, be assured your home one day will be filled with sorrow. It may come gradually, or it may come suddenly, when you look not for it; but, believe me those dark days will be far, far darker, if now in your bright days God be unsought and uncared for.

"We have great trouble come upon us in our home," said a woman to me once; "and worst of all, I have no God to go to."

She had lived without God in prosperous days, and now in the day of sorrow she knew not how to seek him.

But how blessed it is, on the other hand, to have Christ by your side at such times; to be able at once to turn to the well-known refuge and Hiding-place, and to leave there all your weariness and sorrow! This is light in darkness, and sweet comfort in the bitterest distress.

Even much lightens the heavy family sorrow when we can trace distinctly the hand of God. Job discerned it at once. "The Lord gave, the Lord hath taken away." "Shall we receive good at the hand of God, and shall we not receive evil?"

Nothing to me seems more terrible than for us to imagine that God takes no concern in the daily life of his children. Some seem to think that God is so great and high, that he has left the world to the guidance of certain mechanical laws, and now sits apart, having nothing to do with the little every day matters of our present existence, or with the sorrows that come to us from time to time. And so, we are taught, the great wheel of life goes moving round, crushing some, raising some, but the almighty Creator cares not for it.

But the Scripture view is far otherwise: not a sparrow is forgotten, or falls to the ground, without our Father. "The very hairs of your head are all numbered," and not one can perish without his knowledge. He "knoweth our sorrows," and apportions them in infinite wisdom, as each child hath need. "Whom the Lord loveth he correcteth; even as a father the son in whom he delighteth." We are to consider afflictions as the husbandman breaking up the hard soul by the sharp ploughshare, or as the vine-dresser pruning the choice branches, or as the sculptor hewing the marble statue, that it may be fitted for its intended position in the king's palace.

Thus doth our Father send us sorrows and afflictions. He would break up the hardness and stubbornness of our worldly hearts. He would make us more fruitful in his church. He would renew us in his own likeness, and take away all that is of self and evil, that we may at length be made meet for his glorious temple.

Strangely diverse are these family trials, which are appointed to train and mould us for a better home. In one case it is the long-continued trial of weak health, which puts everything in the home out of gear; or it is one member of the household who brings sad disgrace upon the rest, perhaps through the fearful curse of intemperance; or it is diminishing means with increasing necessities; or some particular deprivation, as when Abraham and Sarah had so long to wait for Isaac; or the contentions of two brothers or sisters; or the loss of a dear child; or the failure of some long-cherished scene; or a secret sorrow that burdens the heart, yet may never be uttered ex-

cept in the ear of the merciful and faithful High Priest.

Sometimes our sorrows come direct from the hand of God, and we say, "It is the Lord; let him do what seemeth to him good." Sometimes they come through the faults of others, and we are sorely tempted only to see the second cause rather than the permitting hand of Divine Providence. It was, for example, a sore trial to David when the Amalekites took away all he had at Ziklag as their spoil; and again when Absalom was permitted to break up his household at Jerusalem. But in either case David could see the finger of God.

Sometimes our sorrows come through our own sin and grievous fault, and this makes them still harder to bear. But even in this case God does not forsake his child, but makes his sin the scourge to chasten and to humble him and to do him good at his latter end.

But whatever the sorrow, or whatever the cause for it, there is but one wise course to take. It is folly to aggravate our trial by mutual reproaches, casting the blame on one another, or by useless murmurings and repinings, or by sitting down in despair and folding our hands, as if there were no help for us in heaven or on earth. While God lives, and the Bible is still full of blessed promises, no child of Adam has ever reason to give up hope. The Lord knows how to turn darkness into light, and to bind up the wounds which his hand has made.

What then is to be our resource in the hour of family sorrow? First of all, humble yourself before God, and acknowledge the uttermost of your sin and unworthiness. Sin must be discovered, confessed, and forgiven, before we can have any solid ground for consolation. Jonah must be cast out before the storm will cease. But if we are willing to see God's hand in our trouble, and take a low place because of our sin, we may then confidently cast upon him every anxiety, and trouble, and fear. There is one passage of Scripture that has been to me a sheet anchor of hope and strength in many a dark and sorrowful day, and I would that it might be cherished in the memory of each reader, and its guidance followed when trouble comes. It is found in the first Epistle of Peter, the fifth chapter: "*Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time; casting all your care upon him; for he careth for you.*"

Go then to the mercy-seat in the Savior's name, and bring the whole care and sorrow and leave it at your Father's footstool. Consider his Fatherly Heart. "He careth for you," as a father pitieth his children, yea, as one whom his mother comforteth, so tenderly doth the Lord deal with those who fear and trust in him. Consider his Fatherly Hand. It is the hand of love that smites. It is the hand

that has bestowed every mercy which holds the cup of sorrow. It is the same hand that in due season will remove our trials and lift us up from the depths of distress and set us again on the rock of safety and peace.

Consider his Fatherly Eye. It is ever upon us for good, and not for evil. He knoweth our sorrow, and beholds every affliction and calamity that befalls us. "Behold, the eye of the Lord is upon them that hope in his mercy."

Consider his Fatherly Ear. He heareth every sigh, every moaning, every cry. He bows down and inclines his ear to every petition. "His ear is open to our prayer."

Consider his Fatherly Purpose. Read Heb. 12, and see how he wills only our good. He would make us "partakers of his holiness." He would purify us from the dross of our corruptions, and make us meet for his presence.

Consider his Fatherly Promise. He hath promised that he will "never leave us nor forsake us." He makes all things work together for good to them that love him." "He that spared not his own Son, but delivered him up to us all, how shall he not with him also freely give us all things?"

Ah, Christian, trust thyself wholly to thy Father's care, and he will not disappoint thy confidence.

For the Herald of Truth.

OUR FAITH.

O ye of little faith! How often must the author of these words cry out against us poor creatures for not doing that which he commanded us to do, and thus grieve him so much. Oh! let us be on our guard, and put on the whole armor of faith, follow his footsteps, and do his will, that we can hear his loving words, "Be of good cheer," "It is I, be not afraid." Sooner or later we must all appear before our Savior, whether we are prepared or unprepared. Oh! how awful, will it be if we are not prepared to meet such a Friend and Savior, who has done so much for us, and shed his blood on Calvary's Cross, that we through him might live. See how willing he was at all times when here in this world, to hear and help in time of need. See how quickly he was ready on the great deep, when the storm was raging, and his disciples roused him out of his sleep. At the first call of danger he was awake. The wild storm did not disturb him. But to the first voice of prayer he instantly responded with ready help for his people. He did not reflect on any one and say, "He had not done this or that thing, I would help you and save you. But instantly he arose, rebuked the storm. The first call for deliverance awoke him. This showed

his loving interest for all his followers. So let us all try in our weakness to do his bidding, and follow his law, that when he will come again, we may be able to stem the tide and face the storm, and not sink to rise no more forever and ever. But we must not doubt when we see the storm arise, or we cannot stem the tide, and we will sink into the depths that will hide us forever and ever. Let us go forth with courage and faith; for if we have faith as a mustard seed we can remove mountains. So we see how strong faith is, if we have the true faith, in the true and living God. But all this love and kindness he has shown will be against us, if we fail to do his will.

Oh, let us all be up and do his will, that we may hear his welcome voice, "Well done, good and faithful servant, enter thou into the joy of thy Lord."

From an unworthy servant who hopes by the grace of God to be saved.

A LETTER FROM PIETER VAN OLMAN,

who gave his life for the testimony of Jesus, A. D. 1552 in Ghent, Flanders, written during his imprisonment.

The abundant grace and peace from God the Father and the Lord Jesus Christ be with you. Grace and peace be with you from God our Father and our Lord Jesus Christ, who is the Father of mercies, and the God of all comfort, who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God. For as the sufferings of Christ abound in us, so our consolation also aboundeth in Christ. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things that are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal. For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven: if so be that being clothed we shall not be found naked. For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life. Now he that hath wrought us for the selfsame thing is God, who also giveth unto us the earnest of the Spirit. Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord; for we walk by faith, not by sight. We are

confident, I say, and willing rather to be absent from the body, and to be present with the Lord. 1 Cor. 1:3-5; 2 Cor. 4:17, 18; 5:1-8. Rom. 8:22; Rev. 3:18.

I admonish you, dear brethren and sisters, by the mercies of God, that you will diligently assemble yourself together, to give each other good instruction in the eternal truth of our Savior, while you have time; for here we have no continuing city, but we wait for one, and this through patience. Heb. 10:25; 13:14.

Therefore, dear brethren and sisters, take the word of the Lord well to heart, and understand well what the Lord says, that you may stand fast valiantly, when you are tried; for I tell you, dear brethren, that valiant fighting must be done to a much greater extent than I thought; for they approach us with such subtle questions, and honeyed words, in order that they may catch us in some word, and thus cause us to apostatize. Hence, dear brethren, teach one another well to discern which is the way of the Lord, and the way of the devil, and which is the true worship of God, and the worship of the devil and idols, and which are the children of the Lord, and the children of the devil; for the children of the Lord are not of this world; hence the world hates them; they all suffer persecution; they are led to death, as sheep for slaughter, and are hated by all men; they are a prey to all; they have nowhere a certain dwelling-place; they are the offscouring of all men, they weep and lament, and the world rejoices; they suffer reproach, because they trust in the living God. In this the children of God are manifest, and the children of the devil: he that doeth righteousness is righteous, even as he is righteous; he that committeth sin is of the devil. Therefore, O dear little children, love not the world, neither the things that are in the world; for if any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father but is of the world. And the world passeth away, and the lust thereof, but that doeth the will of God abideth forever. Jas. 1:27; John 17:16; Ps. 44:22; Is. 59:15; 1 Cor. 4:11, 13; Jn. 16:20; 1 Tim. 4:10; 1 John 3:10; 2:15-17.

My most beloved, know that I fought a great conflict against the rulers of darkness and false prophets; for they said that one may nevertheless hear, and be taught by them, though they do not live according to the commandments of the Lord. I then asked: "Is not he a stranger to the Lord who walks not in his commandments?" They replied: "Yes." Then I said that Christ says (John 10:27): "My sheep hear my voice, and they follow me; but they hear not the voice of strangers, but flee from them; hence if I should hear strangers, I would not be of Christ's

sheep; for his sheep hear not strangers. They replied: "They certainly preach the truth; the word is therefore not diminished." I replied: "John says (1 John 2:4): He that saith that he knoweth God, and keepeth not his commandments, is a liar, and the truth is not in him."

Now, if there is no truth in him, how can he speak the truth? Else John must lie. Christ says (Matt. 7:18): A corrupt tree cannot bring forth good fruit. Again (Matt. 12:34): How can ye, being evil, speak good things? Solve this question, and I will believe you." I tell you, though he should take a Testament, and read it from beginning to end in your church, as the apostles have written it, yet I will prove to them, that they lie. But let a man speak the same words, who walks in the ways of the Lord, and he will speak the truth. If one of your people should preach these words in your temple, with regard to drunkards, adulterers, thieves, murderers, defamers, evil-speakers, etc., and say: Ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should shew forth the virtues of him who hath called you out of darkness into his marvelous light: which in time past were not a people, but are now the people of God; which had not obtained mercy, but now have obtained mercy (1 Pet. 2:9, 10); if he should speak these words with regard to this wicked people, would he not lie? But if a god-fearing man were to speak these words with reference to the godfearing people, he would speak the truth. Again, if you should preach: For thy sake we are led to death, as sheep for the slaughter; would this not also be a lie from you? But a godfearing man would speak the truth."

Thus we had many words, but all to no purpose. I then asked whether the children of the Lord must not all be spiritual.

"Yes," he replied. Thereupon I asked, why then were they called spiritual, and the others secular, when they must all be spiritual? This they were not able to explain. I then said: Christ prays not for the world, but for them that are not of the world (John 17:9); now, if you are spiritual, how comes it that you are not all of one mind? for some only go in gray, are not allowed to handle money, and their shoes must have an opening on the top; others must all go in black; some, again, all in several colors; and others may not eat cooked food, and may not talk with father or mother when they see them; but when they do not see them, they talk with them. I said: "These are all different sects, planted by men, and not by God; therefore they will all be rooted up." Matt. 15:13. To this they did not have much to say. I then said: "Your doctrine is the doctrine of the devil; for all that is done and observed, is contrary to the truth, as Paul says (1 Tim. 4:1, 3): That in the latter times some shall depart from the faith, giving heed

to seducing spirits, and doctrines of devils; forbidding to marry, and commanding to abstain from meats, which God hath created. Now I see that you teach this; for you forbid to marry, and command to abstain from meats." Then they bade me go away.

Soon after, the Dean of Ronse came, and with him another priest; they assailed me most severely with subtle questions: but the Lord preserved me so that I was not betrayed. He asked me whether I did not believe that the bread which Christ gave his apostles was the body of Christ, when he said: "Take, eat; this is my body, which is broken for you?" I replied: "That bread was not the body of Christ, which was broken for us; it was for a memorial." He rejoined: "The bread became changed into his body." But I said, it was for a memorial, and was not the body itself. They then questioned me in regard to baptism, whether infants did not have to be baptized. I said: "There is nothing written of infant baptism, but of baptism upon faith." Then they said: "Behold, we will prove that infants must be baptized. Does not Christ say, John 3: Except a man be born again, of water and of the Spirit, he cannot inherit the kingdom of God?" I said: "This is not spoken to infants, but to those who can hear." But they said: "It is," and would thereby prove and establish infant baptism. Thus we had many words, but agreed in nothing.

Therefore, I admonish you, dear brethren and sisters, to instruct one another well in all matters, namely, concerning the Supper, baptism, the incarnation of Christ, and in regard to the spiritual children and the children of the world; and walk wisely in the fear of the Lord, and fear not men though they rage furiously. I also admonish you, dear brethren and sisters, by the love of our Lord, that you will all pray the Lord for me, so that I may stand fast valiantly, when I am tried. I furthermore entreat you, that you will diligently instruct my beloved mother, in all matters, and also my brother, and my wife, if haply they might become converted. The Lord till you with his Spirit, Amen. Written in fear on account of the people who were constantly here. The abundant grace and peace from God the Father and the Lord Jesus Christ be with you. Amen.

He that feareth the Lord will do good. Sir. 15:1. — *Martyrs Mirror.*

ONE of the members of a Connecticut Valley Tobacco-Growers' convention offered a resolution that the "use of tobacco ought to be encouraged in the public schools." He broke the dead silence that followed with, "Gentlemen, why do you balk? If this is a legitimate business, why not push it?"

HERALD OF TRUTH.

JOHN F. FUNK, Editor.
J. S. COFFMAN, J. A. B. KOLB, Asst. Editors.

March 1, 1889.

Entered at the Post Office at Elkhart, as second class mail matter.

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TO OUR SUBSCRIBERS.—If any of our subscribers do not get their paper regularly, or if any persons who send us books, etc., do not obtain them in due time, they will confer a favor by informing us, and we will do our best to have everything properly forwarded to its destination.

HOW TO SEND MONEY.—If in sums of more than a dollar it is best to obtain either a draft, or a Post Office Money Order, or where these cannot be obtained, get the letter registered.

THE DATE on the label of your paper gives the time to which your paper is paid. If it is "dec. 88," it is paid to that time, and so of any other date. By this you can always tell if your paper is paid up, or is in arrears. The X on a label shows that your paper is ordered to be stopped at the date on it.

If you label on your paper is not changed in the second number after you have sent money for it send us a card stating the case.

Those of our subscribers who do not wish to take the Herald of Truth any longer, will please inform us of the fact by letter stating their P. O., pay up all arrears, and the matter shall have our prompt attention, otherwise it will be considered that they wish to continue their subscription.

If you wish your papers changed from one Post Office to another, please always give the OFFICE where you now receive it, as well as the office to which you wish it sent.

MENNONITE Publishing Co., STOCK.

There are still some shares of Mennonite Publishing Co., Stock for sale, and we shall be glad to have any of the friends of the cause assist our publishing work in this way. It will be lending a helping hand to the work of the Lord, and has besides so far, paid an income of six per cent. per annum.

OUR COLLECTIONS.—We must needs keep this subject before the people at least for a time. To the appeals we have already made, many have kindly responded. They have our warmest thanks. Many are still back for several years, and a few for a number of years. Now, dear friends, please remember that we have kindly sent you the paper all these years. We have paid for the work of setting the type; we have paid for the paper, and the work of printing, in cash, and even for the postage; you have now had the benefit of the paper; you have spent many a pleasant hour in reading it; now we have done our part, and have waited patiently for a long time for the remuneration which you agreed to give; will you send us the small sum you owe us and help us in our work and aid in the good cause of the church and of the Lord?

We ask this as a special favor to all who are in arrears. If, however, there are those who are poor and cannot pay, they will please write us and explain their circumstances and we will arrange with them.

REDUCED PRICES.—We have decided to offer the following books at greatly reduced prices, if ordered before the first of June next. These are all books that are highly prized, by the brotherhood and were held in high esteem by our forefathers in the church. Any one desirous of getting these books [should avail himself of this opportunity to buy at the present low prices. They are as follows: The Martyrs Mirror, German, sold regularly at \$6.00.

Reduced price \$4.00.

Mennon Simons Complete works, English or German are sold regularly at \$4.50 per copy.

Reduced price \$3.00.

Dietrich Phillip's writings at the regular price \$1.50.

Reduced price \$1.25.

We should be pleased to have every minister present this offer to his church, and get some brother to take the names of those that wish them, and order the books. We feel sure that a large number are wanted, and by a little effort from five to fifty copies can be put into each church. This is a good opportunity for parents to get one of these books for each member of the family.

These are the prices here in Elkhart. All freight and express charges are to be paid by the party receiving the books, which if sent by freight will not exceed from ten to fifteen cents per book, according to the distance and number of books sent. As this offer is for a limited time we would ask those who desire to purchase to order soon.

The English Martyrs Mirror is not included in this reduced list, but will be sent to any address at the regular price \$5.00. MENNONITE PUB. CO.

FROM THE HOLY LAND.—An interesting correspondence from M. F. Rittenhouse, of Chicago, Ill., who left home on the 21 of December, 1888, for a trip to different parts of Europe and the Holy Land, has just been received. The letter was written in Jerusalem, on the 20 of February, making the journey to Elkhart in 26 days. It will appear in our next issue.

ANSWER TO SCRIPTURAL ENIGMA.—

The answer to the Scriptural Enigma in the February 1st number is, "Be content." (Heb. 13:5). Correct answers were sent in by Cassie E. Kauffman, East Lynne, Mo.; D. D. Miller, Emma, Ind.; Hannah Wambold, Zurich, Ontario; Joseph H. Peachey, Allensville, Pa.

PRE. PETER ZIMMERMAN who has been residing near Larned, Kansas, has moved to Garden City, Missouri, which will be his future address.

BRO. A. A. GOOD will leave his present home, near Elida, Allen county, Ohio, about the 20th of February and moved to Knox county, Tenn., and his future postoffice address will be Concord, Knox county, Tenn.

PETER GERIG, near Purity, Reno county, Kansas, had the misfortune to lose a span of horses recently. The loss falls heavily upon him.

PRE. ABRAHAM MARTIN is said to be the oldest living Mennonite minister in Lancaster county, Pa., and has been in the ministry over fifty years. He is now ninety-one years old.

THE NEW CHURCH building erected on the site of the old Shaum meeting house in Olive township, Elkhart county, Ind., will be known in future as the Olive church.

I REJOICE in believing that the Lord is blessing the Herald as a HERALD OF TRUTH, of comfort and edification. It is a welcome visitor to many aged pilgrims, and an instructive and edifying messenger for the young disciples.—From a correspondent.

THERE are so many dark places in the land where men cannot see what they want to find; therefore they need a guide to show them the way. In other words there are too many that preach that Christ lied for the sins of the world, and cannot see that there is need of a full sacrifice of the world. Therefore they will not teach how Christ shone in the world by His example, and that it is required of us to follow His example, and so come from darkness into the light. The secret of the Lord is ever with those that love Him.—Correspondent.

WORK OF THE RIGHT KIND.—A brother writes, "Please send me the HERALD OF TRUTH. Our ministers were with us last Sabbath for dinner and they reminded me to send for that paper. You will find enclosed \$1.00. Our ministers could indeed accomplish a great deal of good in this way by getting subscribers for our church paper, and we hope many will follow the example given the ministering brethren referred to.

METEOROLOGICAL.—Moses B. Weaver of Harrison Twp., Elkhart county, Ind., has furnished us his annual meteorological report for 1888. The following statement refers to the weather:

	Clear	Cloudy	Rain	Snow
January	4	19	1	7
February	10	11	5	3
March	7	16	5	3
April	4	15	5	1
May	5	15	10	1
June	11	7	12	
July	12	13	6	
August	12	13	6	
September	11	12	7	
October	12	13	5	1
November	10	13	6	1
December	7	15	8	1

Total

On January 16th and 20th the thermometer was 14 degrees below zero.

On February 9th it was 10 below zero. Snow fell on April 19th and on May 14th.

There was a frost on April 20th with ice a quarter of an inch thick.

There were frosts on May 15th, 16th and 20th, while on the 19th the thermometer rose 102 degrees.

On June 19th the thermometer rose to 104, and on July 30th to 100.

On August 3d we had the heaviest wind and rainstorm of the season.

The first snow of the present season fell on Oct. 22d.

CHURCH NEWS.

FROM BERLIN, WATERLOO CO., ONTARIO.—The Sunday school at Berlin has been reorganized for the year 1889. The appointments are: Bro. Benjamin Shoemaker, Superintendent; Bro. Andrew Schaaf, vice Superintendent; Bro. Aaron B. Shantz, Secretary, and Bro. Isidore B. Snyder, Treasurer. Since New Year's the attendance has been very good, and every one seems to take a lively interest in the school. We trust our work will not be in vain, and that God by His grace

will bless our humble efforts in the good cause, that many may yet be persuaded to accept free grace to the salvation of their souls. I. B. S.

CORRESPONDENCE.

FROM WATERLOO CO., ONTARIO.—On Christmas day thirteen persons were baptized and received in the church by Bishop Amos Cressman and Daniel Wismer at Geiger's church. May God bless the young brethren and sisters to be a light to the world, and prove a blessing to the church, and also to their young associates around that many more may take the same step and come out on the Lord's side and be saved, is my prayer. Haysville, Ont. H. B. CASSEL.

FROM SOUTH CAYUGA, ONTARIO.—We have lately had different ministers visit us from other parts. Within a little over a year we have had one from Michigan, one from the Twenty, one from Hertie, and different ones from Waterloo. Three weeks ago Bro. Narhgang was here and held meeting in Rainham and in South Cayuga, with very attentive hearers. May the Lord bless all these meetings. We invite more to come. "The harvest is great, but the laborers are few." CHRISTOPHER HOOVER.

FROM MCPHERSON CO., KANSAS.—Bro. J. S. Coffman arrived here on the 12th of February and preached the same evening in the West Liberty church; he also preached at the Coopridge school-house. He stayed with us until the 18th. The meetings were well attended; eight persons were received into membership on the 16th, and six were baptized on the 18th. We hope they may hold out faithful unto the end and be earnest workers for Christ and his kingdom, and prove shining lights in the world. May God bless them that they may withstand the wiles of the tempter. Others seem almost persuaded to come to Christ; may God bless them so that they may come soon and accept Jesus as their Savior. We hope God will also bless the dear brother in his efforts in laboring to gain souls unto Christ. JOHN C. HERSHERGER.

FROM PLEASANT VALLEY, PAWNEE CO., KANSAS.—I have taken the HERALD in both languages for about twenty-three years, and it has always been a welcome visitor. I have read a great many instructive and beneficial articles in it, and my prayer is that God would reward the publishers and all who take an interest in it, and help to support it. May He continue to bless what may be done in time to come, so that souls may turn from their evil ways and be led to Christ, and at last receive the reward of the faithful.

We closed our Sunday school on the 27th of January, and hope to reopen early in the spring. We organized on the 25th of March last year, and spent many a pleasant hour last season reading and studying the word of God, and we trust some good has been done, and that the seed sown may spring up in due time and bring forth fruit, if not sixty or an hundred fold, at least thirty fold.

We were visited lately by two Dunkard ministers, one from Russell county and one from Stafford county. On Saturday evening we had services, at which we were earnestly reminded of our duties by the ministering friend from Russell county. On Sunday forenoon the minister from Stafford county conducted the services. Both meetings were well attended and good attention were given to the words spoken. The Sunday following a minister from Pawnee Rock was with us and spoke words of encouragement to us. Bro. Zimmerman also gave us a parting admonition, as he moved to Missouri on the 7th of February. By his removal we are left without a minister, but we hope it may please the Lord to send one to take his place ere long, that we as a church may not be without a teacher and Shepherd. We ask the prayers of the brethren.

We have had a beautiful winter thus far. The weather in general has been very pleasant throughout this section of country. D. H. K.

FROM AN OLD READER OF THE HERALD.—This is the twenty-fifth time that I have paid for my HERALD.—(As long as I do not pay for it, I cannot call the HERALD my property.) I have bound each volume, out of which I have in all lost but a few numbers. We read often and with great pleasure what the brethren and sisters have written therein. Many of them have already passed away, and by these articles they now speak to us from the other side. Their words no more grow old than does the Bible.

I paid my first subscription in August 1864 for both English and German papers. In the same list I find several familiar names, among others that of Bro. John H. Hess of Litz, Pa. The first three numbers consisted of but four pages; from April onward it was enlarged to page eight pages, issued monthly. On page eight of the first number appears the following marriage notice, "On the evening of November 10th, 1863, at the residence of the bride's father, by L. S. Goodrich, Esq., Lewis Kulp to Nancy Tinsman, both of Morgan, Grundy county, Ill. In the second number, page eight, appears the following: "Married. On January 19th, in Hilltown, Bucks county, Pa., by the Rev. Isaac Moyer, John F. Funk of Chicago, Ill., to Salome Kratz of the former place."

In the third number (March) the first list of subscriptions, amounting to \$53.50 is acknowledged. Pre. Amos Herr, of Lancaster Co., Pa., secured ten subscribers. If all the ministers had taken as deep an interest in the matter, the work would have progressed more rapidly. No one will deny that, by means of the HERALD the churches in the United States, Canada, and Europe, have been brought into a better acquaintance; that thereby also the principles of non-resistance, have been better brought before the world, and that the pure gospel has been taught, according to Matt. 28:19, and Mark 16:15. A minister who is gifted with the ability to write, will, with even only a short article in the HERALD, better fulfill this command of the Savior than if he were to preach for hours to a large congregation in his own church at home. It is true, the Lord did not give the command to write, when he sent out his twelve disciples (Matt. 10), nor when he sent out the seventy (Luke 10), but to preach. I believe, moreover, that they fulfilled the command faithfully; but what benefit do we derive therefrom? Had the evangelists not written it down we should have learned nothing of this occurrence, just as well as of the "many other things which Jesus did, the which, if they should be written every one, I (John) suppose that even the world itself could not contain the books that should be written." John 21:25.

If any one should conclude, from this, that enough had been written for the preaching of the gospel, Luke the historian, at least, did not think so, but wrote an account of the apostles. Nor were the apostles, Paul, Peter, James and Jude, who left us very instructive epistles, of this opinion. John the disciple "whom Jesus loved," and who added the above words to his gospel was commanded to write his great revelations into a book and send to the churches, Rev. 1:11. Besides these we have three very endearing letters, written by the same apostle; one is addressed to all the believers; the others are private epistles; all, however, are edifying and instructive, and are much read for the encouragement they give.

The Martyrs Mirror contains a great number of such epistles, and in the HERALD many similar articles have appeared.

No one will have the boldness to say that the HERALD OF TRUTH is faultless; nor can it be expected to be so, because it is upheld and patronized by imperfect man.

This beloved disciple John, to whom we have just referred, had also his human faults. He and his brother were ambitious Matt. 20:20-26; they wanted to destroy the Samaritans with fire from heaven; Luke 9:54; and forbade him who cast out devils in Jesus' name. Luke 9:49,50; yet this does not diminish to us the value of his writings. P. S.

SECRECY.

The New York Observer, of a late date, speaking of secret societies among the colored people of the South said:

"There is no end to the chain which Satan forges for the enslavement of all who will submit to his devices. It was said by a colored minister at a recent meeting in Providence, R. I., that secret societies were among the great evils which afflict the colored race in the south. Memphis has eighty-two of them, and almost all the adults of both sexes are members of one or more of them. He said that they were formidable rivals to the churches, waste much time and money, and gave great facilities to bad men to get power and influence. The annual picnics of these societies are very costly, not less than fifty thousand dollars a year in Memphis, while the money spent by them for the relief of sick members was only two thousand eight hundred dollars. Again, they are the means of bringing the worst and the best into intimacies very hurtful to those who are trying to keep clean. The mystery about them arouses the superstitious fears of the ignorant, as do those of the Voodoo and Indian medicine man. There are some hopeful signs of a successful revolt against the tyranny of the great evil.

It will readily occur to the thoughtful that if secret societies be so pregnant with evil and danger to colored people, they cannot be very good or safe for white people. We do not doubt a word uttered by the colored minister as referred to in the above quotation. The facts are no doubt worse than he makes them appear. From the Christian Instructor.

OUT OF WORK.

Some persons are often out of work. Some of them are looking for work, but possibly with a secret hope that they may not find it. Doubtless they would work gladly if they could find such work as they like; and be paid such wages as they wish; and perhaps they would not be particular if there were no work at all to do, provided the wages were abundant and the pay sure.

There are many persons who profess to be Christian workers, but they do not seem to find just such work as they like; it is too difficult, it is too obscure, it is not sufficiently remunerative. and they are not willing to do it. Yet all this time there is plenty of work which needs to be done, and real workers are overburdened with labor.

The great master goes to the marketplace day by day, and says to the idlers standing there, "Go work in my vineyard to-day, and whatsoever is right I will pay you." Let those who fear the

Lord hearken to his call, and whatsoever their hand findeth to do, let them do it with their might. It may not seem to be easy or profitable work, but it is work which *He appoints*, it shall not fail of a blessing at hand.

"We, then, as workers together with Him, beseech you that you receive not the grace of God in vain."

VANITY OF VANITIES.

Abderahmen III., the Moorish ruler of Cordova in the ninth century, was one of the most accomplished monarchs of his time. He was a soldier, a statesman, a patron of learning and of art, and with boundless wealth he erected magnificent buildings. Three miles from Cordova he built a grand palace and gardens, their construction occupying twenty-five years, and costing fifteen millions of dollars when labor was very cheap. Twelve hundred marble columns sustained and decorated the structure; the hall of audience was inlaid with gold and pearls; his officers and attendants were resplendent with gold and jewels; his seraglio numbered upwards of six thousand persons; his library consisted of six hundred thousand volumes, his annual revenue amounted to some thirty million dollars, besides tributes from various Christian princes. Agriculture, manufactures, and commerce flourished and enriched his realm. Three hundred and eighty cities, and twelve thousand villages and hamlets, were tributary to him, and yet when he had exhausted all his resources for pleasure, there was found in his closet after his death a document which read as follows:

"I have now reigned about fifty years in victory or peace, beloved by my subjects, dreaded by my enemies, and respected by many allies. Riches and honors, power and pleasure, have waited on my call, nor is any earthly blessing remembered to have been wanting to my felicity. In this situation I have diligently numbered the days of pure and genuine happiness which have fallen to my lot. *They amount to fourteen.* O man! place not thy confidence in this present world."

How like the cry of Solomon in his old age. "Vanity of vanities," saith the preacher, "all is vanity." Wealth and fame, honor and pleasure, intellectual achievements and sensual gratification, all leave behind the same consciousness of weariness, and want, and emptiness and vanity. Happy are they who early find that "the fear of the Lord is the beginning of wisdom," that the knowledge of the Holy is understanding, and so learn at the first that the "conclusion of the whole matter," is to "fear God and keep his commandments."—*The Common People.*

YOUNG GROWTH.

There is a constant struggle in this world between the old and the new. The old leaves drop before the young buds can swell; the old generation must pass away before the new can take its place in the activities of life. And in the church we find there is, sometimes, it may be unconsciously, this struggle going on. There is the conservative element which holds fast to things as they are; and there is the younger, and more active and pushing element, which makes progress, and inaugurates new movements.

Both these elements have their place, and it is unfortunate that they sometimes come into collision, and neutralize each other. The old has its use, and so has the new, and neither does well without the other. With age there is experience; with youth, enterprise; age has caution; youth, ardor. If the two can be united, we may have "old men for counsel, and young men for war." But if old men insist on being leaders both in war as well as counsel, and the young wish to monopolize both war and counsel, there is little hope that much good will be accomplished.

In all fruit trees, there is the old growth and the new. The old growth holds up the branches and the scions, but the new growth bears all the fruit. It is impossible for an apple or a pear to grow out of an old, stubble branch. Fruit always grows out of the new scions, the latest-formed wood; it is found on the ends of the youngest twigs; and if we were to insist that these youngest twigs should not bear apples, but that fruit-bearing should be left to the old limbs, we simply should have no apples at all; for all the men in creation cannot make an apple grow out of a branch the thickness of one's thumb. It is somewhat so in gospel work.

The fruit most commonly springs from youthful, earnest, and ardent souls; and when such persons are withheld from filling their proper positions, or are discouraged in their endeavors and activities, presently things settle into a condition of dignified dullness, and all is quiet, and proper, and orderly; but nothing is accomplished. If we are to have fruit, we must have scions, and buds, and blossoms; and if we have no place for growth, we shall have no fruit. If the large branches will be content to support and push forward the little ones, fruit will abound; and if the older Christians will be content to encourage and help forward the younger ones, to guide and sustain them in their work, instead of hindering and disheartening them, they will find fruit that will abound, and abide to the glory of God, and the good of his church.—*The Christian.*

The best way to convince others that they do wrong is to do right ourselves.

FOR THE LITTLE READERS.

(Continued.)

A man of Belial, called Sheba, and a wicked man besides, when he saw that the children of Israel and Judah were quarrelling, he saw a chance to make use of his wickedness. He advised the children of Israel to have nothing to do with David, but to go home and not concern themselves about him. So they did what he told them; but the men of Judah remained true to David and took him back to Jerusalem.

David wanted to punish Sheba for stirring up the men of Israel to leave their king. So he ordered Amasa, the leader of the hosts to gather an army in three days to follow Sheba. But having been gone more than three days, David was afraid that Sheba would get into a safe place out of which he could not be forced, so he commanded Abishai to take the body of guards and pursue Sheba. He did so, and Joab went with him. When they reached a certain place in Gideon, Amasa and his men went past Joab and Abishai. Joab saw an opportunity for revenge upon Amasa who had been made chief man in the army. So he took him by the beard and killed him with a sword. Joab certainly was very ambitious and jealous, and could not bear to see Amasa take his place, so he killed him. It is very wrong for us to become so ambitious; for this sort of ambition makes a man dangerous in the day of adversity.

Joab and Abishai now pursued the man who had stirred up Israel until they came to a strongly walled city called Abel, where Sheba had fortified himself. They at once proceeded to batter down the walls of the city; a very wise and prudent woman cried out from the walls, wishing to speak with Joab. When he came to her she told him how Abel was noted for his prudent people, and asked him if he wished to destroy a whole multitude of peaceful and faithful people and her also who was a "mother in Israel." Joab answered that he did not by any means wish to do such a thing; but he told her that Sheba, a man who had "lifted up his hand against the king" was there, and that if they would deliver him the city should be spared. To this the woman replied that the man should be put to death. And when she went back and told the people of the city what she had agreed to do, Sheba was at once taken, and put to death and his head thrown over the wall. Joab was now satisfied, and he returned to Jerusalem.

Joab was now again the leader of the army of Israel, while Benaiah was captain of the body-guard. Adoram was what we would call treasurer, as he had charge of the taxes or tribute; Jehoshaphat was recorder, Sheba was the scribe or writer,

or as we would say, secretary, and Zadok and Abiathar were the priests. Ira the Jairite was one of David's chief men, he being his counselor.

At the time when we read of the conquest of Canaan by the children of Israel, we read also of a certain class of people called Gibeonites who deceived Joshua by appearing before him with old and torn clothes and shoes and empty bottles, stale bread and dusty looking generally, just as if they had come a long distance, that they might make a friendly covenant with them. But those people had really come but a short distance, and Joshua, not knowing it, made a covenant that he would not injure them. Joshua soon found out, however, that those were none other than Amorites whom he should have destroyed. Now, however, he could not do it without breaking his word, and that he did not wish to do; so these Amorites or Gibeonites were spared, but had to be servants of Israel.

A famine now came over the land of Israel which lasted for three years. David was convinced that God was punishing Israel for some sin that one or another had committed, so he "inquired of the Lord" by means of the ephod. He found that it was "for Saul, and for his bloody house, because he slew the Gibeonites," hence, because he slew the Gibeonites, in his zeal for his country and his God, Saul had in the early part of his reign tried to destroy these remaining people of the Canaanites, and had slain some of them in spite of the covenant Joshua had made with them.

David now asked the Gibeonites what he should do for them to make atonement for the evil Saul had done to them, and they replied that they wanted neither silver nor gold but the lives of seven men of the household of him that had slain at once proceeded to batter down the walls of the city; a very wise and prudent woman cried out from the walls, wishing to speak with Joab. When he came to her she told him how Abel was noted for his prudent people, and asked him if he wished to destroy a whole multitude of peaceful and faithful people and her also who was a "mother in Israel." Joab answered that he did not by any means wish to do such a thing; but he told her that Sheba, a man who had "lifted up his hand against the king" was there, and that if they would deliver him the city should be spared. To this the woman replied that the man should be put to death. And when she went back and told the people of the city what she had agreed to do, Sheba was at once taken, and put to death and his head thrown over the wall. Joab was now satisfied, and he returned to Jerusalem.

It seems very cruel to thus put to death these men, but perhaps they had themselves taken part in putting to death the Gibeonites and so under the law of "eye for eye, and tooth for tooth" justice was brought upon them at last.

Poor Rizpah was almost crazy with grief for the loss of her foster sons. She put up a tent near the place where the young men hung and watched over their bodies that no ravenous beasts or birds should come and devour them.

After a little while David took down the bodies of these men, and together with the bodies of Saul and Jonathan whom the men of Jabesh Gilead still had in their possession he had them buried in the sepulchre of Kish, the father of Saul. The famine was now stayed and the fields again yielded their grain as they had done before. Although David had so often overcome the Philistines and at last so signally defeated them that we almost thought they could never recover their strength, or if they did they would not dare to attack Israel again, but such was not the case. They again annoyed David, and therefore, although old he went out once more to drive them off. But David was no longer the strong man he had once been and he was attacked by a giant Ish-bibonoh, thought to have been a son of Goliath. David would surely have been killed had not the faithful Abishai seen the danger and run and killed the giant. But the people of Israel were alarmed and decided that David should not go out to battle any more, because he was getting too old.

Other battles were fought and several men were slain. The name of one of them was Saph; another was a brother to Goliath, while another one, a great ponderous man had one more finger and toe on each hand and foot than other people. He too had defied Israel like Goliath, but like him he fell at the hands of those whom he defied.

(To be continued.)

Married.

MOHR-BRENNER.—On the 12th of Feb., at the residence of the bride's parents, by Pre. Jacob Franz, Charles F. Mohr and Ottie M. Brenner, all of Logan County, Ohio.

Bless Lord, the newly wedded pair,
And make the twain a blessing prove;
Their interest one, their joys, their care,
Made happy in each other's love.

PEACHEY-SPEICHER.—On the 31st of January, in Millin County, Pa., by Christian K. Peachey, Solomon Peachey, Jr., and Catharine Speicher.

KENAGY-PEACHEY.—On the 10th of January, in Millin County, Pa., by Christian K. Peachey, L. H. Kenagy and Elizabeth Peachey.

YODER-HOSTETLER.—On the 31st of January, in Millin County, Pa., by Menno Yoder, Henry P. Yoder and Lydia Hostetler.

KRABILL-ALLMAN.—On the 14th of February, at the residence of the bride's father, John Allman, by Benjamin Eicher, William Krabill and Catharine Allman, both of Washington County, Iowa.

PEACHEY-PEACHEY.—On the 10th of January, in Millin County, Pa., by Christian K. Peachey, D. C. Peachey and Katie J. Peachey.

OBITUARY.

SHAMR.—On the 15th of Feb., in Elkhart County, Indiana, of consumption; Mary Alice, daughter of Bish. Henry Shamr, aged 16 years,

4 months and 3 days. She was buried on the 17th, at the new Olive church, where a very large number of friends and relatives had gathered to pay the last tribute of respect to the departed one. Funeral services were conducted by N. Metzler and John F. Funk, from 1 Pet. 1:24, 25. In the death of the young sister we have a pointed illustration of the lines of Mrs. Hemans:

"Leaves have their time to fall,
And flowers to wither in the North wind's breath,
And stars to set; but all;
Thou hast all seasons for thine own, O death!"

Death came in this instance at a time when life seems most joyous and bright; but the grace of God can make even the brightest scenes of earth fade into insignificance before the more glorious and enduring joys which God has prepared, beyond this vale of tears, for those that love him. When she felt the hand of disease resting upon her, and it became evident that her stay in this world would be but short, she desired to be baptized, and received into church-membership, saying: "I want to prepare in time; I do not want to put it off until it is too late; I want to die happy." This was on Sunday, and when Tuesday was suggested as the time for her baptism she replied: "Why could it not be to-morrow?" She wished to lose no time. Her request was granted, and she became a member of the church. She showed a very commendable zeal in her desire to conform to the requirements of the gospel and the church, in wearing the customary covering on the head, and having her apparel put in proper order, desiring to show in her outward appearance all her love for Jesus, and letting her light shine as a disciple of the Lord. Among her looks was one that brought and burned, thus seeking to put out of the way, everything that might offend or be an occasion of sin to others. She has left us a bright example for one so young in years, and we hope many of her dear companions, her school-mates, and her brothers and sisters may profit by her pious and devoted life, and imitate her good example, during the Fall she attended school as long as she was able. The last work she did in school was the copying of the following verse, which her teacher handed to the family afterwards:

"Oh not in cruelty, not in wrath,
The reaper came that day,
'Twas an angel that visited the green grass,
And took the flowers away."

The verse seems to have been a fitting presentment of her own death; a flower plucked by the hand of the great reaper of the souls and bodies from the fields of earth, to that perennial clime, where the grass never withers and the flowers never fade. Truly "all flesh is grass, and all the goodness thereof as the flower of grass."

DIED.

SHANK.—On the 8th of January, in Richland township, Allen County, Ohio, of a lingering disease, Elizabeth, wife of Henry Shank, maiden name Bare, aged 80 years, 1 month and 13 days. Buried at Steiner's graveyard.

Funeral services were held by C. P. Steiner, Moses Breuneman and Benjamin Diller. Text: Tim. 4:9-10. The deceased was a faithful member of the Mennonite church for about sixty years. She lived in wedlock fifty-two years, and leaves a husband and five children, of her eight, and twenty-four grandchildren, of twenty-nine. May the Lord bless and comfort her aged and deeply bereaved companion.

BERKEY.—On the 26th of January, in Conemaugh township, Somerset County, Pa., of brain fever, John, son of Levi and Barbara Berkey, aged 7 years, 4 months and 3 days. Funeral services were held on the 28th in the Stahl meeting-house by Samuel Gindelsperger and Cyrus Hershberger, from 1 Peter 1:24, 25, after which the remains were interred in Levi Weaver's burying ground.

"Little Johnny, thou hast left us,
Here thy loss we deeply feel;
But 'twas God that hath bereft us,
He can all our sorrows heal."

KAUFFMAN.—On the 18th of February, 1889, in Logan County, Ohio, of paralysis, of which he lingered only three days, Bro. Eh. Kauffman, aged 63 years, 6 months and 10 days. Funeral at the South Union Church on the 20th, where words suitable for the occasion were spoken by C. K. Yoder, in German, and Abenednego Miller in English. A large number had assembled to pay the last tribute of respect. He leaves a wife and nine children to mourn their loss, but their loss is his eternal gain. Bro. Kauffman was a faithful member of the Amish Mennonite Church for forty years, and his seat in church was seldom vacant. Peace to his ashes.

Yes, he is gone, yet do not thou,
The goodness of the Lord distrust.
But merrily to his wisdom bow.
Who lays thy loved one in the dust?

The form is there, but seek not there.
The spirit born for light and love;
Look upward free from sin and care;
It rests in joy with God above.

DRIVER.—On the 29th of January, in Augusta County, Va., of membranous croup, Lewis Dewitt, son of Bishop Jos. N. and Fannie Driver, aged 7 years, 7 months and 18 days. Buried at the Spring Dale (Mennonite) Church, in the presence of many sympathizing friends, thus the Lord takes from our midst the little ones that brighten our homes, and we are left to wonder why it is so. But he has need of them, and by doing so we are bound with a stronger tie to Him who doeth all things well.

YODER.—On the 3d of February, 1889, in Logan County, Ohio, of a short illness of four hours, of apoplexy, Nancy, wife of Jacob K. Yoder, aged 65 years, 11 months and 27 days. Funeral at the North Salem Church, on the 6th, where a large concourse of relatives and friends from far and near met to pay their last respects to a departed mother. She was a faithful member of the Amish church. She leaves a husband, six children, four step-children and twenty-four grandchildren to mourn her departure. Funeral services by John Weyer, from Champaing County, and Jonas Yoder in German, and Jacob Frantz in English, from 2 Tim. 4:9-10.

KENAGY.—On the 12th of February, 1889, in Logan County, Ohio, Rachel, daughter of Solomon and Nancy Kenagy, aged 4 years, 8 months and 25 days. Buried 14th in the South Union graveyard. Services by David Plank and C. K. Yoder.

"I take these tender lambs, said He,
And lay them in my breast.
Protection they shall find in Me,
In me be ever blest."

ZEIGLER.—On the 27th of January, near Medina village, Medina County, Ohio, of consumption, of which he suffered several years, John W. Zeigler, son of widow Hannah Zeigler, aged 21 years, 11 months and 13 days. Buried in the Guilford Mennonite graveyard. Services by Pre. Plase, assisted by Martin Leberman, from Luke 14. Within but a few years three sons and three daughters have been taken away, five by the dreadful disease consumption. May the Lord comfort the dear

mother and sister in their troubles and trials and help her to look to Zion, for what the Lord doeth is well done.

WEISE.—On the 28th of January, Westfield Center, Medina County, Ohio, of consumption, of which he suffered about a year, David Weise, son of George and Deborah Weise, aged 30 years and 21 days. Buried at Westfield Center. Services by his reformed pastor, L. P. Gross, from Job 1:21, it being just ten months in which time two sons and one daughter were taken away from their side, by the dreadful disease consumption. May our Lord and Master Jesus Christ help the dear parents to bear the sad bereavements and put their trust in the Lord as Job did.

HARTZLER.—On the 14th of January, in Logan County, Ohio, of lung fever, David Hartzler, aged 72 years, 5 months and 10 days. He was buried on the 16th in the North Salem graveyard, where a large concourse of friends and relatives from far and near assembled to pay their last respects to one that was loved by all. He was a minister of the Amish Mennonite church about forty years. Funeral services by John Weyer, of Champaing County, and David Z. Yoder, of Wayne County, in German, and Daniel J. Johns, of Indiana, in English. He leaves eight children and twenty grandchildren to mourn his loss.

SMUCKER.—On the 4th of February, in Wayne County, Ohio, Sarah, daughter of Jonas and Sarah Smucker, aged 10 years, 11 months and 14 days. She was buried at the Oak Grove church, where her mother had been laid away but ten days before. Funeral services by D. Hostetler and J. K. Yoder.

CONRAD.—On the 7th of February, in Wayne County, Ohio, Vernon J., son of Peter and Catharine Conrad, aged 17 years, 4 months and 10 days. He was buried on the 9th at the Oak Grove church. Services by D. Hostetler and J. K. Yoder.

EGLY.—On the 20th of January, in Henry County, Iowa, of inflammatory rheumatism, John, son of John and Magdalena Egly, aged 6 years, 6 months and 26 days. Buried on the 21st in the Mennonite graveyard. Services by S. T. Miller and Seb. Gerig.

CLY.—On the 31st of January, in Howard County, Indiana, of neuralgia, Katie, wife of Christian Cly, aged 20 years, 4 months and 3 days. She was a sister in the Amish church. Funeral services by D. C. Miller and N. Sproll, from 2 Cor. 5:1-4, and John 5:23.

SHROCK.—On the 5th of February, in Howard County, Indiana, Laura Effie, daughter of Joseph and Mary Ann Shrock, aged 10 months and 29 days. Funeral services by A. J. Troyer and E. A. Mast, from Matt. 19:13.

TURNER.—On the 14th of January, in Stony Creek township, Caledonia County, Pa., of phthisic and consumption, Elias Rentou Turner, aged 36 years, 10 months and 15 days. Buried on the 16th. Services by Jonas Blough and Hiram Musselman.

BURKHART.—On the 8th of November, in Lancaster County, Pa., Mary B., wife of Eli H. Burkhardt, aged 22 years, 4 months and 20 days. She leaves a husband, two children and parents to mourn her departure. She was a member of the Mennonite church.

Dearest sister, thou hast left us,
Here thy loss we deeply feel;
But 'tis God that hath bereft us,
He can all our sorrows heal.

Yet again we hope to meet thee,
When the day of life is fled,
Then in heaven with joy to greet thee,
Where no farewell tears are shed.

WEAVER.—On February the 8th, near Nappanee, Elkhart County, Indiana, Martin L., Son of Levi and Weaver, aged 9 months and 1 day. Buried at the Brick church. Services by J. Bley and D. Burkholder. It was the only child of the bereaved parents, and they deeply feel their loss, but they have the sympathy of the neighbors and the blessed consolation that it now rests with "millions of infant souls that compose the family above."

FOGLE.—On the 2d of January, near Center, Juniata County, Pa., Sister Catharine Fogle, aged 82 years, 5 months and 3 days. Buried at Lost Creek meeting house. Services by Jacob and William Graybill, from Psalm 121:4. The deceased was a consistent member of the Mennonite church for many years.

WINGER.—On the 27th of January, near Smithville, Wayne County, Ohio, of a complicated disease, Daniel Winger, aged 71 years, 2 months and 13 days. He was buried at the Paradise church, where a large number of relatives and friends were assembled to pay their last respects to a beloved brother and neighbor. Services by Elias Schrock and David Hostetler, from Rev. 14:13 and 6:7. He was a consistent member of the River Brethren church.

NISSLY.—On January 30th, near Besenfordville, Lancaster County, Pa., of pneumonia, Minnie H., youngest child of Frank and Lillie Nissly, aged 5 months and 27 days. Funeral on February 2d. Text, Isaiah 11:6. Buried at Landisville meeting house.

BRUBACHER.—February 5th, in Salunago, Lancaster County, Pa., of typhoid fever, Bro. Samuel S. Brubacher, aged 53 years, 7 months and 11 days. Funeral on the 9th. Text, Rev. 14:13. Buried in the family graveyard. Bro. Brubacher was a bright, shining light. A sorrowing wife follows him to the grave. A large congregation assembled to sympathize with the bereft widow.

BRUBACHER.—February 8th, in Elizabeth township, Lancaster County, Pa., of scarlet fever, Katie May, daughter of Brother and Sister Menno H. Brubacher, aged 6 years, 8 months and 27 days. Funeral on the 11th. Text, Rom. 8:17 and Psalm 23:1. Buried at the Hammer Creek meeting house. Many friends assembled to sympathize with the bereft parents.

YODER.—On the 13th of February, near Thomas' Mill, in Conemaugh township, Somerset County, Pa., of kidney disease and other troubles, Noah Yoder, son of John and Josie H. Yoder, aged 21 years, 10 months and 25 days. The deceased leaves a wife and two daughters. The bereaved parents, who do not mourn like those who have no hope. He was a member of the Mennonite church and was buried on the 15th, at the Blough church. It was the largest funeral that was yet held at that house. Services by Moses B. Miller, S. Gindelsperger and Jonas Blough, from John 5:24-25.

"One place is vacant,
One face is gone,
One form has left us
No more to return."

But we mourn not as those who have no hope, as the quiet, faithful, exemplary life which he led gives us the blessed assurance that if we are true to our calling, we can meet Noah in that better land, where pain and death cannot enter; where parting words are heard no more, and where God shall wipe away all tears from our eyes. Let us watch and pray.

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Letters Received.

WITH MONEY.

A.—John V. Amsunt, Peter Aeschelman, Jos. Albrecht, Wm. Andrews.

B.—Solomon D. Blough, Ben Bowman, A. D. Butler, D. Burckard, Noah Brunk, Jonas Bingham, Henry Bowman, Anna L. Brubaker, Jos. S. Buer, Jos. Sechler, Jacob Barth, Jacob S. Betner, J. Boumgartner, Wm. Weary, C. H. Breckbill, P. P. Butler, J. K. Heller, W. H. Ward, J. K. Hyler, Ida Breuneman.

C.—Alex. Ciesdale, H. B. Cassel, Ezra Cressman, Andrew Crook, A. C. Clemmer, A. C. Cramer.

D.—John Doerken, H. Doll, John Dreck, Augusta Dalke.

E.—H. Ebersole, John Euns, Fannie T. Ebersole, H. B. Ebschach, Anna Eberly, W. A. Ewert, B. F. Ebersoll, J. K. Eicher, R. R. Ebersoll, Wm. C. Eash.

F.—David Felt, Hettie Penstermacher, Jacob Friesen, Henry Funk, Jacob Funk, Jas. Forty, Levi Fisher.

G.—Solomon Goff, Peter Gehrig, David Grubb, Harvey P. Graver, and Gascho, Christ Gingerich, Jacob Gehman, Isaac Garber, Israel Goff, Levi Goff, Magdalena Goff, S. B. Goff, R. Grabbit, R. J. Gingerich, H. Goede, Amos K. Goff, David Garber, K. G. Greenwald, J. Z. Greenwald, H. P. Goetz.

H.—Sarah S. Hoffman, P. R. Hoover, Ems Hooley, D. M. Hider, Benj. Herr, John H. HERSHEY, C. B. Hess, Chr. Hooley, J. C. Heale, John W. Hess, H. Heibert, Catharine Hiestand, G. Harder, Paul Hochman, Chr. Hoover, Jacob Horst, S. P. Hess, C. S. Hauder, Isaac Harsberger, Jacob K. High, A. K. Hunsberger, Henry H. Hunsberger, J. J. Harms, Andrew Hursh, Wm. Heibert, S. L. Hoover.

J.—Mary Johns, Emma Judd, Henry Judd, John Jause.

K.—Katie Kropf, Daniel Kreider, Jonas Kreider, Levi J. Kauffman, Abbie Kerns, J. H. Klassen, Chr. Kengel, J. N. Kauffman, S. M. Kauffman, John Kunkel, D. P. Kauffman, John Kutz, Samuel L. Kauffman, Andrew Kratz, Peter J. Klassen, Peter Klassen, J. Kenagy.

L.—L. S. Landis, Susan S. Longsdorf, J. R. Loeckes, Simon Layman, Anna Landis, S. L. Loman, John Latz, Shaw, Peter Lorentz, John Latz, W. S. Lineaweaver, John Latz, A. Loewen.

M.—M. P. Moser, J. P. Myers, Geo. S. Mann, D. Martin, M. H. Mast, John Maurer, David Miller, P. B. Mowry, H. M. Martin, John Maurer, David Miller, Peter Muller, Jonas M. Moyer, J. M. T. Miller, Joseph E. Mast, J. C. Miller.

N.—Abraham Nickel, Jacob Nusham, Barbara N. Swander, H. R. Nickel, John Nickel, John Nahrung, H. K. Newcomer.

O.—A. O. Overholt.

P.—S. M. Peachy, Minnie Pepple, Jacob Peters.

Q.—Elizabeth Quary.

R.—Wm. Rempel, Valin Riehl, Frank Reed, A. B. Raumer, B. W. Ralsban, Jacob Raun, Isaac Rittenhouse, David Ratcliff, H. H. Rempel, J. T. Rosenberger, Jacob Regier, Charles Rieger, Lewis Rose, Wm. Rempel, A. S. Ranc, F. R. Reese, Chr. Knapp.

S.—S. S. Stoen, Stauffer, Ernst Schmelen, John Smith, John Schmitt, Isaac Shantz, Daniel Shantz, Jos. V. Shantz, Aaron Shantz, Solomon Shantz, Daniel Shantz, Noah Shantz, Jos. Shantz, Frankie H. Shantz, J. H. Siemens, Lewis H. Shank, E. T. Strawn, F. Swartzentruber, P. P. Siemens, Benjamin Shiek, John Shantz, David Shantz, Catharine Snider, J. F. Schick, J. S. Shantz, Simon Shantz, D. V. Shantz, Jac. B. Schmitt, Wendel S. Shantz, John Shantz, E. S. Shantz, Emma Steble, A. Sunderman, Philip Stauffer, John Shank, Peter Scheidepper, Aaron O. Schummel, Mary Schlabach, J. J. Shier, David Shantz, C. Shantz, Samuel Swartz, Abbie M. Smucker, Chr. Schantz, J. D. Schlabach, C. E. Sutzman, Rev. Jacob Stauffer, Jacob Sutter, L. J. Swartzentruber, Isaac Schumacher.

T.—C. T. Tiesler, Jacob V. Tiesler, Wm. Tyson, Peter Tiesler, John Troyer.

U.—Jos. Unicker, Magdalena Unicker, H. H. Unruh, Peter Unicker.

V.—Katharina Voth David Voth.

W.—Mrs. Hannah Wenger, Jos. Weidebehr, Peter W. Weber, E. Weigle, Isaac Weaver, J. W. Weaver, Sarah Weaver, J. P. Wertz, Jacob Wagner, Philip Wismer, Peter S. Wolf, Zach Wipf, J. J. Wiebe, J. M. Weber, Stephen S. Wolf.

X.—Peter Vond, G. V. Voder, Andrew J. Voder, Sanford E. Voder, Mahlon F. Voder, Jonas S. Voder.

Y.—Peter Zimmerman, Jos. C. Zehr, Sarah Zook, Jacob Zimmer.

MISSION FUND.

G. S. Mann, \$20; Shamm's Church, \$25.

did not intend to do anything wrong, it was after all laying the foundation stone of that which would lead them away from the principles of the church, of which they were members. It was the first step towards hiring the preacher. Such practices will be brought into our church if men are not on their guard, and here lies the danger, and here we see the necessity of more earnest work.

I have said there is danger on every side. God has given us a charge; we are not only interested in this church, the church in Olive or Baugo township; this is not the only part of the church that we are to care for. We form a part of the church that extends throughout the country, through Pennsylvania, Ohio, Indiana, Illinois, Missouri, Kansas, Nebraska and other states, and its progress and growth is of interest to us as well as to those in each individual district. We are forming a part of the great body, which should be united in its efforts, united in its strength, united in one common bond of love. In such a union and oneness of purpose we shall be better able to guard against the encroachment of a enemy. It gives encouragement to a church where ministers visit; I know that all of us have been encouraged and gladdened in our hearts in this way.

Men need encouragement in their Christian life. Trials and temptations often overpower persons and they become weak and cold; their devotions are only formal, and they are ready to give up the ship and lie down to perish. The earnest words of a devoted minister cheer and encourage and strengthen the weary pilgrim in these things; he is inspired with fresh zeal, he gains new life; he is helped so that he again rises to his feet and pursues the narrow way of life with vigor, and becomes a shining light to all around him. The same is true of churches. They need strengthening and encouragement, especially where they are weak and few in numbers.

That such ministerial visits are needful and beneficial is shown by the frequent calls for them. The Evangelizing Committee and the ministers who do such work, have many letters asking to be visited. I received a letter recently telling me that the young people of that church were becoming interested in religion, and that two had given themselves to the Lord, and desiring a minister to come and encourage and strengthen them. This was in a small congregation where they have no minister. At another place there is one, and from another place a minister writes that they were much encouraged by the efforts of two ministers who visited them, and that there were three who desired to be received into the church. So we see that the work is doing some good, that thereby the churches are being built up and members are brought into her communion.

The apostles labored in a similar manner. Paul planted and Apollos watered. Paul laid the foundation, others built thereon. There is continual need of work being done. There is a necessity for doing work for the Lord in the very best way that we can. We only have a very short time wherein to do it. We labor a little here and a little there; and the little that is done is a very little indeed.

Perhaps I have talked longer than I should. I wanted to present these thoughts to our minds. I can say that in my heart I have a desire for the salvation of souls and for the upbuilding of the church. I have watched the progress of the Mennonite Church from early life; even when I was not a member I felt an interest in the church. I have now labored in my weakness through a period of twenty-five years. I feel that a few more years will end my labors. My best years are gone, but as long as God spares my life and gives me strength, so long will I work. It is but little I can do, but I mean to do all I can. Let us especially remember that the harvest is great and the laborers few.

Before I close, however, I want to refer to some work that ought to be done. I have in my mind a number of churches in the west, in Dakota, Minnesota and Nebraska, and in some other parts, that with a little effort, with a little reaching out of the hand, in love, might be brought into union and full fellowship with us. We should indeed not be slow to gather into our communion all we can. There may be a little difference in customs and church rules, but nothing of sufficient importance to keep us from uniting in full communion in the work of the Lord. There is also a growing tendency towards a union between us and many of the Amish churches. It is gratifying to see these evidences of love and union growing up between us, and when a union of this kind can be found we should encourage it, and thus strengthen our church.

Our church during the past has been seeking to hold her own; she has been trying to labor on the defensive rather than to push the work of the church forward and extend it. We are commanded, too, by the gospel, to hold fast what we have; but no one may take our crown, but we should also seek for more; we shall seek to gather treasures in heaven, where moth and rust does not corrupt. It should be our purpose not only to keep what we have, but should seek to extend and enlarge our borders, and labor for the salvation of souls, that when we come to our final account we may come with rejoicing, bringing our sheaves with us. Not only ministers, but others also should be engaged in this work, and indeed many who are not ministers, have been the means of bringing souls to Christ. A glorious reward is promised those who labor for the Lord in this way. "They

that turn many to righteousness," says the prophet, "shall shine as the stars forever and ever."

I have presented this subject before you now and will leave it for your consideration. If you are not satisfied with these remarks, take your Bibles and read through the Acts of the Apostles; and if that is not enough, then take the Book of Martyrs, and read the history of the Church, and see how the martyrs suffered because they would not hold their peace, nor cease to speak of the great salvation through Christ. Read all these things and see what a glorious testimony you have to awaken you to a more earnest and active work of Christ. With the apostles and martyrs in those days, the service of God and the spreading of the gospel seemed to be the one purpose of their lives. At the present time with us it seems to be only a sort of a collateral work. We are busy all the week with our temporal affairs, and on Sunday we take a few hours to go to church and worship. And when we return to our homes we think over the same old thoughts again, and straightway forget what manner of men we are. Let us seek first the kingdom of God and his righteousness, so that at last we may all be gathered home in that glorious rest which remaineth for the people of God.

P. S.—In preparing the above for publication from the reporter's notes, we have taken the liberty to revise, correct and make some additions.—The Author.

For the Herald of Truth.

THINGS TO THINK OF.

I will try, by the help of God, to pen a few thoughts for the edification of the reader. I may touch some tender spots in my remarks, for the subject I intend to write on is a delicate one. It is pride. It presents itself in so many different forms that it is hard to describe them all. Self esteem is one part that is often hid, but may still be in the heart. It is the worst kind of pride when one esteems himself above others, and especially when the enemy sows this seed among the ministers; and in this way it often causes discord in the churches. But I think the most common form of pride is in dressing, and similar things. I will now refer to some passages of scripture, as some might be inclined to think that perhaps pride is not so bad after all. The Savior says (Mark 7:21-23), "For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness. All these evil things come from within, and defile the man." Now we see here in these scriptures that pride is classed with all these gross sins, and that it is therefore

not such a small matter after all whether we are proud or not. Ah! says one, I can wear gay clothing, ruffles, jewelry, and such like things and yet not be proud; but actions speak louder than words. If you are not proud at heart why do you wear these unnecessary things? It requires time and money to put such things on our bodies, and what is still worse is to see sisters adorn their innocent little children with things they would feel ashamed to put on themselves. This is directly contrary to the gospel; for we are commanded to bring up our children in the nurture and admonition of the Lord. I maintain that when sisters are training up their children in this way, they are bringing them up to the wicked one. Did we not all promise in baptism to renounce the devil, and all works of darkness? Are not all these fruits of darkness? Let every candid reader answer for himself. I know well enough that I do not have to answer for other people's sins, but it sometimes seems to me that I am not altogether doing my duty by remaining silent; and are the watchmen on the walls of Zion crying aloud and sparing not? They sometimes preach against pride, and that sharply too, but is that all that is required of them? Do we not read that the wicked shall be put away? In the Scripture quoted above, pride is classed with all the grossest sins that men can perform. A brother sometime ago wrote an article and asked, whether there should not stricter measures be used when exhortation failed to have the desired effect. That is, to get these things out of the church. Why not use the same means when they are in the church, as we do when persons are to be received? When persons are unwilling to conform themselves to the plain mode of dress, etc., we do not receive them. If we cannot take them in in this condition can we suffer them after they are in? I say, No. Can the watchman not see these things, and is there not at church council testimony given against them? and still there is nothing done further than presenting it before the church, not even so much as to tell the members that these things must not be. Do we not see that churches which have been indifferent regarding pride have gone to ruin? Certainly we do. I see there is danger all around us.

We hear much about evangelizing; the work of planting churches every where is certainly all right, if care is taken that they are planted in the right doctrine. If, however, it is not done to the honor and glory of God, it is only a mockery, and worse than nothing.

I have heard of a Mennonite church where some of the members are shaved clean with the exception of the mustache, or a goatee. What are these things for? Are they a sign of humility, or are they worn for worldly conformity? They say: When the heart is right all is right; but

when the heart is right, pride, fashion and worldly conformity will disappear.

One thing more. Is there not much work neglected at home by ministers traveling thousands of miles to visit small churches. If these small churches are of God, why not ordain ministers in them and make them self-sustaining, and then visit once in a while. This is apostle doctrine. Do we not see in our home churches numbers that are careless, or lukewarm, and some who do not come to church regularly for a long time, and some do not come at all for a year or two, and some who do come to church do not take part in communion or examination meeting? Should there not be some labor bestowed upon these? And are there not of our sons and daughters standing without the pales of the church, that with proper effort, might be brought in? Surely the harvest is great, but the laborers are few.

I will close. What I have written I have written out of pure love, and hope it may be accepted as such. Prove all things and hold fast that which is good.

JOSEPH HOLDEMAN.

Wakarusa, Ind.

For the Herald of Truth.

WATCHMAN—WHAT OF THE NIGHT.

And He went into the synagogue and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God. Acts 19:8.

The above text gives us a fair understanding as to what should constitute the character and general abilities of a minister of the gospel of Christ. The two essential points to be recognized here are, boldness and perseverance.

Now, when we come to take into serious consideration the manifest duties required at the hands of the minister of the gospel as they come to Him in the light of the sacred Scriptures, we see that it is not only to show the people their transgressions and their sins, that there is something more required than the bare setting forth of fundamental truths—something more than mere exhortation to Christian duties, but that the vital issues of the hour demand that he thoroughly acquaint himself with the word, that by God's grace he may be enabled to so present gospel facts, and so expound Christian principles as to carry conviction, and send the truth home into the hearts of all his hearers.

It is absolutely necessary that the minister of our time, have a profound knowledge of the word of God, as well as a fair understanding of the philosophy of human nature; that he should ever make it a point to concentrate his thoughts upon, and adapt all his discourses from the pulpit, particularly in the direction of the

atonement made by the world's Redeemer for the sins of all men.

For, when he is once filled up full with the consciousness that our revealed Christianity has now reached that stage on earth, that it is the solemn duty of all rational men and women not only to believe, or entertain in their minds an opinion as regards the saving merits of Christ's blood, but universally to accept and comply with the terms of salvation as set forth in His gospel.

It is then, and not until then, that any minister can expect to be successful in the greatest and noblest cause which by God's grace and by God's design, it may be possible for man to engage in while in this life, viz: That of being the instrument in His hands in lifting up and dispelling the great gloom like pall of spiritual blindness, and leading his fellow-men out from under it into the broad light of the gospel day. This, then, to be done successfully and effectually by His grace there needs to be made manifest, a boldness that is characteristic of a Saul of Tarsus, a fearlessness that is itself akin to that of a Martin Luther, a John Knox, or a Menno Simon.

The conscientious minister who becomes really in earnest and sincere in his calling, brings himself up to confront, and boldly face the vital questions of that day, always holding himself in readiness for aggressive work wherever and whenever duty calls, and in assuming such duty invariably he looks forward for immediate results as a natural following to his labor.

Whenever there is direct aggressive work required for the Master's cause, there is no time for doubting and quibbling, and even should necessity demand it, he should not hesitate to assume that attitude of which we sometimes sing:

"Dare to be a Daniel,
Dare to have a purpose, firm—
Dare to stand alone."

In our day it is common to hear earnest and eloquent appeals from the pulpit for men to repent from their sins and obey God, by those who, for the time being, show great zeal for the cause of Christ; but there is too often the absence of character and force in the manner of preaching. Though there be the propensity to assume and act out the part of a good Christian minister, there is too often the fatal lack of boldness and straightforwardness in the effort to do aggressive work.

It is true that there are to be found some noble exceptions to the rule—that there have been such in past ages, as well as in our own time, who have consecrated their very best interest on earth, yea, their very lives to the attainment of this one end: The salvation of the souls of the children of men.

When we look out upon the world at large, the general outlook as regards the ultimate success of the cause of Christ, even here in our own country, ever pre-

sents an aspect, painfully gloomy to the Christian philanthropist, because there are yet to be found so many people living in an unconverted and unregenerated state, standing outside the ranks of the Christian army, and who apparently show but little or no concern for their future welfare.

Were we to take a census of the adult population of the various communities in which we severally move, we would almost invariably find a large per cent. of the number occupying this peculiar, not to say painful, relation to their God and the church militant.

Observation teaches also that among these people are to be found some of our most devoted nurses and watchers with the sick, and, with perhaps here and there an exception, all are found on the alert when there is anything like sympathy to be offered for the cause of religion, and among them too, are to be found some who are apparently as well acquainted with the word of God and its demands upon men as many of us may be ourselves.

Then in consideration of such facts as these, comes the important question: Are these dear people to be regarded as living, unconscious of the fact that they are really not at peace with God? and that so long as they continue in that frame of mind, that it is not possible for them to rest in His gracious promises, before they have confessed Christ openly and before men.

If they are known to be totally or even partially unconscious of these things should the minister, who is a "Stewart of the mystery of God," not be willing to spend days, weeks, or months if need be, in persuading and reasoning with such either collectively or individually, until the pall of spiritual blindness has been dispelled and all be led out into the broad light of the gospel day?

L. J. HEATWOLE.
Dale Enterprise, Va.

For the Herald of Truth.

CRUELTY TO ANIMALS.

"A righteous man regardeth the life of his beast." (Prov. 12:10). The wise man here gives us to understand that the righteous man feels for the dumb brutes that are entrusted to his care. The German translation says, "He has mercy on his beasts." Though we are not all situated as Solomon was in his days; although we have not 40,000 stalls for horses and 12,000 men to take care of them, and tables provided with victuals so that every man in his mouth lacked nothing, and gold in such profusion that silver is counted worthless, yet all this does not excuse us taking proper care of our dumb animals. He that is greater than Solomon taught with authority: "Blessed are the merci-

ful, for they shall obtain mercy." It is our duty to show mercy, not only to our fellow mortals, but also to other creatures, and remember that they are also sensible of pain and other unpleasant sensations. The righteous man will provide comfortable quarters for his beasts, to shelter them from the storm and other inclemencies of the weather, and keep them, not always excessively fat, but from starvation, and in a proper condition to answer the purpose for which the Creator has designed them. But to our grief we must sometimes see dumb beasts so inhumanly treated and abused, that it almost causes us to wonder why God does not cause them to speak with man's voice, like Balaam's ass, and rebuke the iniquity and madness of their owner. The beautiful horse, which we might say is the masterpiece of creation among the lower animals, is no less exempt from ill-treatment than any other beast. We often see it kept on poor provender, perhaps only a little musty hay or straw, and during the night compelled to take its rest on the snow or frozen ground out of doors and exposed to snow and chilling rains; or else in a miserable shanty, little better than nothing at all in which the manure has accumulated to such an extent that it has to stand with its hind feet so high, and front feet so low down that it is scarcely able to eat what little it gets, and has to lie down in that position in the wet and filthy manure to rest at night, and by such usage it becomes so reduced in flesh that it looks more like a skeleton than a living creature, almost too weak to do any work, and yet at the same time its owner expects it to do a full day's work. He hitches it to a load of wood, and with a poor collar and galled shoulders he commands it to start, the driver sitting on the load, with a big "black snake" with which he unmercifully belabors the poor beast; at the same time uttering profane oaths and imprecations because it does not move faster; and when he gets to town he gets off the wagon, ties his exhausted beast to a post, its body steaming with sweat, and hurries off to the saloon where he enjoys the comforts of a warm room, spending his money for beer and rum and his time at gambling, without once regarding the life of his beast which has to stand there all day, shivering without a blanket or anything to eat until some officer takes care of it. Not the righteous, but the wicked uses his beasts in this manner. "He shall have judgment without mercy who has shown no mercy."

Some professors of religion are not entirely blameless in this matter. Some of them are in the habit of driving their teams to meeting after night at such a speed that causes them to be covered with foamy sweat and tie them there without any shelter when the mercury is below zero, perhaps some kind of a blanket is

thrown over them, but that is often blown off and the poor creatures are suffered to stand there shivering for hours while the owner is in the church house and claims to be engaged in a great work of the Lord, relating his experience, *how good he does feel*, how sanctified he is, how the love of God is shed abroad in his heart by the Holy Ghost, how he cannot sin any more, etc. And when his horse dies of lung fever contracted by being thus exposed, he calls the case "bad luck." These are glaring inconsistencies. "A righteous man regardeth the life of his beast."

The horse, however, is not the only animal that suffers at the neglect of man. We now and then come across a farmer (professor of religion not excepted) who is, so to speak, a "Peter Tumbledown," who provides no shelter for his cows and young cattle, but suffers them to be exposed to rain, sleet and blizzards, and to subsist on mouldy straw which they have to work out of the sack as best they can. During the night they have nowhere to lie on except the frozen ground, so that in the morning, as has happened more than once, they are frozen fast, and if not dead, at least unable to get up.

Now, dear reader, perhaps you think this evil has been exaggerated in this article, but I have been an eye-witness to just such cases. Let us remember that it is a Christian duty to be kind to all the domestic animals that are entrusted to our care. They belong to God because "the cattle on a thousand hills are his." Some people think swine are nothing but filthy creatures and it matters not how we beat them, but it is wrong to abuse it too. They are given into our care by the Creator as food for our mortal bodies, and it would be a sin for us to let them perish with hunger or otherwise abuse them. Likewise the sheep which furnishes us wool for the protection of our bodies against the inclemencies of the weather. When we make ourselves comfortable through the long, cold winter, both day and night with overcoats, shawls, mittens, stockings, blankets, etc., etc., manufactured from the wool which we annually shear from the backs of our sheep, we ought to remember that we owe them good treatment in return; in short, the righteous man is merciful to all his cattle, to birds as well as four-footed beasts, so that they are his friends and when they hear his voice they come and follow him when he calls them, while on the other hand the beast of the wicked man is afraid and runs away from him.

DAVID BURKHOLDER.

Nappanee, Ind.

SHOW me a people whose trade is dishonest, and I will show you a people whose religion is a sham.

LIVE to explain thy doctrine by thy life.

For the Herald of Truth. PRAYER.

Confess your faults one to another and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much. James 5:16.

Dear brethren and sisters, and all God fearing people who may read these lines, remember what the apostle James says about prayer. This ought to encourage us in discharging our duty in praying, one for another. How soon some forget the promise they made before God and man, to be faithful in our obligations to our fellow-men, in serving the Lord. How did we come to Christ? Was it not through prayer? If Christ heard and answered our prayer, and forgave our sins, and accepted us, should we not continue in prayer, and ask him to go with us through this journey of life and help us? Certainly he will, if we do what he has commanded us to do. His commandments are not a burden to us. God never asks impossibilities of man. Oh, if we all could appreciate the goodness and mercies of God, and be more thankful unto him for the daily blessings we so richly receive from his bountiful hand, we would make better Christians. We should love God above all things. Then, if we love God, why not put our trust in him, and ask him to be with us in our prayers, so we can pray for our enemies?

"The effectual fervent prayer of a righteous man availeth much." If we would come before God in prayer, ask our dear Savior to fill our hearts with pure love unto God and man, then we would not have so much trouble in the Churches, then we could very easily forgive one another our trespasses. I am afraid we do not pray enough, we do not live right; then our prayers will be answered accordingly as we ask them. As we live, so death finds us. Dear brethren, let us not deceive ourselves; God is not mocked. We may deceive man but we can not deceive God.

A few words yet to the unconverted. Do not look upon this or that one's faults; that will never save you. Remember that man is not perfect; we are all liable to sin, as we are all sinful flesh. Whenever we give our hearts to God and are truly converted, we become happy and satisfied in Christ Jesus. We love him because he first loved us. How soon we become aware of it when we wound his good Spirit. Then why not come boldly before him in prayer and acknowledge our sins, if we have wronged any one, ask God to go with us and help us to make our wrong good.

How happy we feel if we have discharged our duty; but on the other hand, if we do not discharge our duty how soon we become cold and fall back. My wish and prayer is that we may press forward in the good work. CHRISTIAN EBERSOLE.

Stephens City, Fredrick Co., Va.

CONVERSION.

What is the teaching of the word of God on the doctrine of the conversion of the soul.

Conversion is somewhat of an ambiguous term. It sometimes includes more and sometimes less. Its signification depends upon the circumstances under which it is used.

Conversion means a change from one thing to another—from one theory to another—from one course of life to another. Sometimes it is used with reference to the intellect. Sometimes with reference to the will. Sometimes with reference to the affections. And it may be used to include all these changes. Sometimes conversion includes regeneration and sometimes it does not. Sometimes conversion is spoken of as being accomplished by the friends of the one converted. Sometimes by the convert himself. At other times it is spoken of as being wrought by the Lord of hosts.

Hence to give the Bible doctrine of conversion it becomes important to examine it under the varied circumstances where it is appropriately used. The term conversion may be properly used when we mean nothing more than a change in intellectual perception of truth. When a Mohamedan renounces the religion of Mohamed and is convinced that the Bible is God's inspired book and that Jesus Christ is his divine Son it may be truly said of him that he is converted. And yet his conversion may mean nothing more than a change in his intellectual perception of truth. He may be a long ways from being converted in the sense of regeneration.

If a man who has been a Mormon becomes convinced by testimony and argument that the book of Mormon is a cunningly devised fable, invented by wicked men, and at the same time he becomes convinced that the Bible has stamped upon it the impress of Divinity he becomes an intellectual convert from Mormonism to Christianity. And if he is an honest man he will no longer advocate Mormon doctrine. Neither will he be found denouncing the Christian religion. But there is a possibility that he may never become a convert in the sense of receiving the regenerating grace of God, which would cause him to partake of the Divine nature and prepare him for an inheritance with the saints in light.

But this intellectual conversion from the false and erroneous to the true and abiding is essential and must precede all other forms of conversion. It seems to me that a man must get an intellectual grasp of certain truths, such as sin and its consequences, Christ and salvation, repentance and faith, otherwise there is no possibility of receiving the regenerating grace and life-giving power of the gospel.

The visible agents in the conversion of the intellectual receptions of man are human beings. Hence the word of God puts the church under obligation to use their ability and opportunity for the accomplishment of this purpose.

Jesus said to His disciples: "Let your light so shine before men that they may see your good works and glorify your Father which is in Heaven." Again He said to His disciples: "Go ye into all the world and preach my gospel to every creature. He that believeth and is baptized shall be saved; and he that believeth not shall be damned." And again He says: "Follow me, and I will make you fishers of men." God says, through Isaiah the prophet that "They who turn many unto righteousness shall shine as stars in the firmament forever and ever."

St. James says: "Brethren, if any of you should err from the truth, and one convert him, let him know that he who converteth a sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins." God holds the Church responsible for the conversion of the world at this point. We are expected to convert men contrary to their own will at this point. This is done in three ways: First, by argument. The main and fundamental facts of revelation come within the realm of argumentation. The language of Scripture to the Church is, "Be ready to give to every man that asketh you, a reason of the hope that is within you." The Prophet Isaiah cries out to the sinner, "Come now, and let us reason together, saith the Lord; though your sins may be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool."

Another means by which skeptics are convinced is that of personal testimony. David says, "Come hither, all ye that fear the Lord, and I will declare what great things He hath done for my soul." Then he exclaims, "He (the Lord) hath taken me up also out of a horrible pit, out of the miry clay and hath placed my feet upon a rock; He has established my goings, even praises unto our God; many shall see it and fear and trust in the Lord." What shall they see? They shall see a reconstructed man; one created in the image of righteousness and true holiness. David couples personal testimony and a living explication together. These two factors are more powerful than that of argument. But the three combined are almost sure to convince. This kind of conversion relates almost entirely to the intellectual perceptions of truth. A large part of the human family in Christian lands are already converted in this sense. They are compelled to say with Paul, I consent unto the law that it is good. But as essential as this stage of conversion is, it is not sufficient to meet the requirements of the law and secure the

blessings of the Gospel of the grace of God. There are multitudes of the human family who are generally converted at this point; but nevertheless they will not triumph over the last enemy. They will never wave the palm of victory or walk the gold-paved streets of the New Jerusalem. They will never shout their sufferings o'er and join in the loud hallelujahs of praise, "unto him who hath loved us and hath washed us from our sins in His own blood and made us kings and priests unto God and the Lamb forever and ever."

I apprehend it would have been better never to have been converted at this point than to have been converted but fail to go on to know the Lord whom to know aright is life everlasting. It is an alarming fact that multitudes of the human family are dreaming of heaven who never get beyond this point. Their intellectual perception of truth, may be as clear as that of an expositor, but like the young lawyer who came to Christ, they lack the one thing needful. There are other steps in conversion that must be taken or else this one will be unavailing.

The next stage of conversion relates to the will and purposes of our being. It seems natural for us to conclude that when a man who has been living in error makes a discovery of truth he will immediately as far as possible put himself in harmony with that truth. But observation and experience show most conclusively that such is very frequently not the case. Multitudes whose perception of truth seems to be remarkably clear persist in living in harmony with error and out of harmony with truth.

Hence the necessity for the conversion of the will. The scriptures declare of this class "Ye knew your duty but ye did it not. I have called, but ye refused. All the day long I stretched out my hands unto a gainsaying people." Conversion at this point is just as essential as the conversion of our intellectual perception.

The visible and responsible agent of conversion at this point is self. There is no other power either human or divine that can enter this realm. God has bound nature fast in fate but left free the human will.

This fact furnishes a reason for that class of scriptures which seem to place the responsibility of a man's salvation upon himself.

Jesus says, "Ye will not come to me that ye might have life."

Again he says to the inhabitants of Jerusalem as he wept over them, "O, Jerusalem! Jerusalem! How oft would I have gathered thy children together, even as a hen gathereth her brood under her wings, but ye would not; therefore your house is left unto you desolate." The Lord says through the Prophet Ezekiel, "Turn ye, Turn ye, for why will ye die.

O house of Israel." There is so much said in the scriptures about men being responsible for their own salvation that many men have concluded that the only agent necessary to secure a man's salvation is self. While we denounce this theory we are compelled to say that a man's salvation cannot be effected without the cooperation of this agent—self. A man converts himself when he deliberately turns away from and denounces the erroneous and vile and turns to and solemnly vows allegiance to God the true and right.

But after a man is converted at this point, after he has renounced the world and the hidden things of dishonesty, after he has taken the vow of allegiance to God and the word of his grace, he usually very soon becomes converted in another sense. He becomes converted in regard to his ability to do what he had purposed to do. He had thought that all he had to do to abandon a life of sin and enter upon a life of devotion was to will to do it, and it would be done. But he finds his experience something like Paul when he exclaimed, "To will is present with me, but how to perform that which is good I find not." "That which I do I allow not for what I would that do I not." "When I would do good, evil is present with me."

When a man undertakes to hate sin and love God from a mere sense of duty, or from principle, it will not take long to convert him to the fact that Jesus uttered the truth when he said, "Without me ye can do nothing." At this point and in this condition man is as powerless to do what he feels must be done as is the Ethiopian to change his skin or the leopard his spots. And when his condition is fully apprehended he is often led to cry out with a Saul of Tarsus, "O, wretched man that I am! Who shall deliver me from the body of this death?"

When a man reaches this point in his experience he feels the need of being converted in another sense. He feels that his nature has been so warped by sin that nothing short of a new creation will enable him to fulfill the Divine requirement.

Conversion at this point means a change from weakness to strength, from death to life, from the power of sin and Satan unto God. The one who was weak has now put on strength and is enabled to exclaim with David "I can run through a troop, I can leap over a wall." He must feel like the Apostle Paul when he exclaimed: "I can do all things through Christ Jesus strengthening me." The one who was blind is enabled to exclaim: "Whereas I was blind now I see." The one who was dead in trespasses and sin is enabled to declare "I live, yet not I, but Christ liveth in me and the life I now live in the flesh I live by the faith of the Son of God who loved me and gave Him-

self for me." The one who was in bondage is led to exclaim: "If the Son therefore shall make you free ye shall be free indeed." Conversion at this point means a radical change in human nature. New light illuminates the understanding; new desires fill the mind; new hopes loom up before the vision, and new joys and assurance fill the soul, which enables the subject to exclaim:

"Tis done; the great transaction's done,
I am my Lord's and He is mine.
He drew me and I followed on,
(Charmed to confess the voice Divine.)"

Conversion, at this point, is synonymous with regeneration. It is being born again; born of the Spirit; born from above. It is being created anew in Christ Jesus unto good works. And the agent which accomplishes this work is the Lord of hosts. I apprehend that when a human being passes through this stage of conversion he will not ascribe the change wrought to the sympathy of friends or to his own will or wisdom but he will recognize the touch of divinity and will exclaim: "The Lord has become my salvation." It is not by might nor by power but by my spirit, saith the Lord."

David says, "Come hither all ye that fear the Lord and I will declare what great things he hath done for my soul. I waited patiently for the Lord; and he inclined unto me and heard my cry. He brought me up also out of an horrible pit out of the miry clay and set my feet upon a rock and established my goings. And he has put a new song in my mouth even praise unto our God."

The experience of men at this stage of conversion is in perfect harmony with the song which John the Revelator heard falling in melodious strains from the lips of the heavenly choir "unto him who hath loved us and hath washed us from our sins in his own blood." Paul says, "We are his workmanship created in Christ Jesus unto good works." Peter says "Blessed be the God and Father of our Lord Jesus Christ, which according to His abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead to an inheritance incorruptible, undefiled, and that fadeeth not away." Conversion at this point is most emphatically of the Lord. While it is in the province of the church to convert men in regard to their intellectual perception of truth; and while it is in the province of men to convert themselves in a volitional sense, there is none but God who can convert man in a spiritual sense; resurrect him from spiritual death into spiritual life; and translate him from the kingdom of darkness into the kingdom of God's dear son.

In conclusion allow me to recapitulate and bring before your minds the distinctive features of this discourse. We have reached the conclusion that there are three distinct and well-defined stages

in a man's conversion. We have also endeavored to show that there is an essential and clearly-defined agent at each of these stages on which a man's conversion depends.

The first stage is that of discovery. This discovery is made through the teaching which he receives from his fellow beings. If from infancy, man was excluded from human beings, so that he could neither hear their speech or read their writings his conversion would be hopeless. There may be various degrees of enlightenment. Some may have a dim while others have a bright and well-defined view of truth. But the truth concerning man's fallen condition must be in some degree apprehended.

The second stage of conversion relates to the will. When a man makes a discovery of truth he has it in his power to yield to it or rebel against it. The essential agent at this point is self. There is no other agent, either human or divine, that can accomplish what must be accomplished at this point.

There may be various degrees of activity and vitality in this agent. Some may simply give up themselves in order to be delivered from the wrath to come. Others may go still farther and give their lives and their substance in order to disseminate the Gospel.

The third stage of conversion relates to man's nature; especially his affectional nature.

Man, in his fallen condition, loves sin and "rolls it as a sweet morsel under his tongue." But conversion at this point so changes his nature that sin becomes exceeding sinful and disgusting, Jesus Christ becomes the one altogether lovely and the chiefest among ten thousand. The agent at this point is the Lord Jesus Christ. "There is no other name given under Heaven among men whereby we can be saved." "As many as believed on Him to them gave He power to become the sons of God." All the preceding stages of conversion will be unavailing unless this stage is reached. But when this stage is reached the subject can exclaim, "The Lord is my shepherd, I shall not want. He maketh me to lie down in green pastures; He leadeth me beside the still waters; He restoreth my soul; He leadeth me in the paths of righteousness for his name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me; thy rod and thy staff, they comfort me."

We can do more good by being good than in any other way.

Two little girls, while playing church, were going to pray, when the one said to the other, "You be a real Christian and get down on your knees and pray, and I'll be a stylish Christian and remain in my seat and just bow my head."

DEACONESSSES.

A writer in *The Christian Advocate* (Methodist) refers to the action of the last General Conference in instituting an office of Deaconesses in the Methodist Episcopal Church, and regards this not as an innovation, but as a revival of an office recognized in the early Christian church—certainly as early as the third century. They were not public teachers, but were expected to look after the sick, poor and helpless, and to exercise supervision over the women members. The duty of these primitive deaconesses seem to have been very similar to those which, in the organization of the Society of Friends, are assigned to the woman "overseers," and to the committee who have charge of the poor. In the west of Europe the office was abolished by the Council of Orleans, A. D. 533. In the Eastern Church it appears to have been continued to the Twelfth Century.

Of the use and spread of deaconesses in Europe, in modern times, the article in *The Christian Advocate* gives the following account:

"In the early part of this century there was at Kaiserwerth, a little village about six miles from Dusseldorf, a devout evangelical pastor, Theodore Fliedner. While in England he became interested in E. Fry's efforts at prison reform. On his return he asked permission for a time to be imprisoned, in order to look at prison life from the inside, as German prisons then were poor indeed. This was refused, but he was allowed to hold services in the prison at Dusseldorf, and through his efforts the first prison society of Germany was formed. One day a discharged female convict came to him asking for shelter and work. In the parsonage garden was a little summer-house twelve feet square. This was made habitable by Fliedner and his wife (who was truly a helpmeet to him in all his work), and offered the poor woman as a home. Another came, and then another, and the little house became too small. Fliedner called to his aid the pious women of the church, and they responded to his call.

"In 1836 he bought a house, fitted it as a hospital and training-school for Christian nurses. It was found desirable to organize these devoted trained women into a distinct band, so statutes were drawn up and the Society of Deaconesses formed. Such was the humble beginning of the Kaiserwerth of to-day. The little garden-house is still standing, to be held in perpetuity as a monument of God's providence. Building after building has been added as the circle of practical philanthropy has been enlarged. First of all is the Mother House and Hospital, to which a dispensary is attached, near by the Refuge for discharged female convicts; the Normal School Girl's Orphan-

age; Insane Asylum for Protestant women; Home for invalid women of Protestant faith, and a publishing house, which issues religious books and tracts. Outside of Kaiserwerth there are twenty-four branch houses, and numerous affiliated stations, such as hospitals at Jerusalem, Alexandria, and Cairo, and girls' schools at Smyrna, Beirut, and in Italy.

"There are Deaconesses' Institutions in Holland, France, Switzerland, Denmark, Sweden, Finland, Russia, England and Austria. None are received as members save unmarried women and childless widows. As a rule they must be between eighteen and forty years of age, giving proof that they are devout Christian women entering on this service from pure motives and with a willing heart. The period of probation varies from a few months to two or three years according to the experience and ability of the applicant. Before she becomes a sister, all the Deaconesses at the Mother House have a right to vote upon her acceptance. Each Deaconess is expected to perform her duties gratuitously, not even accepting gifts from patients. All are dressed alike in a simple garb of blue with white cap and collar; all are boarded by the institution, and have a small amount of money for personal expenses. If a Deaconess engages in outside or foreign service, the institution still continues to care for her, and receives the money paid for her services. Of her own property she has entire control." *The Friend.*

ATTENDANCE OF CHILDREN AT CHURCH.

The minister is pleased to note the attendance of children at the preaching services; but there are many who are conspicuous by their absence. The reason often given is that "they attend the Sunday school."

But is this a good reason? It is designed that the Sunday school be to children a substitute for the church? We well know that this is not the case. It does not, in any sense fill the place of public worship. The love of the public worship formed in childhood, will grow with the years.

Parents! Send your children to the Sunday-school, but do not, on this account, fail to have them at your side in the house of God. In a few years they will go from you out into the world; and where will they get a love for the church and habits of attendance, unless they acquire them while young? You would have them strongly imbued with the spirit of church life, intrenched in the love of its duties, and guarded against the perilous ways of the world; then let their best associations cluster around the dear delights of the sanctuary.—*Christian Helper.*

HERALD OF TRUTH.

JOHN F. FUNK, EDITOR.
J. S. COFFMAN, ASST. EDITORS.
A. B. KOLB.

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CAUSE AND CURE OF INFIDELITY, by David Nelson.—This book appears to be well received by those who read it. A brother who recently purchased a copy and read it gives his estimation of the book in the following words: "This book deserves our time and ought to be well circulated among our people, especially the young members. It will strengthen us in faith, make us more charitable, and inspire us with new zeal and courage to rescue the perishing. It imparts more knowledge and at the same time clearly proves its statements by sound logic and well suited Scriptures, than any other book that I have ever read." The book may be obtained in either the English or German languages at the Book Store of the Mennonite Publishing Co., Elkhart, Ind. Send for a copy. Price 75 cents.

SUNDAY SCHOOL SUPPLIES.

QUESTION BOOKS.—We have again on hand a large stock of Bibles, Intermediate and Primary Class Question books. These books are well adapted to the wants of every Sunday school in the land, whether Mennonite or not, as they are entirely non-sectarian, and are suited for scholars of every age. They have been introduced into many schools and are giving universal satisfaction, which is as good a recommendation as can be given. The Bible Class Question Book contains 80 lessons on the Old Testament Scriptures, and is designed for the use of advanced classes. The Intermediate Question Book contains a series of Bible lessons in questions and answers on the New Testament Scriptures, designed for the use of intermediate classes. The Primary Question Book contains easy Bible lessons in questions and answers. The contents are of the same order as the Intermediate Question Book, but adapted to younger or less advanced scholars. "Infant Lessons" contain 62 simple reading lessons for very young scholars, with simple questions to each lesson. The prices of these books are as follows:

Bible Class Question book per copy.	20
" " " " " dozen.	2.20
Intermediate " " " copy.	15
" " " " " dozen.	1.75
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" " " " " dozen.	1.15
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" " " " " dozen.	.70

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WELCOME TIDINGS.—This little paper of 4 pages is published for Sunday schools and general distribution, and supplies a long felt want. It affords Sunday schools an opportunity to obtain a cheap and instructive paper for each Sunday. Price, 10 copies 5c.; 20 copies 10c.; 100 copies 50c. It is already widely distributed in

our Sunday schools and we hope it will, with the opening season, gain many new patrons.

WORDS OF CHEER.—This already well known paper for children and young people has gained many new friends and many young hearts have been cheered and gladdened by its monthly visits. It is published in accordance with the Mennonite faith and appears on the first of each month. Price, single copy per year, 25 cents. For Sunday schools, when more than ten copies are taken, 10 cents per copy per year, or 5 cents per copy for six months. Specimen copies, of these two papers mentioned, free.

REDUCED PRICES.—We have decided to offer the following books at greatly reduced prices, if ordered before the first of June next. These are all books that are highly prized, by the brotherhood and were held in high esteem by our forefathers in the church. Any one desirous of getting these books should avail himself of this opportunity to buy at the present low prices. They are as follows:

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Dietrich Phillip's writings at the regular price \$1.50.

Reduced price \$1.25.
We should be pleased to have every minister present this offer to his church, and get some brother to take the names of those that wish them, and order the books. We feel sure that a large number are wanted, and by a little effort from five to fifty copies can be put into each church.

This is a good opportunity for parents to get one of these books for each member of the family.

These are the prices here in Elkhart. All freight and express charges are to be paid by the party receiving the books, which if sent by freight will not exceed from ten to fifteen cents per book, according to the distance and number of books sent. As this offer is for a limited time we would ask those who desire to purchase to order soon.

The English Martyrs Mirror is not included in this reduced list, but will be sent to any address at the regular price \$5.00. MENNONITE PUB. CO.

OUR NEW CATALOGUE.—Our new catalogue of books, has already brought us a number of orders. Any one who will send us his address for this purpose, will receive a catalogue free. We have a good collection of books, and any one desiring to purchase should send for one. We invite all purchasers of books to correspond with us. We call especial attention to Martyrs Mirror and Menno Simon's works.

OUR COLLECTIONS.—We must needs keep this subject before the people at least for a time. To the appeals we have already made, many have kindly responded. They have our warmest thanks. Many are still back for several years, and a few for a number of years. Now, dear friends, please remember that we have kindly sent you the paper all these years. We have paid for the work of setting the type; we have paid for the paper, and the work of printing, in cash, and even for the postage; you have now had the benefit of the paper; you have spent many a pleasant hour in reading it; now we have done our part, and have waited patiently for a long time for the remuneration which you agreed to give; will you send us the small sum you owe us and help us in our work and aid in the good cause of the church and of the Lord? We ask this as a special favor to all who are in arrears. If, however, there are those who are poor and cannot pay, they will please write us and explain their circumstances and we will arrange with them.

CORRECTION.—In our last issue, in the advertisement of Simon P. Yoder, on the last page, the name was incorrectly put Simon C. Yoder instead of Simon P. We would remind our readers who wish to purchase poultry and seeds, such as are advertised by Bro. Yoder, that this is Simon P. Yoder instead of Simon C., and that he is the same whose name has frequently appeared in our paper, and that they can rely on getting good and reliable stock by sending their orders to him.

WRITE FOR THE HERALD.—It is always encouraging and affords much pleasure to read the reports from near and far concerning the growth and progress of our church. Every one loves to read items with interest, but there are only a

few, comparatively, who send in such reports. We kindly ask all to contribute such matter for the paper; it is yours as well as ours. This is doing work in the vineyard of the Lord, and aids in building up and keeping a lively interest, and a pleasant and profitable acquaintance between the many congregations.

ANSWERS TO SCRIPTURAL ENIGMA.—The answer to the Scriptural Enigma in February 15th No. of the HERALD is, "Love one another." Correct answers were sent in by E. H., East Lynne, Mo.; Susanna Kulp, Washingtonville, Ohio; Sarah Bontrager, DeGraff, Ohio; Amanda Kindig, Millersville, Pa.; Reuben Yoder, LaGrange, Ind.; D. Burkholder, Nappanee, Ind.; Sarah J. Haun (answer to preceding enigma), Cullom, Illinois; Barbara Yoder, Columbiana, Ohio; Lizzie and G. R. Herr, Lancaster, Pa.

BRO. J. S. COFFMAN has returned as far as Illinois, where he will remain one week, and then return to Elkhart.

BRO. A. K. FUNK has returned from a two weeks' visit in the East, where he visited relatives and friends.

BRO. J. F. FUNK was called away to-day noon (March 11th) to Columbus, Ohio, to officiate at the funeral of Sister Lydia Brenneman who died of typhoid fever near that place.

BRO. S. YODER has returned from his visit to the churches in North Michigan, and reports a pleasant time, and a lively interest among the members. See report in another column.

SUNDAY SCHOOLS.—The time of the year is again approaching when many of the Sunday schools that were closed in the fall with the beginning of cold and inclement weather, will be reopened. It is becoming more evident year by year that a well conducted Sunday school is of inestimable value to the church, and we sincerely hope that not only all those who closed their schools in the fall will, with the advent of spring, begin their labors in this direction anew, but that a great many new schools will be organized this season, and in this manner aid in implanting sound doctrine and right principles in the young and rising generation.

CONFERENCES.—The time for the Spring conferences is approaching. We kindly ask the brethren in the different conference districts to inform us of the date and place of their respective conferences, so that brethren from other places wishing to visit one or another of these conferences will have an opportunity of making arrangements accordingly.

STABLE BURNED.—On the afternoon of February 26th, a stable belonging to Bro. Jonathan Yoder, on the Haw Patch, in LaGrange county, Ind., caught fire and was entirely destroyed, together with eight head of steers, 800 bushels of wheat, 800 bushels of oats. The fire, it is supposed, originated from fumigating a colt which had the distemper during the afternoon. The stable was very near the barn, but the wind being favorable, and the weather damp with some snow on the ground, the barn and other surrounding buildings were saved.

CHURCH NEWS.

FROM MONITOR, McPHERSON CO., KANSAS.—The brethren in the vicinity of the above named places have just organized a Sunday school at the West Liberty church. We trust their example will be imitated in many new localities, and that God will bless our Sunday school work everywhere to the upbuilding of His Zion on earth.

FROM THE HAW PATCH CHURCH, LA GRANGE COUNTY, IND.—The church seems to be in a prosperous condition. Recently eleven young persons have presented themselves for baptism and church membership. We have indeed great reason to thank and praise the Giver of all good gifts, that He gave it into the hearts of these dear young souls to renounce the world, and acknowledge Christ as their Savior. They are all quite young, and we should therefore earnestly pray that they may not fall back into the vanities of the world, but hold out faithful unto the end.

FROM WATERLOO CO., ONTARIO.—On the 15th of January a deacon was ordained in Hagey's church. Two brethren received votes, and the lot fell on Bro. Abram Oberholzer. May the Lord bless the brother with wisdom from on high, that he may be an instrument in the hands of God for the good of his fellow-men and faithfully discharge the duties devolving on him.

Bro. Gilbert Beers of Bertie township, Ontario, recently paid a visit to the churches in Waterloo county, holding meetings at different places. May God's blessings attend his labors.

CORRESPONDENCE.

FROM ALLENVILLE, MIFFLIN COUNTY, PA.—On February 24th, Joseph H. Byler preached his farewell sermon to a large, attentive congregation, in the Amish Mennonite church near Allenville, Pa., where he has been laboring faithfully in God's vineyard for many years, and on the 26th he and his family left for East Lynne, Cass county, Missouri, where they expect to make their future home. We pray that the spirit of God may remain with this household, and guide and direct them through life in all truth and glory, and that the blessing of God may abundantly rest upon them, that through His ministering labors many who wander in sin may be found and led to the true and living God.

FROM PUTNAM COUNTY, OHIO.—In the Blanchard church in Putnam county, Ohio, the ministering brethren from the church near Elida, spent some time in earnest efforts to build up the church, and succeeded in reclaiming one and bringing two to give their hearts to Jesus. This church has not been prospered as some others for a number of years, but it appears as though the Lord had not quite forsaken them, or better, as though they had not quite forsaken the Lord, and there are hopes that the church may be strengthened and established, and be the means of doing more in the future than in the past. We wish them God's blessing. There are also ten applicants for church membership in the Salem church, in Allen county, ten in the Riley Creek church and two in the New Stark church. May God continue to bless these churches to the salvation of many souls.

FROM LIVINGSTON CO., ILLINOIS.—The brethren, Joseph Schlegel and wife and Joseph Gascho and wife of Seward County, Neb., who have been visiting churches in the East, also visited us in Livingston Co., Ill., and held three well attended meetings. Their friendly visit was very welcome to us, and as we have learned, their visits to the many churches have made a very favorable impression for good, and caused much pleasure. Our desire is that God would strengthen them in their labor and bless their efforts. O dear fellow-workers, let us go out more and be more active in our calling. How actively was the Lord engaged in His work! Every step he took was for the good of mankind. Our time here on earth is precious and passes rapidly away, then comes the evening when the Lord will call his laborers to eternity and give each one the reward according as his work shall have been. Therefore would I say to all in the language of the apostle, Let us not be slothful in business; but fervent in spirit; serving the Lord. Your well wishing fellow-worker.

JOHN P. SCHMIDT.

A VISIT TO NORTH MICHIGAN.

I left home on the 15th of February to visit the churches in Emmett, Antrim and Kent counties, Michigan, going first to Brutus, in Emmett County, and thence to Mancelona, Antrim county, holding meetings at each place. The meetings were pretty well attended and the people seemed very much interested, several expressing their resolution to renounce the world and its darkness and follow Christ, the true light and Redeemer of mankind.

I left the dear brethren and came southward to Kent county. The weather was fine and the meetings here were largely attended, the people seeming to hear the word of God gladly. At Bowne I met many young people, and my earnest prayer is that they might see the great necessity as well as the privilege of becoming true, living witnesses for Jesus, and shining lights in the church.

I Sundayed at Laton and returned to Elkhart on Monday, the 4th of March. May God bless the feeble efforts put forth for the advancement of his cause, that still others may leave all sin and accept Jesus as their Savior. The God of all comfort direct and keep us, and finally bring us to His glorious home, where the wicked cease from troubling, and the weary are at rest. SAMUEL YODER.

For the Herald of Truth.
NOTES BY THE WAY.

By MOSES F. RITTENHOUSE.

(Jerusalem, Palestine.
February 2d, 1889.)

Editor HERALD OF TRUTH:—

As it so rarely falls to the lot of an American to visit Egypt and the Holy Land, a letter from this city, so dear to every Christian heart, may not be without interest to many of your readers.

I left my home Dec. 2d, prepared for four months' travel. I sailed from New York, Dec. 8th, for France. I will not stop to detail any of the incidents of my trip until I reached Rome.

Rome, too, is a city of much interest to the Christian. Here Paul preached very boldly to the heathen Romans, and finally sealed his work with his blood. Here during the first three centuries of Christianity the faithful Christians suffered the most horrible cruelties and death for their faith. Of the Coliseum there yet remains the most stupendous ruin of Imperial Rome. In it the Christians used to be thrown to wild beasts and devoured for the sport of the brutal Romans. The Catacombs are vast passages and chambers hewn out of the solid rock underlying Rome. Their origin and purpose is a matter of discussion, and their extent is yet unknown, and the Catacombs having been explored and

mapped a distance of seventy miles. During the bloody persecutions of the first three centuries the Christians used to take refuge in the Catacombs. Here, too, they buried their dead. It is variously estimated that from three million to seven million bodies have been entombed in the Catacombs.

When the storms of persecution raged in Rome, the dark silent chambers of the Catacombs were the only places where the faithful Christians could assemble for prayer and conference. I have not time here to describe the Catacombs, but if the reader will read a description of the Catacombs in some good encyclopedia he will find it of deep interest.

Some very touching epitaphs are found on the tombs. Witness a few of the following which I have seen among many thousands. These are a few which my guide read to me. The grammar is not always correct, but the stories they tell are very pathetic.

"In the time of the Emperor Adrian, Marius a young military officer, with blood he gave up his life for Christ. At length he rested in peace. The well-deserving set this up in fear and with tears. In Christ."

They even feared to place a memorial over the martyr's tomb lest they might be discovered and themselves suffer death.

Here is another by a martyr's widow: "Promitius in peace. After many torments a most valiant martyr. He lived 38 years. His wife raised this to her dearest husband; the well deserving."

Here is another more explicit in regard to date. "Lannus, Christ's martyr, rests here. He suffered under the Emperor Diocletian. This grave is for his posterity."

Here is one that adds a page to secular history: "Here lies Gordianus, deputy of Gaul, who was executed for the faith with all his family. They rest in peace. Theophelia, a handmaid, set this up."

Think of the love of that Christian maid who having escaped the fate of her master took the chances of death should she be discovered or betrayed by a spy, while setting up a memorial to a Christian. We read in secular history that Gordianus was a Roman nobleman, that he was converted from paganism to the Christian faith, was put to death and his body exposed in front of the temple of Minerva until in the night it was carried by loving hands, down into the Catacombs for burial. And now in this nineteenth century, this epitaph brings to us another chapter in the history of this Christian home, for here we read that all his family testified with their blood to their faith in Christ. As we walk through these dark silent tombs, and read by the light of a flickering candle, the stories of love and fear that alternated in the hearts of those early Christians, one can not help but be

touched to tears. Christians of America learn to appreciate the blessings of religious liberty and security in your homes.

From Rome I went to Naples and visited the uncovered ruins of ancient Pompeii, which was destroyed and covered up by a shower of ashes from Mount Vesuvius, in the year of our Lord 79. Here has been uncovered within the last few years many things which give us an insight into Roman homes at the time Paul preached to them.

From Naples I took a steamer for Alexandria, Egypt. Had a stormy passage of four days and five nights. On the Sabbath day a Scotch clergyman read the passage in scripture which describes Paul's shipwreck on the same waters on which we were then being tossed about. Paul's description never seemed so real to me before. From Alexandria I went to Cairo, 130 miles up the Nile. We traveled through a very fertile, but rather poorly cultivated country. Cairo is a very interesting city. Near here are the ruins of Heliopolis and ancient Memphis. Here one is daily seeing monuments on which Moses and the Pharaohs looked. In the Cairo museum is the mummy of Rameses II, which students of Egyptian history claim was the Pharaoh who oppressed the Israelites. Strange sensations fill the mind as one looks upon that face, so well preserved, on which Moses looked, and to whom Moses pleaded for his people.

From Cairo to Port Said I passed through the land of Goshen where the Israelites dwelt. It has even now a very rich soil, but rather indifferently cultivated. At Port Said I took a steamer for Jaffa, (ancient Joppa) on the coast of Palestine. Here we see real Oriental life, almost the same as it was two thousand years ago, unmingled with European civilization. There is practically no progression among the native Syrians. There is not a railroad nor a steamboat in Palestine; not even a harbor, and only one short piece of wagon road, about 40 miles in length, from Joppa to Jerusalem. In all other parts of Palestine people travel on horses and donkeys and freight is carried on camels. The habits and customs of the people, the natives, are practically the same as they were at the time of Jesus and the apostles. One continually sees illustrations of scripture terms and parables. Our steamer came to anchor off Joppa, about half a mile from shore. There being no harbor and a rocky coast, the landing is troublesome and dangerous. No sooner had we dropped anchor than the great steamer was surrounded by a host of natives, in Arab costume, with row boats to take the passengers and their baggage ashore. Each boatman shouting and gesticulating with all his might, each trying to impress on us the superiority of his boat, some in native Arabic, others making use of the little English, French,

German, Russian or Italian that they have picked up. We were soon all safely landed and made comfortable in a small hotel kept by a German family.

Joppa has been for time immemorial the seaport town for Jerusalem and all this part of the country. Here the material for the Temple was landed and carried to Jerusalem. Here Jonah, fleeing from called duty, took a ship for Tarshish. Here also dwelt Simon the tanner. A house is still pointed out to travelers as the house of Simon, but about that as about many other things pointed out in the Holy Land, there is much doubt about its identity.

On Monday morning, January 28th, we started in carriages for Jerusalem, 40 miles southeast. The first fifteen or twenty miles our road led us over the plain of Sharon, mentioned in Isa. 45:10, 1 Cor. 28:29; 33:9.* This plain is not much cultivated at the present time, except near Jaffa, where a German colony are raising very fine oranges, figs, and other tropical fruits. Every where Palestine is suffering from Turkish misrule. Many of the old olive trees, that were a source of revenue to families for hundreds of years, have been cut down rather than pay the taxes imposed on them by the Turkish government.

From Jaffa to Jerusalem we ascend 2,500 feet, and from Jerusalem to the Dead Sea we descend 3,800 feet, the surface of the Dead Sea being 1,300 feet below the surface of the Mediterranean. (Conclusion in next number.)

CONVERSATION.

She opened her mouth with wisdom; and in her tongue is the law of kindness. Prov. 31:26.

Dear Christian friends:—When we give ourselves to God we dedicate our conversational powers to Him. It is a question of the greatest interest how we may use them entirely for His glory. Much of life being necessarily spent in conversation, how important that it be of the right stamp. When it is not what it should be (and alas this is too generally the case) we pervert a noble gift besides wasting our Lord's time. Each day brings with it golden opportunities for doing good by conversation; how shall we be prepared to improve them? The first and most important requisite is a holy heart. For out of the abundance of the heart the mouth speaketh. One whose thoughts and feelings are occupied with divine things cannot afford to trifles or gossip. One who loves God will love his fellowmen, and cannot afford to slander or speak evil of them. Those in whose heart the love of God and men prevail will naturally avoid the numerous faults which are observable in the intercourse

* 1 Cor. has only 16 chapters, and Isa. 45:10 does not refer to the subject.—Profr Reader.

of worldly persons. Their speech will be always with grace, seasoned with salt. They will continually look to the Lord for direction and will continually receive it. Wherever they are—at home, abroad, by the fireside and the wayside—they will be intent on imparting and receiving good. They will stir up one another to duty and comfort, wherever they themselves are comforted of God. They will admonish one another daily, will rebuke and reprove with all long suffering. When they meet with a brother who has been overtaken in a fault, they will restore such a one in the spirit of meekness. The impatient they will converse with faithfully and tenderly. Many who recall themselves Christians feel a great reluctance to the performance of this duty, and on various pretexts excuse themselves from it. But those who are wholly given up to God—who love Him with all their up to God—who have no difficulty. The love of hearts have no difficulty. The love of Christ and the love of souls constrain them to speak. It is not done from a sense of duty, but from a holy sympathy with the sinner and with God. Now, I do not mean to say that it is our duty to converse faithfully with the impatient whenever and wherever opportunity is given, for if we attempted it on this ground I should not anticipate any good results. There is a wide difference between conversing with an impatient person simply to ease our own consciences and that of warning him out of the fullness of an affectionate heart, I would say to all dear readers, be filled with the spirit and then you cannot help speaking. It is not always necessary, nor is it always expedient to say a great deal to unconverted persons. Frequently a word expressive of your deep and tender interest—anything which conveys the idea that you are feeling and praying for them will suffice. It is like a nail in a sure place; you then become to them "a living epistle" for every time they see you they will think, "there is one who cares for my soul, who is earnestly desirous of my salvation, ought I not to care for it too?" thus you will be preaching to them when you are not aware of it. Many persons excuse themselves from this duty on the plea of unfitness. They think they have no talent for conversation, that they cannot present the subject judiciously, cannot meet objections and shall be liable to make mistakes. Undoubtedly some are better qualified than others, but let all do what they can. Generally it is not argument that is wanted. Let your friend know that you consider him in danger, that you feel for him and want to save him, and with the divine blessing it will awaken his feelings and this is usually what is needed. Let his heart become softened and he is prepared to receive the truth. Perhaps you will say, I am young and it seems for the present proper to retain the attitude of a learner rather

than to be assuming that of a teacher. The adversary suggests this because he knows that nothing will help you forward so fast as the continual efforts to communicate what you learn. Give, and it shall be given you; good measure, pressed down, and shaken together and running over shall men give to your bosom. This is pre-eminently true in regard to imparting spiritual treasures: use your light and you shall have more; put it under a bushel and it will go out. Dear readers, when you meet with Christians endeavor to draw from them some account of their religious experience and speak freely of your own. In this way you may do much good to strengthen the faith of God's children. No matter if they are older than yourself and have been longer on the way, do not on that account wait for them to speak first. To strengthen the faith of Christians and to promote holiness of heart and life, is of paramount importance to the direct efforts made for the salvation of the impenitent. For when the church is right the world will be gathered in. Such labors, therefore, though indirect may be regarded as the most efficient means of saving the unconverted.

Now, dear readers, if you have ever learned what it is to be entirely consecrated and to appropriate the promises, you are in the attitude where the Lord can use you for the good of others. You will find comparatively few in the church at present who have much experimental knowledge of these things. Tell them what God has done for you and it will be to them a very powerful kind of preaching. Nothing preaches so convincingly and efficaciously as experience. When you meet with Christians who know the full blessedness of the life of faith then hasten to draw from them the riches of their past and present experience for your own benefit and encouragement. In this way will your conversation be as becoming saints; the spirit will speak through you to others and through them again to you. Every one you meet is either a saint or a sinner. You have a message to both; lose no time, but be about your Father's business. I would not, however, be understood to say that no time must ever be given to ordinary topics, never any thing said with a view of diffusing cheerfulness through the family circle or raising the spirits of the care-worn or depressed. All these things have their appropriate place and the indwelling spirit will not fail to check you when you are in danger of going too far. People generally seem to think when together they must talk all the time. Whenever a pause occurs in the conversation they hasten to fill it up with something, no matter what. In this way a great deal is said that had much better be left unsaid. Now, it appears to me that occasional pauses, even of considerable length, so far from being unpleasant or unsuitable,

may be very serviceable, affording time to commune with God and listen to the inward voice. If we would have the Lord direct our conversation we should give Him time to speak, or rather give ourselves time to hear. I do not think the time is lost when there is a pause in a conference meeting or in a social interview—certainly not among spiritual persons. It would be well for those who so eagerly fill up every gap in the conversation with whatever comes to hand to inquire whether a few moments of inward recollection might not be profitable. The subject of *conversation* is an interesting one because it is a practical one—a matter which comes up every day and every hour. It is of the utmost importance that we should be careful what we say or we will be continually bringing ourselves into condemnation. Dear readers, may you have the grace to order your conversation aright; let your conversation be kind and courteous; present the good thoughts which may be given you in appropriate language and let there be that in all that you say, both as regards the matter and the manner which shall come up to the idea conveyed in the beautiful words of Moses, "My speech shall distill as the dew." Deut. 32:2. G. L. B.

THE SWORD.

And he that hath no sword let him sell his garment and buy one. Luke 22:36.

From the language above, which was spoken by our blessed Redeemer we can readily infer that it is highly requisite for a follower of Christ to obtain a sword, yea, we could better dispense with the garment which we wear than the sword.

But since we read of different kinds of swords in the sacred volume, it becomes necessary for us to consider well what kind of a sword the Savior had reference to in the above text.

We can read of the flaming sword, the sword of the Lord, the sword of the angel, the sword of the Spirit, and many times do we read of the natural sword, especially in the old Testament and that by this sword many thousands were slain.

We find that when the disciples were sent out by their Lord and Master to preach and perform miracles, he said to them "Provide neither gold, nor silver, nor brass in your purses, nor scrip for your journey, neither two coats, neither shoes, nor yet staves," and now just before leaving that upper room to go to the garden of Gethsemane, for the last time, he reminded them of their missionary tour how they went without any provisions whatever to supply their temporal wants, and he asked them now, "Lacked ye anything?" and they said, "Nothing," and so it was when they needed food to feed

the hungry multitude consisting of several thousand; he would bless what little they had so that they had more than enough. When money was demanded of them to pay tribute, they but needed to go and catch a fish, near at hand, at the command of their Master, and they would get from the mouth of the fish all that was required of them. When they were questioned about things that would have been difficult for them to answer, the Savior would answer for them. Hence we can see that the Savior miraculously provided for them; but now he must leave them, and he wants to teach them that they must provide, labor, "and be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear." He says, "He that hath a purse let him take it and likewise his scrip; and he that hath no sword let him sell his garment and buy one." This sword to you will be a thing indispensable; you must be equipped with something that you can rely upon at all times, and under all circumstances.

Here the Savior undoubtedly had reference to the "sword of the Spirit which is the word of God," Eph. 6:17; this must be their guide, their comforter, and their weapon of defense. "It is sharper than any two-edged sword," Heb. 4:12. "And out of his mouth goeth a sharp sword, that with it he should smite all nations," Rev. 19:15. This sword is always sharp, and it endureth forever, see how Peter could subsequently, wield this sword. With the sword—the carnal weapon—he could not withstand the damsel at the door, but with this sword of the Spirit he could bravely face thousands who had pleasure in mocking the Savior and crying, "Crucify him, crucify him!" with this sword he reproved them of their sins until it pierced their hearts so that thousands of them pleaded for mercy. Thank God for that sword and the efficacy thereof; it is just as sharp and effectual in our day and age of the world as in the days of Peter. The true follower of Jesus must and will have it. He is willing to make a full consecration of everything to obtain that sword; the rich man, his millions, the poor man, his garments. He who has this spiritual sword has no need of any carnal weapons whatever; they are only a hindrance to him.

But the disciples as yet, were expecting the Savior their Lord and Master to establish a temporal kingdom; hence they so often failed to understand the true import of our Savior: they were much inclined to understand him in a natural sense as they did at this time. They said: "Lord, behold, here are two swords." The Savior said "It is enough," intimating, that if you are yet so carnally minded, as not to be able to fully comprehend my mission in this world, tarry but an hour or two and I will teach you by example as well as by precept that we have no need of the carnal

weapon in my kingdom, but that it is only a detriment.

He had taught them previously "that they should not resist evil, but whosoever shall smite thee on the right cheek turn to him the other also;" "Love your enemies, bless them that curse you; do good to them that hate you, and pray for them which despitefully use you and persecute you," Matth. 5. Here they, as well as we, have a pure; non-resistant doctrine given in a plain and simple language; but the disciples were born and lived under the old dispensation which tolerated the use of carnal weapons, hence, they were slow to understand the Savior. It took years of time to get rid of the customs and traditions of their fathers. Nor is it to be wondered at. Even in this enlightened day every new institution or principle, let it be ever so good, will at "First be opposed, then argued, and finally adopted." But the true Christian to-day will understand the old law to consist of figures and shadows of the new, which is perfection only.

Jesus and the eleven disciples, being now in the garden of Gethsemane, they beheld Judas with a multitude coming to capture Him whom the disciples dearly loved, and for whom they had forsaken friends, their natural pursuits, and their homes. "And when they saw what would follow they said, Lord, shall we smite with the sword?" Peter, naturally brave, and courageous and yet under the old law, could not wait for the Lord to answer their question, but drew his sword, and smote Malchus, the servant of the High Priest, cutting off his right ear. Jesus, full of love and forgiveness, tenderly touched the wound that Peter had inflicted and healed it, at the same time telling Peter to put up his sword into the sheath. This no doubt was the last time that he used that sword, the carnal weapon. Perhaps at no time during the earthly pilgrimage of Jesus could he have made such a lasting impression upon his followers of the uselessness of carnal weapons as at this time when such imminent danger was confronting them; hence we see a propriety in Jesus tolerating or not strictly commanding them to put away their natural swords until at this critical moment.

We do not wonder that Peter now lost his courage and became sorrow-stricken. He was not allowed to display his bravery in a natural way, his sword he must put away, no friend, nor any visible means of escaping shame, reproach, persecution, and probably death. They had forsaken all for their Master's sake, and he was now taken captive. But these dark and ominous clouds could not always hang over Peter. He repented of his sins, when God, in his infinite mercy, and goodness, heard Peter's cries; the clouds were dispersed; light broke through upon Peter clearer and brighter than ever before.

May we all profit by Peter's experience,

and sell all we have even our garments, or in other words, make a full consecration to the Lord of all our earthly possessions, to buy that sword of the Spirit so that we can be a bold soldier of the Lord like Peter was after he received new light, and could discern the spiritual from the natural.

STRONG PREACHERS.

Strong preachers have even been Bible preachers. The old reformers and martyrs drew their weapons from the heavenly armory. The sermons of Bunyan and Baxter, and Flavel, and men of their stamp, were full of God—instinct with living doctrines. Their very garb was after the scripture pattern. Whitefield, as a custom, read the Bible day by day on his knees, praying over every sentence, line and word. Edwards and Davies, Cranmer, Huss, Menno Simon, Arnold Denck and others were mighty in the scriptures. Of Chalmers it has been said that his sermons held the Bible in solution. Preachers who saturate their sermons with the Word of God never wear out. The manna which they bring is pure and sweet, and freshly gathered. It never grows. God's word is deep, and he who studies it will ever have something new. He will never be dull, for the words of the Bible are strong, living words, and its images and descriptions are flowers of elegance. Apt citations clench the passages of the preacher's discourse, and give sanction, dignity, positiveness, authority to it, and they shed light into his subject like windows in houses. Sel.

CAPTURE OF A DEVIL HAWK.

The capture of a devil hawk in Arizona is announced as a triumph by a distinguished ornithologist, who has at last succeeded, after many attempts, in adding a specimen to his collection. He says: "It is a bird of the handsomest plumage: at the same time it has a most ugly head and vicious talons; besides its peak is almost as sharp as a needle and nearly as strong as the largest hawk. This bird but for its head, when on the wing would pass for a pigeon. When seeking his prey he plays pigeon and flies in among them unnoticed on account of his similarity and easily captures what he wants. He is the picture of grace, beauty and speed. Happily for the feathered family this kind are phenomenally rare, so rare that it is estimated, that there are not more than a dozen of them in the Territory. It would appear that the bird is appropriately named. Satan secures his prey by similar tactics. He takes care that young people who become his victims shall see nothing at the outset of their fatal course to alarm them.—(2 Cor. 2:14.)

FOR THE LITTLE READERS.

(Continued.)

David knew that his end was not far off, at most only a few years, and although he appears to have done a good many things after this yet it was all in the latter few years of his life.

The 22d chapter of this book is a psalm of David, in which he praises God for his great goodness to him in giving him the victory over his enemies and for his many blessings. He shows his firm trust in God and the confidence that God will surely stand by him and protect him from evil men, and ends with the words, "Thou also has lifted me upon high above them that rose up against me; thou hast delivered me from the violent men. Therefore I will give thanks unto thee, O Lord, among the heathen, and I will sing praises unto thy name. He is the tower of salvation for his king; and sheweth mercy to his anointed, unto David, and unto the seed for evermore." This faith and trust he also expresses in the first part of the following chapter.

In the second part of the chapter we find the names of the "mighty men" of war whom David had in his kingdom. They are as follows: Adino, who slew at one time eight hundred men with his spear; Eleazer, who fought against the Philistines and brought about a victory for Israel by his valor; Shammah who also slew many Philistines and overcame them in a combat, but God stood by him and gave him the victory, for "without me ye can do nothing," is what the word of God teaches us.

At the time when David was in the cave of Adullam three or the men also showed themselves very brave; for once when David was very thirsty he remembered that there was a well of good water at the gate of Bethelhem, but the Philistines were round about the well. When these three men heard how David longed for a drink of water from the well they went boldly forward, broke through the ranks of the Philistines and got water from this well. But when they brought the water to David, he poured it out before the Lord; for he thought the water had been got through the special providence of God and was too precious to drink. These soldiers indeed showed great love for their Master, but what was it to the love of Jesus Christ, who for a love he had for us gave up heaven for a while, and came down to the world, and after a life of trials and strife with the wicked people about Him give up His life and spilled His precious blood that we might drink of that fountain of life and find refreshing and rest in and by it, that could not otherwise be obtained, though we were to search all the earth for it, and which rest lasts forever and ever.

denial in all humility. To do this of himself is an utter impossibility, but God, with whom all things are possible, graciously comes to his aid with his great love, draws him and leads him who is willing, into the joys that are reserved for those who trust in the Lord. The rich man with his riches, and pride, and in the glory of his fame and esteem among men cannot enter the kingdom of God. It is only by becoming as the poorest of God's creatures, relying on the atoning blood of Christ alone and humbly asking for mercy and pardon, and acceptance, that the man who possesses anything—be it much or little—can become a child of God, and a citizen of the divine kingdom. In this condition he truly becomes as a little child, who, feeling its own weakness trusts for everything to its parent.

God can and does use the means that men have for the promulgation of his cause, but he cannot have any of his children feel rich in their worldly possessions. We must all become poor that Christ may make us rich; we must all give ourselves entirely to him that he may make of us vessels meet for the Master's use.

A. B. K.

For the Herald of Truth.

"MANY ARE CALLED, BUT FEW ARE CHOSEN."

Dear brethren and sisters, may the cause of the above fact not be that we are not willing to come in the way the Lord wants us to come? If we hear a call at the door of our heart, let us first prove the Spirit by the word of God to see of what sort it is before we obey the call. Let us make our calling and election sure. When the Lord calls us to work in His vineyard, let us obey and go to work, not choosing our own position, but wait to have our place of work appointed to us by those whom the Lord has appointed over His vineyard. If we are faithful the Lord will direct us in the right. His inspired ministering servants who are watching over our souls tell us what to do that we may have our spiritual eyes opened as Saul had by Ananias. Sometimes we have a call from God. We hear people say they have had a call from God to preach, and many thereby have made shipwreck in their calling. Why? Because they have not waited on their ministry as did Mathias and Stephen and Saul. They waited until the Lord proved to the people that he called them through His inspired apostles, or bishops, and we should do the same. The Lord is the same yesterday, to-day and forever, and when He calls us to a duty we may not be able to discern the calling in our weakness, but may make our calling and election sure if we humble ourselves under the mighty hand of God, through faith in prayer to God.

E. GARBER.

For the Herald of Truth.

TAKE HEED OF THE LUSTS OF THE FLESH.

"Take heed, and beware of covetousness; for a man's life consisteth not in the abundance of the things which he possesseth." Luke 12:15.

The lesson Christ taught in this chapter is, I fear, too little appreciated by the majority of us Christian professors. Blessed are we, if we fulfill that which he wishes to teach us. I think it is worth our daily consideration and meditation. "And he spake a parable unto them saying: The squire of a certain rich man brought forth plentifully; and he thought within himself, saying: What shall I do, because I have no room where to bestow my fruits? And he said, This will I do; I will pull down my barns and build greater; and there will I bestow all my fruits and my goods." Luke 12:16, 18. But what did God say? "Thou fool, this night thy soul shall be required of thee; then whose shall those things be, which thou hast provided?"

Is it possible for us to imagine the change such news would bring about? (O, let us not be deceived by building us an earthly house and home, never letting our minds soar higher than upon the things of this sin-stricken world, which, with all its pride, and vanity, and folly must so soon pass away. Let us build a home in heaven and lay up treasures there where neither moth nor rust can corrupt, and where thieves do not break through nor steal; a place where we can enjoy eternity in singing and praising our Lord forever. Christ says, Is not life more than meat, and the body more than raiment?—that is, eternal life, a life everlasting, a mansion in heaven. Is not this worth more than all the wealth of the rich man? How much better to have treasures in heaven that are safe from all danger of loss! How much better to seek first the kingdom of God and his righteousness! for what we need will then be supplied, and we can daily go onward and upward, by faith in Him who has made us free.

A Christian can not remain at the same place in his journey toward eternity. He is ever moving. For many of us the journey will be almost over, yea to-night may end your or my last day; and even should we reach the age of three score and ten, it is but a particle of time compared with the long eternity that is to follow. Our journey here may be one of sorrow, but let us remember that though weeping may endure for a night, "Joy cometh in the morning" to those who do the will of the Father, we are as pilgrims in view whom we have learned to know through the goodness he has shown unto us, and follow him faithfully, suffering with him if need be, we shall also be crowned with him. Let us be ever watchful of ourselves

in our daily walk and work; for, "Blessed are those servants whom the Lord when he cometh, shall find watching." Let us watch and pray that we fall not into temptation. Let us say, and let our actions show that we mean it: Less of this world's goods, and more of the upbuilding of Christ's kingdom. Truly, if we are born again, we think more of, and do more for the cause of Christ, and have our minds less set on securing a large portion of this earthly treasure.

So long as we are disobedient to the will of God we are not laying up stores in heaven. When we are plowing or sowing when we ought to be listening to the preaching of the word of God; when we talk to a poor sinner of earthly things when we should be talking to him of heavenly things, we are not seeking the kingdom of heaven, and advancing the cause of Christ. When we are laying plans for increasing our earthly riches and forget or neglect to distribute to the poor and needy, and contributing to the support of the cause of Christ, we are not seeking to benefit us nor the cause of Christ.

If we have our minds on heavenly things on the Sabbath day only or when we hear the word of God preached, and the rest of the time on the things of this world, planning, and toiling for, and pursuing the fleeting treasures of earth we are not doing the will of Christ. Oh, let each of us search our hearts and flee those sins which so easily beset us, and let us say with Joshua of old, "Choose ye this day whom ye will serve," and with him come to the decision: "as for me and my house, we will serve the Lord."

It is by faithful service to God that we can say with Paul, "I am persuaded that neither life, nor death, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall separate us from the love of God which is in Christ Jesus our Lord."

Let us then search the Scriptures and cleanse our hearts from all sins that may condemn us; for many shall be deceived, and none shall enter into that holy city above—those mansions prepared for us—but those who have washed their robes and made them white in the blood of the Lamb, and then serve faithfully the true and living God.

J. M. YODER.

MEN sometimes object to the doctrine of the depravity of mankind. But the strongest teachings of the Bible and its advocates are more than confirmed by their own actions—by the conduct of the world itself. Every bolt and bar, and lock and key, every receipt and check and note of hand, every law book and court of justice, every chain and dungeon and gallows proclaim that the world is a fallen world, and that our race is a depraved and sinful race.

For the Herald of Truth.

THE WORD "TRY."

It is wonderful how much, and consequently how inappropriately the word "try" is used. The question arises, Has Christ taught us to use the word as we use it? I cannot find in the whole Testament that we shall *try* to be Christians; and the word teaches us that if we or an angel from heaven preach any other gospel than that which was preached—the gospel of Christ—let him be accused. We read also, that the word of God is sharper than any two-edged sword, but how sharp do some make it in our day? Why, they keep it so dull that it does not cut into the conscience, or if perchance by a hard blow a cut is made it is generally an ugly one and does more harm than good, because it does not divide so delicately and nicely as the Scripture says the pure word of God does.

What makes it so dull? Is it not that there is too much *trying* and not enough of *attaining*? When something is to be obtained and we have not obtained it we may *try* to get it but when we once *have* it the *trying* is over, and we have the joy and pleasure of the attainment.

We learn by experience that trying is in very many cases unprofitable. We hear a man say, for instance, that for a long time he tried to be a Christian, but was unsuccessful, because he tried in his own strength, and that he only became a follower of Christ by becoming obedient to the will of the Master. Others relate the same experience.

The apostles never taught such a doctrine. Their doctrines were always positive and pointed. Paul says, "I follow after," not "I *try* to follow after;" "This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before," and not, "This one thing I *try* to do trying to forget those things which are behind, and *trying* to reach forth unto those things which are before. All through the third chapter of Philipians he makes positive declarations: "I press forward," "Let us therefore," says he, "as many as be perfect, be thus minded," etc. And when he says he can do all things, Christ strengthening him, he does not say he *tries* to do it, for by so doing he would limit Christ's power and thus deprive Him of the honor that belongs to him to whom all power is given. But do not we do this very thing? Should not we sometimes give Christ the honor by saying, *We do, we are*, instead of saying, *We try* to do, *we try* to be, for it is not of ourselves what we are or what we do, but Christ working in us makes both able to will and to do.

An unconverted person can properly try to find the Savior, but as soon as he has found him—he is born of God—then the

trying ceases and we are to walk in the light, and not *try* to do so, because Jesus gives us strength and leads us, and what he does is done, and is no failure.

If I were to take a Bible in my hand and say to a friend, Take this; I will present it to you; as soon as he would take it, it would be his own and there would be no more need for him to try to obtain it. But if he were to take the Bible and lay it aside and say to the people he would try to get that present, but would never take it into his care, might I not say that he was very inconsistent, for it was unnecessary for him to try to get it because he was within reach of it, and it was only because he refused to take it that he does not possess it. "He that knoweth to do good and doeth it not, to him it is sin." "If yet know these things, happy are ye, if ye do them," not merely *try* to do them.

The reason that there are so many in this world who only profess Christ and do not work for him, is that *they* are trying to do it all themselves, without relying on God for the power to do it. Should we not then as ministers be careful not to preach to people to *try* to walk in the ways of God and try to do his will, when the Scriptures so plainly teach men to *do* without making any modification or qualification? One may be able to accomplish more than another, according to the talent given him, but we must all be doing, not be ever seeking after and yet never attaining to the truth. It is our duty to teach the word of God in its power, and not take from or add to it, and yet fear that if we teach people to try to be Christians and followers of Christ we are not telling the people the full power that is in the word, and hence are unconsciously taking away from it.

James says, "Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners, and purify your hearts, ye double-minded. He says also, "Submit yourselves to God.—Resist the devil, and he will flee from you." When all this has taken place then it is our business to *do*; and even to accomplish that which James exhorts us to do, we must not *try* only but *do*. Jesus gives us strength and stands for us, and thus if we only do our part, the work, will surely be accomplished.

ED. GEGAN.

For the Herald of Truth.

THE MIND OF JESUS, AND OUR MIND.

"Let this mind be in you which was also in Christ Jesus." Phil. 2:5.

What was the mind of Christ Jesus, and how will our mind compare with his? If we, in searching, find that we are lacking in having the mind which was in Christ (which I fear many of us will; I for one acknowledge that I often fail to

have that mind which was in Christ Jesus; yet my desire is to become more and more minded like he was), let us be up and doing; let us work, for the night cometh when no man can work.

In the mind of Jesus we find great love. Greater love cannot be found; for I laid down his life for us while we were yet sinners or enemies. Oh wondrous love, that persuaded him to leave his heavenly abode, and come as a servant unto us. Such offerings as to offer up his life, his all, for our sakes. But now, how do we show our love toward him and our fellow-beings? Is it not true that we cling too much to these earthly things which we call ours, yet which we have received of our Lord's hands, and which he, in a moment, could take from us, or us from them? May we receive such a mind that we will become willing to offer up these carnal things for Christ's sake.

If love was in the mind of Jesus, truly we can find no strife. But how is it with so many of our Christian professors? Where strife is there cannot be love, where love reigns there cannot reign envy, hatred, malice, etc. May love have full possession of us all. Let us also consider the humanity of Jesus. He came as a servant; he healed the sick and stooped to wash his disciples' feet. Is our mind in this respect like the mind of Christ Jesus? Jesus had a submissive mind; he said, "Father, thy will be done," and also obeyed his Father's will, unto the shedding of his precious blood. How is it with us? When we pray the Lord's prayer we say, "Thy will be done;" but how soon, when trials and troubles come, we would like to have our own will. Will that then show forth a submissive, willing mind as was in Christ?

Jesus also had a forgiving mind. Oh, listen to his prayer for those who were nailing him to the cross. He cried, so lovingly, "Father, forgive them, for they know not what they do." How will our mind—here compare with the mind of Jesus? Do we not sometimes take matters for wrongs where no wrong was intended, instead of forgiving the wrong done? Think of the patient mind that Jesus had. Is our mind as patient as was his? When they smote him, he bore it all patiently. Would we bear such things in patience? Oh, let us search the depth of his meekness and become minded like unto him; likewise his obedient mind, and his gracious mind! Are we not far from having a mind as was in Jesus Christ?

Readers, let us take our Bibles and study the mind of Jesus. I have made but a few remarks of the mind of Christ Jesus. The mind of Jesus is a profitable subject for study, and what amending we need to be fully minded as was Christ. Then let us be up and doing, there is no time to idle. God helps us all to be more minded like Christ Jesus.

A FRIEND.

For the Herald of Truth.
NOTES BY THE WAY.

By MOSES F. RITTENHOUSE.

(Conclusion.)

On the road we passed hundreds of camels; camels being the chief beasts of burden in this country and in Egypt. We occasionally see a man in the fields ploughing with a yoke of small oxen, or a mule, hitched to a rude wooden plow with one handle, which the plowman holds in one hand and in the other hand he carries a stick about eight feet long, with a small spade on one end to clean the plow with, while the other end has a sharp point with which he is continually prodding the beast to urge him on. Occasionally an obstreperous ox or mule will raise his heels in protest against the prodding, but it is only folly for him to kick against the sharp prick. How significant to the natives the voice of the angel to Saul, "This hard for thee to kick against the pricks." Every day I see something that makes some Scripture passage more plain and significant to me.

We reached Jerusalem just before sunset and entered the massive walls through the Joppa gate, on foot. No wagons can enter within the walls. I can not describe the sensation I felt when for the first time I stood within the walls of the Holy City and looked about me on the strange sights of an Oriental city.

All around me is the landscape on which the patriarchs and prophets looked. Immediately about me are scenes like those in which Jesus and the apostles participated. I ascended to the roof of my hotel from which I had a good view of Jerusalem and the surrounding hills and valleys. Immediately in front of me is the tower of David, the citadel, garrisoned by Turkish soldiers. To my left is the church of the Holy Sepulcher; beyond it the Mosque of Omar, built on the site of Solomon's temple. The massive walls of the city can be followed in their devious course around the city, about two miles in length. The present walls were built about 300 years ago. They are very massive stone walls from thirty to fifty feet high and from four to ten feet thick. In the lower part of the tower of David are still remaining the massive stones laid in the time of David, the upper part having been several times destroyed and rebuilt. In many places the great stones of the original wall have been used in the construction of the present wall. They are easily distinguished by the dressing of their edges.

The history of Jerusalem is very interesting. All who have access to a history will find it very interesting reading. Outside the walls is Mount Olives to the left. A little to the right the Garden of Gethsemane, with its olive trees so old

and wrinkled, that the monk in charge represents them as being there at the time of Christ. Doubtful. Between these two sacred spots and the walls of the city, is the valley of Jehoshaphat and the brook Kedron. On the other side of the city is the valley of Hinnom. There is much about Jerusalem that is interesting, but I cannot stop to describe them.

On the following Tuesday we started out on horseback for a three days' journey to Jericho, the Jordan and the Dead Sea. It is a day's journey on horseback from Jerusalem to Jericho over a rough mountain road over which no wagon could possibly be driven. Our party consisted of twelve passengers, five gentlemen and seven ladies, three guides and interpreters, and a military escort of three Turkish soldiers, well mounted and well armed, also four pack mules carrying provisions and luggage. Thieves and robbers still infest the regions east of the Jordan and sometimes make raids along the roads about Jericho. We carried provisions for a lunch at noon which we ate by a spring by the wayside, there being no inn between Jerusalem and Jericho. It is a barren, rocky mountain region, with scarcely any inhabitants except a few shepherds.

On emerging from the mountain region into the valley of the Jordan, I was much disappointed to find Jericho a village of less than a dozen houses, and those mere stables or mud hovels with the exception of a small, well kept hotel and a Greek monastery. The hotel is kept by a German family and is very comfortable. No Europeans remain here during the summer. It is even now uncomfortably warm in the middle of the day. Vegetation is very luxuriant as long as the ground remains moist from the winter rains, but all vegetation dries up in summer time where it is not artificially watered. Some second crop grapes were sent up to Jerusalem from Jericho this week.

The site of the ancient Jericho, which was destroyed by the Israelites, is a barren waste with nothing to mark the spot but a mound of rubbish such as is found near all ancient cities. Also the spring of Elisha which still flows a great volume of pure water from which we all quenched our thirst, both man and beast.

Having rested at the Jericho inn over night we set out next day (Thursday) for the Dead Sea, distant two hours ride on horses. Some of our party having indulged in the novelty of a bath in the Dead Sea, whose waters are so dense that a person can not sink in it, we set out for the Jordan, another two hours ride over a muddy road. The Jordan at the present time is about fifty yards wide, from three to six feet deep, flowing with a swift current, and very muddy water. Reeds, shrubs and small trees are growing densely along its banks. We spread

our blankets and eat our lunch on the banks of the Jordan.

After two hours galloping back to Jericho over a dry plain, we were prepared for another night's rest and sleep. Next morning (Friday) we all set out for Jerusalem—a cavalcade of twenty-one horses.

At noon we halted to eat our lunch at a "Kahn," which is said to be located on the site of the inn where the unfortunate man who fell among thieves was left by the good Samaritan. We all reached Jerusalem safely. Next day (Saturday) we spent the forenoon about Jerusalem and the afternoon at Bethlehem. Bethlehem is a village of 5,000 or perhaps 6,000 people, about four or five miles from Jerusalem. It is a very picturesque situation on the side of a high hill and looks very pretty from a distance, but was very disappointing to me on entering its gates. It is the fiftieth of all the oriental towns I have yet seen.

In a large Christian church, built over the place where Jesus is said to have been born, there is shown the place where he was born and the manger in which the young child is said to have been laid, but I do not know that there is any ground for the claim that this is the exact spot. This church, which is the common property of all Christians, is said to be the oldest Christian church in the world, having been built by the mother of Constantine in A. D. 327. It is daily used for worship by Latins, Greeks, Armenians, Copts, and Christians of all creeds and names. Most humiliating to relate, however, most disgraceful and riotous acts are sometimes enacted, when different nationalities and races interfere with each other in their worship. The Turkish governor has placed a guard of soldiers in the church to protect worshippers and maintain order, and on several occasions has had to send a company of soldiers over from Jerusalem to restore order at the time of Easter mass. The same humiliating scenes sometimes occur in the church of the Holy Sepulcher at Jerusalem. At Easter, 1834, a disturbance occurred at which about 300 people were killed and many more wounded.

On Monday I return to Jaffa to await the arrival of a steamer for Port Said or Alexandria, from whence I will sail for Europe.

The chief of all lessons that I have learned in this country, is the thankfulness for the privileges of American citizenship and an American home.

The women of America especially should be thankful for their privileges. The women of Europe are worked very hard and little respected, while in this country they are mere chattels, valued but little above a camel or a fine horse. I noticed to-day at Bethlehem while service was being conducted by the men, a group of native women came sneaking into the

church as though they were committing a rude act, and partially hid behind great pillars they watched the service, not daring to participate. Sincerely,
MOSES F. RITTENHOUSE.

For the Herald of Truth.

A WORK FOR ALL.

All Christians have a work to do. This is very evident from the following quotation from Paul's letter to the Corinthians: "Every man's work shall be made manifest;" and to the Galatians he says, "Let every man prove his own work." This is sufficient evidence that he not only refers to ministers, but to the laity also; but in order to do any work, we must be competent and qualified to do that work; and as there are certain principles and elements necessary to perform, manual labor, so, also, there are principles and elements essential to qualify us for successful spiritual labor.

Jesus says, "Without me ye can do nothing." Here, then, is our source of help. He has promised us His spirit, which will "lead us into all truth" and he also says, "And lo! I will be with you, even unto the end of the world."

As every one that is born of God, partakes of the nature of God, and as love is the chief attribute of God, he being love itself, it very naturally follows that all born of Him will also possess that love in a greater or less degree, and that love will stimulate us to action, awake in us a sympathy for a lost and dying world and will beget within us a spirit of prayer, and we will feel for other souls as well as our own. Without these spiritual endowments and anointings from the Holy Spirit, we will be unfit and inefficient to perform any good; neither will we have a heart for any good work.

God has never called any one to repentance or given him the Holy Spirit as guide without also assigning him a certain portion of work to perform that probably none other than he can perform. "He gave to every man his mark." Mark 13:34. Some might ask, How am I to know what my work is? Every child of God is led by the spirit of God, but how am I to know when I am led by that spirit? The Psalmist says, "Thy word is a lamp unto my feet, and a light unto my path." The Word then is our only safe rule to go by, and if we come to where we scarcely know which of two things to do let us earnestly ask God to give the needed light, for if we do anything doubting its lawfulness, we sin, and hence it is better to plead with God long and often. He will not upbraid you for coming too often. No one can truthfully claim ignorance or weakness as a lawful excuse for the non-performance of labor for our Lord and Savior. An intelligent parent will not compel a child to perform any labor without first instructing the child in

the way it ought to be done, and much less will God ask impossibilities of his children. When our children plead weakness or inability to do something that we know they can do, we conclude that laziness or stubbornness is the true motive to disobedience and not weakness, and so it is with many church members.

Some who feel indisposed to labor much for the kingdom of God take courage from the parable given by our Lord in Matt. 20. The one that worked but one hour received the same reward as the others that worked longer. This is all very true, but does any one know when the eleventh hour of his life is at hand, unless he has come to a ripe old age? Besides we do not know but this parable might admit of another construction. The apostles and the Christians of the 15th and 16th centuries have indeed borne the burden and heat of the day and accomplished a good work under the most adverse and discouraging circumstances, and we are here in the eleventh hour, the cool evening of the gospel dispensation, under the most favorable circumstances, and what are we doing? How many of these long winter evenings have we spent in the service of our Master? Our words, acts and deeds produce an influence, and that will work either for good or for bad. One sinful act by a professor will counteract all the good he may be able to accomplish for a long time, just because his influence is gone. How necessary then that we watch unto prayer. Time spent in supplication and prayer to God will not be lost, neither will it hurt our influence. What glorious results would follow our efforts could we but stand together as one man in the discharge of duty, in the strength of the Lord. Surely Satan with his host could be vanquished, scores of souls saved, and ourselves built up in the most holy faith. Church fairs, socials, parties, suppers and the almost numberless and seemingly harmless devices of the enemy and employed by him to keep alive the sensual and carnal desire would give place to meetings of prayer, praise and supplication to God. Brothers and sisters, "Let us work while it is called to-day, for the night cometh, when no man can work," and what remains undone, on our part, will remain so forever, and that to the injury of our never dying souls. "Let us all remember the slothful servant" and not be found like unto him.

Weilersville, O.

A. K. KURTZ.

For the Herald of Truth.

EPISTOLARY MESSENGERS.

Finally, my brethren, rejoice in the Lord. To write the same things to you, to me indeed is not grievous, but for you it is safe. Phil. 3:1.

In writing we convey our minds one to another, giving instruction, revealing our

ideas and the hope wherein we stand, and in the same manner receiving answer to the same. Thus did the apostles; they gave good advice, admonition and encouragement by their epistles, one to another, as was the case with Timothy and Epaphroditus, Paul and Timothy, Paul and Philemon, and many others since. These epistles are messengers, not only to individuals, but to churches as well, as Paul's epistles to the different churches, and it comforted Paul greatly afterwards to learn that the same had done good.

Now we have many churches, and while we all need encouragement, there are some who need it especially, as did also the Philippian church. To them he would also come. They sent to his necessity once and again. The Thessalonians did likewise. John the Baptist, the world's messenger and forerunner of Christ, was beheaded in prison and Paul was executed at Rome. Now, if the churches would prosper there must be workers in the field. The admonition is to preach the gospel to every creature. There are churches who are sparsely supplied with ministers and some scattered members who scarcely hear a sermon as often as once a year. Should not these be visited, if not personally, at least by epistles? Where is there a Timothy or an Epaphroditus to go? Many are awakening and seeing the need of working more earnestly for the salvation of men. Some also have become willing to respond to the calls for help and work. The HERALD OF TRUTH also has been a good messenger. We have had twenty-five years to prove it, and if it continues to be in the future what it has been in the past, it will be a welcome messenger to me and mine. Our scattered members have also been thereby blessed with many a crumb from the divine Master's table. The name "HERALD OF TRUTH" is a good one. May its pages ever be filled with gospel truth. It is now running up into thousands. May it be continued, in bringing, sowing and casting the word of God abroad until the earth shall be full of the knowledge of the Lord, even as the waters cover the sea.

We should at the same time not neglect the Holy Bible, for in it we find eternal life. The HERALD gives us the condition of the church and the views held, and in its death notices brings to us word of the death of loved ones, thus bringing to us at the same time joy and sorrow.

Brethren, continue the work. We wish you God speed. There may still be some who are opposed to it and say, "Can there any good thing come out of Nazareth?" Philip saith unto him, "Come and see." Let us do likewise. May brotherly love continue among us.

HENRY YOTHER.

For the Herald of Truth.

A. S. L.

For the Herald of Truth

THE POOR

IF believers are condemned by the world, let them remember that they shall not be condemned with the world.

merciful and to give without expecting to get in return. In his lesson "the obstinate lawyer he says, "Do as did the good Samaritan and not like the priest and Levite." And in the parable of the rich man and Lazarus, he shows that the one who looked after the things of this life without a proper regard for his fellow-man, has no promise of reward. Also in his lesson to those who sit in Moses' seat he shows us that it is not enough when we pay our taxes and church expenses, but that we are to observe also the law of judgment, mercy and faith, which as I understand it, is the divine law. This law is free and open to us all. If the church fails to open a door for us to do mission work, we can find plenty of it all around us. To establish and maintain an Orphan Asylum would require much money, which would be hard to collect from people who don't feel it binding on them to give for such a purpose. Could not we who feel it a duty to observe this divine command, do more and better by establishing and maintaining an orphan's home under our own roof by our own efforts? Over six years ago a penniless and hardly half-clad mother with two children, the younger, one year and the other three, were about to be put into the poor-house, as she lacked material vigor she could see nothing but pauperism before her and her children, if once put into the poor-house. Her pleading touched the heart of my wife and myself; we resolved to do our best to keep them from the poor-house. We asked for help, and we received some help.

A. S. L.

IF believers are condemned by the world, let them remember that they shall not be condemned with the world.

For the Herald of Truth

Dear Brethren and sisters, and all readers of the HERALD, it seems there are those who think if we had been baptized and partake of the Lord's Supper, practice foot-washing, dress plainly, don't go to war nor to law, and love our neighbors that treat us well, visit the sick when it is convenient, give alms when we have first provided everything to make and keep ourselves comfortable, we keep all the commands our Savior has taught us to observe. "If ye love Me, keep my commandments," includes more than this. We must have the love of God shed abroad in our hearts to consume all evil so that we may love Him with all our heart and our neighbor as ourselves. We will then be *willing* to keep *all* his commandments and will not commit sin willfully, for Jesus says, "If ye love me keep my commandments (and as the apostle says, "Avoid all appearance of evil"), and I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth, which the world cannot receive." John 14:15-17. If we through weakness fall short of our duty the Comforter, which is the Holy Ghost, will teach or reprove and bring all things to our remembrance again whatsoever the Savior has left in holy writ for us to keep and obey. Let us then try and find all that we are commanded to do, for the Savior himself has said, "Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me." Now those seeking good instructions should not fail to read Luke 6. All through the New Testament we can find commands and instructions to help us to make a full consecration, if we are sincere and confident in faith believing. But how weak we often are, yea so weak that we scarcely deserve the name we bear. Let us pray for each other and so fulfill the law of Christ in all things.

ELIZABETH GARRER

For the Herald of Truth.

NGELIZING.

What a vast field there is in which faithful laborers should go to work. One says he has relatives to visit. I think I have too, but the souls of my relatives and the souls of others are alike precious and in the Savior's eyes. Another says, It cannot be done. I say it can. There is only one thing lacking. This is willingness. Where is the willing one to go and leave his family behind, or move there with his family (as most faithful servants have families), and none but earnest faithful servants of God should go there for such an earnest worker. Perhaps the

minister that God would appoint for this work, would feel himself too weak. So he is in and of himself, but God's grace is sufficient for him. Some ministers seem almost discouraged when they do not find abundant fruit as soon as they have sown the seed. Dear minister, that is contrary to nature, and ministers will not always know the result of their labor. I once listened to a sermon on the text, "Every knee shall bow," etc., and "every tongue confess that Jesus Christ is Lord." This was the means to break the first links of Satan's chain around my soul; nor could he ever close them again. That dear minister did not know the result of his sermon. I did not have the privilege of speaking with him for about fifteen years after, but to what would his sermon have amounted if God had not done the work. I had heard these words before, but not as then.

O dear ministers of God, do not be discouraged, but obey the command; go, consider the earnestness of the apostles. God was with them, he will also be with you, if you rely on him. In reference to the man in California, if he had the means to come where he could be received into the church, would it not be better if he would pay one to come there, and stay where he was, and show a light in a dark place of the world, that others might see and come out of darkness, and if there are about 100,000 members in the church in America and each would give but a mite, the journey would be paid, and we would not be poorer, but some it seems would rather invest thousands of dollars for a worldly affair and probably lose their money and soul, than to invest a mite for the saving of souls. Would not Jesus say unto us, "Woe," as he did to the Scribes and Pharisees, as we read Matt. 23: 23. They gave tithes, etc. This was right, but they had omitted the weightier matters of the law. Are we not worse than they? We do not give the tenth. Some may say we are not under the law; we also have a law, and if we do not give part of what God has given us, we do not execute judgment, mercy, and faith. We do not judge the value of souls. If we do not give some of this unrighteous mammon, then if we do not judge the value of souls where are our mercy and faith? Oh, let us take this in consideration

A SOUL-LOVING FRIEND

(1 Pet. 2:13.)

An explanation is desired on this subject. The apostle commands believers to be subject to every ordinance of man for the Lord's sake. Do it as a religious duty. Now the Savior teaches us to seek

first the kingdom of God and his righteousness. Also to fear Him rather who can destroy body and soul in hell, than him who can only destroy the body and has then done all that he is able to do. (Luke 12:4-5). The apostles themselves said, when commanded by the authorities to cease teaching in the name of Jesus, "We ought to obey God rather than men." (Acts 5:29). This shows us that the authority of God is superior to that of man, and that God's commands must be observed and obeyed, even if human commandments or laws are thereby transgressed. Therefore when he says, "Be subject to every ordinance of man for the Lord's sake; he means that we must give all respect to human laws and obey every command of man, or of the civil authorities, as long as they do not come in conflict with the law of God. But when human laws interfere with the law of God we must follow the examples of the apostles, and give heed to God's laws rather than the commands of men. When Law says, Swear an oath, and Jesus says, "Swear not at all," we must obey God rather than men. When the law commands us to become soldiers and take the deadly weapon to destroy our fellow-men, and Jesus says, "Thou shalt not kill," but "love your enemies," we must obey God rather than men. And so in all things. We must give honor to whom honor is due; we must pay dues, assessments, taxes, or whatever else in this direction may be requested of us, like honest and faithful citizens, but God, the church and christianity first. We must not sacrifice the word of God and his commandments for human expediency.

For the Herald of Truth

INTEMPERANCE

By actual inspection it is known that in the city of Elkhart, a city of about 12,000 inhabitants, over 2224 men entered 23 saloons, between 7:30, and 9 o'clock, on one Saturday evening. It may be safely estimated that during the entire evening not less than 3000 entered these saloons.

If this is any criterion as to what other towns are, and even if this should be above the average throughout the country it shows us what an enormous influence for evil is exercised by strong drink and saloons. How long will it be before our country will go to destruction, by reason of her own corruption. Can the favor of God rest upon a people so stained with the shame of debauchery. Shall we as church members and professed Christians continue to help on this work, and aid in spending \$900,000,000.00, for that which fills the land with poverty, and distress, and sorrow, and grief that cannot be calculated?

For the Herald of Truth

And they said, among themselves, Who shall roll us away the stone from the door of the sepulchre? Mark 16:3.

How many of us have never had such thoughts as these? How often do we see things that seem impossible for us to do? and yet it is our Christian duty, and there is one with whom all things are possible. Then why not, dear brothers and sisters, look to Him, the author and finisher of our faith, and ask him to roll away those great stones and stumbling-blocks from our pathway, and make our path clearer to our future home. Almost three months have expired of this beautiful year, and how many have begun the year with us who now lie **slumbering beneath the sod**, are waiting the coming of Christ? What will their harvest be? What they have sown in life they must reap.

Then let us scatter rose buds along our pathway to bloom in **eternity** and give or lend a helping hand to those who are in need. For a friend in need is a friend indeed.

"Our way is often rugged,
While here on earth we roam,
And thorns are in our pathway,
But we are going home.

A SISTER.

IN THE CHURCH

The Church of God is to-day courting the world. Its members are trying to bring it down to the level of the ungodly. The ball, the theatre, nude and lewd art, social luxuries with all their loose moralities, are making inroads into the sacred enclosure of the church, and, as a satisfaction for all this worldliness, Christians are making a good deal of Lent, and Easter, and Good Friday and church ornamentation. It is the old trick of Satan. The Jewish church struck on that rock. The Roman church was wrecked on the same; and the Protestant church is fast reaching the same doom. God will not bless a church that drags down His heavenly things into the dust—that glids vice, calls it Christian, and then indulges in it. But His holy vengeance will assuredly come and strip such a church of its pride, and make it eat the bread of affliction.—*Rev. Howard Crosby, in Half Hours with the Lessons.*

OF great riches there is no real use, except it be in the proper distribution.

THE religion of Christ reaches and changes the heart, which no other religion does.

TAKE away God and religion and men live to no other considerable purpose.

HERALD OF TRUTH.

JOHN F. FUNK, EDITOR.
J. S. COFFMAN, J. ASST. EDITORS
A. B. KOLB,

April 1, 1889.

Entered at the Post Office at Elkhart, as second class mail matter.

PRICE, ONE DOLLAR PER YEAR.

TO OUR SUBSCRIBERS.—If any of our subscribers do not get their paper regularly, or if any persons who send for books, etc., do not obtain them in due time, they will confer a favor by informing us, and we will do our best to have everything properly forwarded to its destination.

HOW TO SEND MONEY.—If in sums of more than a dollar it is best to obtain either a draft, or a Post Office Money Order, or where these cannot be obtained, get the letter registered.

THE DATE on the label of your paper gives the time to which your paper is paid. If it is "dec. 88" it is paid to that time, and so of any other date. By this you can always tell if your paper is paid up, or is in arrears. The X on a label shows that your paper is ordered to be stopped at the date on it.

IF THE label on your paper is not changed in the second number after you have sent money for it send us a card stating the case.

THOSE of our subscribers who do not wish to take the Herald of Truth any longer, will please inform us of the fact by letter stating their P. O., pay up all arrears, and the matter shall have our prompt attention, otherwise it will be considered that they wish to continue their subscription.

IF YOU wish your papers changed from one Post Office to another, please always give the OFFICE where you now receive it, as well as the office to which you wish it sent.

WANTED.—Several good agents to sell our Family Bibles and other good books. Address: Mennonite Publishing Co., Elkhart, Indiana.

BIBLES.—We have just received a fresh invoice of Bibles from Germany, including the Van Ess, and Kistenmacher translations. Those wishing to purchase Bibles, whether German or English, will please write us for prices and catalogues. We have an excellent assortment of school Bibles and Testaments, Teachers' Bibles, and Family Bibles, etc.

TWO STICKS, or the lost Ten Tribes of Israel found, is the title of a work from the pen of M. M. Eshleman of McPherson, Kansas. We have not had time to examine the work closely, but from the exhaustive manner in which the author treats the subject, we believe it will be of great interest to all Bible readers, and especially to the student who desires to acquaint himself with the mysteries of that wonderful Book. It is undenominational, contains 265 pages, good type, heavy paper, neatly bound in cloth, and is offered at \$1.00 a copy, postpaid. It has found a ready sale. The second edition is already sold. We will send the

book to any address on receipt of the price, \$1.00.

SUNDAY SCHOOL SUPPLIES.

QUESTION BOOKS.—We have again on hand a large stock of Bibles, Intermediate and Primary Class Question books. These books are well adapted to the wants of every Sunday school in the land, whether Mennonite or not, as they are entirely non-sectarian, and are suited for scholars of every age. They have been introduced into many schools and are giving universal satisfaction, which is as good a recommendation as can be given. The Bible Class Question Book contains 80 lessons on the Old Testament Scriptures, and is designed for the use of advanced classes. The Intermediate Question Book contains a series of Bible lessons in questions and answers on the New Testament Scriptures, designed for the use of intermediate classes. The Primary Question Book contains easy Bible lessons in questions and answers. The contents are of the same order as the Intermediate Question Book, but adapted to younger or less advanced scholars. "Infant Lessons" contain 62 simple reading lessons for very young scholars, with simple questions to each lesson. The prices of these books are as follows:

Bible Class Question book per copy.	20
" " " " dozen.	2.20
Intermediate " " " " copy.	15
" " " " " dozen.	1.75
Primary " " " " copy.	10
" " " " " dozen.	1.15
Infant Lessons " " " " copy.	.06
" " " " " dozen.	.70

MODEL CLASS BOOKS.—This little book of 8 pages is designed to mark the attendance of one class for one year. The stock used is cardboard, and the pages are very conveniently ruled, the aim being to bring all necessary records into condensed space, to avoid the waste room found in many books and to provide space for a large class on a single page. Besides this many very excellent hints are given to teachers, which alone are worth far more than the price of the book; which is only 60 cents per dozen.

WELCOME TIDINGS.—This little paper of 4 pages is published for Sunday schools and general distribution, and supplies a long felt want. It affords Sunday schools an opportunity to obtain a cheap and instructive paper for each Sunday. Price,

10 copies 5c.; 20 copies 10c.; 100 copies 50c. It is already widely distributed in our Sunday schools and we hope it will, with the opening season, gain many new patrons.

WORDS OF CHEER.—This already well known paper for children and young people has gained many new friends and many young hearts have been cheered and gladdened by its monthly visits. It is published in accordance with the Mennonite faith and appears on the first of each month. Price, single copy per year, 25 cents. For Sunday schools, when more than ten copies are taken, 10 cents per copy per year, or 5 cents per copy for six months. Specimen copies, of these two papers mentioned, free.

BOOKS AT REDUCED PRICES.—Our readers are again reminded of the offer of Menno Simon's Complete Works, and the German Martyrs Mirror at the reduced prices until June first. A number of persons, as well as a few churches, have ordered books, and are much behind in our book bindery, but we will fill all the orders as fast as we can get them out of the bindery, and all who order before the first of June will get their books at the reduced rate, and we will send them as soon as we can get them bound. The time is passing away and we trust all who wish to have the book will order in good time. The opportunity is a rare one, and may not occur again. For particulars see circular sent with this paper.

THE NEW HYMN AND TUNE BOOK.—

The copy for the new book is now in the hands of the Electrotyper and as soon as the plates are completed it will be printed and bound and put on sale. The book will contain 457 hymns, 212 tunes and 313 pages. The hymns and tunes are of the best selection that could be made and both the committee and the publishers feel confident that the people will be pleased with the book.

MENNONITE Publishing Co., STOCK.—There are still some shares of Mennonite Publishing Co., Stock for sale, and we shall be glad to have any of the friends of the cause assist our publishing work in this way. It will be lending a helping hand to the work of the Lord, and has besides so far, paid an income of six per cent. per annum.

PROHIBITION IN PENNSYLVANIA.—The Legislature of the State of Pennsylvania has, during the past winter, passed an act, submitting to the people, the question of an amendment to the Constitution, prohibiting the manufacture and sale of intoxicating liquors, to be used as a beverage within its borders, the election to take place the 18th of June next.

We have so far said nothing on the subject, and a number of our readers have expressed their surprise over this silence on so important a subject. The reason of this silence was owing partly to absence from home and other pressing duties, and by no means from a want of interest in the question.

Those who have read our paper for years past, are well aware that we have never given an "uncertain sound," in reference to the temperance question, and we do not propose to do it now.

Our people, if at all faithful to their church vows, must be a temperance people; our church a temperance church. No drunkard, according to the divine word, can be tolerated in the communion of the Church of Christ; our people are not allowed to frequent saloons and such like places; they are required under all circumstances to conduct themselves in a sober, orderly manner, as becometh saints, wherever they are. I do not say that all do this, but this is what every faithful member of the church should do, and what the gospel and the church discipline require.

There has been an item going the rounds of the press in Pennsylvania which we cannot pass by unnoticed. The manner in which this item shows up our church is not at all creditable, and from it, those unacquainted with our people, would form the idea that the Mennonites, as a class, are opposed to both temperance and prohibition, and if not temperance people, what then? Friends of temperance, friends of saloons, etc.? Not many of us would be willing to admit this. With all due deference to the popular and highly esteemed journal which first published this article (as we are informed), we must say that in so doing it shows an unpardonable degree of ignorance concerning the character of a people so well and so favorably known as the Mennonites in Lancaster and adjoining counties.

The question of prohibition will be presented as above stated, to the people of Pennsylvania, in an election, on the 18th of June next, in which every voter in the state will have the privilege to say through the polls, whether in the State of Pennsylvania the people shall have the right to manufacture and sell intoxicating liquors or not.

Now it is a well-known fact that in the State of Pennsylvania, most of the Brethren vote, at the usual elections, and they will vote at this election. If our brethren there did not vote, there would not be much occasion for this article. But as they do, a word is by all means in season.

I may here remark that while some may indeed hold to the wrong side of the question, and some may question as to which side they should hold themselves, the large majority, I have reason to believe, will stand on the side of prohibition. And to those who should feel inclined to favor the opposition, and to those to whose minds the path of duty is not plain, let me say, that God's people, Christians, and people who love soberness and truth, have in this question, but one alternative. They must give their influence on the side of the Bible and the church; they cannot associate themselves with the many forms of corruption and sin that spring out of this abominable traffic.

Look at our prisons, our poor-houses, insane asylums, the homes of the poor, and other places of like kind, which to a large extent are filled with the fruits of intemperance. Then think of your sons and daughters, who are every day in danger of being brought to ruin both in body and soul by the same power; then cast your eye over the thousand families, over which from year to year hang the dark gloom of sorrow like a deep shadow because of the ruin, through strong drink of some cherished member; then look at 60,000 graves make each year, covering over the wrecked remains of a once beloved husband, or son, or brother, and you will need no further argument to direct you as to which side you shall choose, and favor.

Brethren, fellow Christians, members of the church of Christ, wherever you take an active part in anything, let it always be on the side of right, on the side of purity, on the side of truth, on the side that will help men to come nearer to God,

and elevate them in moral purity; take the side of God's people and the Bible and God will bless you in it. But God cannot bless us when we do that which is wrong. The prophet says, "Woe unto him that giveth his neighbor drink, that putteth the bottle to him, and make him drunken." Hab. 2:15. If we give our influence against the "putting away of strong drink," would we not in a measure be holding the bottle to our neighbor's lips, and giving him drink? while God requires of us that we should use our influence in the opposite direction.

BRO. J. S. COFFMAN, who has spent some time in visiting the churches in Kansas, Missouri and Illinois, returned to Elkhart on the 19th.

BRO. JONATHAN KURTZ, of LaGrange county, Indiana, has been visiting the churches in Tazewell, Livingston and McLean counties, Illinois. We should be glad to receive a report of his work for publication.

BRO. J. F. FUNK during his recent visit to the church in Franklin Co., O., spent several days in visiting among the brethren and attended, besides the funeral services of Sister Brenneman, two meetings; one in the U. B. church in Pickerington, the other at the meeting-house near Pre. David Martin. These meetings were well attended, and we trust the effort to preach Christ and him crucified, and to inspire the people to love and obey him may not have been in vain. The church here feels the need of help from outside ministers, and those who go forth to preach the gospel, will here find a welcome reception, and a field open where with proper effort much good may be done.

TO TENNESSEE.—Friday, the 29th of March, is the date set for a visit by Bish. Samuel Coffman and Christian Good of Dale Enterprise, Va., to Knox county, Tenn. Bro. H. H. Good, formerly of Allen county, Ohio, is holding meetings regularly with the brethren there since locating among them, and there are prospects of building up a considerable congregation. We hope this visit may result in much good, and that an earnest and direct effort will be made to advance the good work in Tennessee.

TO PENNSYLVANIA.—We learn that Bro. Gabriel Heatwole of Rushville, Va., will make a visit to Pennsylvania about the 1st of April.

BRO. JOHN C. SCHLABACH, of Goshen, Elkhart Co., Indiana, gave us a pleasant call on March 20th. He had been visiting for a few weeks in LaGrange Co., and held meetings at different places. He reports a good deal of sickness and several deaths. The aged brother seems to be enjoying good health and vigor. May God bless his labors to the salvation of many souls.

BRO. GEO. FUNK of the church in Owen and Clay counties writes: "There are a great many accounts of ministering brethren traveling in different parts of the country. We think they do not visit us as much as we should be visited. We would be very glad to have some one visit our church." We trust some of the brethren who travel will remember this church.

A CORRESPONDENT from Dale Enterprise, Va., writes that Anna, wife of John Brunk, died on the 19th, and adds: "We feel that in the demise of Sister Brunk the community and the church indeed bear a great loss. Especially the church as we very much need just such examples of Christianity as she was to help us build up the church, and lead our young members by good examples and faithful instructions." Fuller particulars will probably appear in the columns of the death notice.

CORRESPONDENCE.

FROM OSBORNE, OSBORNE CO., KANSAS.—I love to read the HERALD and find it much to interest me. I rejoice to be able to read it, for we have no church here. I wish to hold fast to Jesus unto the end. He helps me, poor weak mortal that I am and I trust in his grace. MATTIE REMAN.

VISIT TO SOUTHERN INDIANA.—Bro. D. J. Johns of Goshen, Elkhart county, Ind., came to Howard and Miami counties, Ind., to visit the churches here. He arrived on the 5th of March and remained until the 10th, holding a number of services, all of which were very edifying to the hearers, and especially one sermon which he based on Eph. 6: 10, 11. He spoke also about the sisters' covering for the head, and foot-washing, proving to

the people that it is a command of the Lord and enjoined by the apostle Paul. May God bless the brother for the good work he has done here. * * *

FROM YORK CO., ONTARIO.—The brethren and sisters in this locality, are in reasonably good health with two exceptions. Our aged brother, Peter Ramer, now is 89 years old, who has been confined to his bed all winter, and Sister Anna Barkey, widow of Pre. Joseph Barkey, who has also been confined to her bed for two weeks. We hope they will soon be restored to health that they may again fill their seats in the house of worship and mingle their voices with us in praising the Redeemer.

SAMUEL R. HOOVER.

Markham, Ont.

FROM GARDEN CITY, CASS CO., MO.

Bro. J. S. Coffman arrived here on the 4th of March and preached the same evening in the Bethel chapel. He remained with us until the 8th, and besides other services conducted a funeral service in the Clear Fork church. The meetings were well attended and four persons have united with the church, having become willing to walk in the way of the Lord. May they hold out faithful to the end and be earnest workers. We were sorry that the brother could not stay for the Sunday service, but his health not permitting, his throat being so that he could hardly speak, he thought it best to move homeward. The Lord continue to be with him and give him good health that he may be able to go forth and preach the gospel to those who are still out of the ark of safety that they may find a place of refuge and peace. Let us all so live that God may know us as his children in the day of judgment. H.

FROM FREDERICK CO., VA.—On the 9th and 10th of March, our hearts were made glad to see our dear brethren, Christian Good and Joseph Heatwole, of Rockingham county in our own midst. They filled three appointments for us. Oh how it makes us rejoice to know that we are not forgotten by the brethren from other churches. Our prayer is that they may be blessed abundantly for their labor, and we hope the hearers may take heed to what we have heard. Dear young people, how can you stay away from Jesus? The brethren have discharged their duty in preaching to you; the church is praying for you; Jesus is interceding for you; God is waiting for you, but how long he will wait no one knows. Go to the graveyard and see for yourselves the ages on the tombstones and learn a lesson from the stories told there. Dear patrons of the HERALD, send in a few encouraging lines for the HERALD from all parts of the country; help to fill up the columns, so we need

not read so many selected pieces. May God's blessing be upon the editors of the HERALD and all its patrons.

C. EBERSOLE.

FROM OPAL, FAUQUIER CO., VA.—Bro. H. L. Rhodes of the above place, writes as follows: "I wish to subscribe for our church paper, believing it to be a good companion for me and my family. We have been living in Fauquier county and like our home, but we have no church here. We hope, however, that the time will soon come when we will have an organized church here. Land is cheap and easily improved. It has been poorly cultivated, and if some good farmers would come in, the soil would soon equal that of Pennsylvania. Any brother who wishes to come here to visit us and see the country will be gladly met at the Beaton station, by writing to me at Opal P. O. I sometimes feel that our church is too slack in working outside of her own limits for the salvation of souls, and have been wondering if it would not be advisable for the stronger churches to send out ministers to places like this to preach the gospel and organize churches.* I have heard men who claim to be well read, say since I am here that their eyes were opened when the doctrine of foot-washing was explained by our brethren, and I believe much good could be done in our vicinity. Bro. J. N. Driver and other brethren have visited us several times and their meetings were well attended.

The want of church privileges is a great drawback to such as move to new places. I hope that other brethren will move here so that we may organize a church, and by an upright, consistent life gather many into the fold of Christ. Let us keep ourselves unspotted from the world, dear brethren and sisters. There are to-day so many enticing things in the popular churches that many are led astray. Oh let us keep free of the follies and fashions which Satan tries to bring into the church, so that our work for God may have free course and be taught in its purity and lived up to consistently, looking not so much to the trials which self-denial brings us in this life, but rather to the joys which are in store for us in the world beyond."

SCRIPTURAL ENIGMA.

I am composed of five letters.

My 1st is in eight, but not in ten;

My 2d is in mate, but not in men;

My 3d is in mind, but not in heart;

My 4th is in science, but not in art;

My 5th is in fright, but not in dread;

My whole is what Jesus, our Savior said.

And if we but trust in his power and might, We'll see him at last in that world of light.

H. H.

*The Evangelizing Committee is striving to meet this long-felt want, and the results show that it is labor and money well spent.

CONFERENCE.

ANNUAL.

For the State of Ohio, in Martin's Meeting-house, near Orrville, Wayne Co., on the 3d Friday in May (17th). The nearest R. R. Station is Orrville, on the Pittsburg, Fort Wayne and Chicago R. R. Brethren are cordially invited to be present.

Conveyances will be provided to the church for the accommodation of those coming from a distance. The bishops are requested to be present the day before, as important business will be brought to their consideration, and which may require considerable time.

For the Province of Ontario, at Weidman's Meeting-house, Markham Twp., York Co., on the 3d Friday in May.

For Illinois, in the church near Freeport, in Stephenson Co., Ill., on the fourth Friday in May (May 24th). Ministers and Deacons, as well as brethren and sisters from other districts are cordially invited to meet there. The nearest railroad station is Freeport, from where transportation will be furnished for all who may come from a distance.

SEMI-ANNUAL.

For Virginia, Lower District, at Brennenman's M. H., Rockingham Co., on Friday, the 10th of May. An invitation is extended to the brethren of the other churches, especially ministers and deacons. The nearest station is Linville. Those coming by rail had better write to one of the brethren, Jacob S. Geil, Isaac Wenger, or Henry Wenger, Edom P. O., Va., giving the time of their coming, and they will be met at the depot. Those wishing to stop with the brethren Abraham or Samuel Shank, will stop off at Broadway, which is also their P. O.

E. SUTER.

For Lancaster Co., Pa., on the 12th of April, in Brubacher's M. H. three miles west of Lancaster.

For the Eastern District of Pennsylvania, First Thursday in May, at the Franconia M. H., in Montgomery Co., Pa.

For Waterloo Co., Ontario, on the 12th of April, in Christian Eby's M. H., in Berlin, Waterloo Co.

For Haldimand Co., Ontario, on the 3d of May, in the Cayuga M. H., Haldimand Co.

For Erie Co., N. Y., on the 10th of May, in Clarence Centre, Erie Co.

HOME.

Home is a sweet word. The place it signifies is the abode of peace, confidence and love. There rest is found when the day's work is over. But this world is not our home, our eternal home is where Christ dwells. He is there preparing our

home for us. Are we preparing ourselves for our home in heaven? Are we made meet for it by grace? In that home nothing unholy will ever be found. Are we making ready? Ere long our Father will call us hence. Are our hearts longing more and more for our home above? Remember, to enter that blessed world, our robes must be washed and made white in the blood of the Lamb. Is your name there? "And whosoever was not found written in the book of life was cast into the lake of fire." Rev. 20:15

Selected by LINA Z.

SEPARATION FROM THE WORLD.

By D. GUTHRIE.

Salvation is all of grace, yet these things are required: "Let him that nameth the name of Christ depart from all iniquity." "Whosoever would be my disciple let him take up his cross and follow me." "Ye cannot," says our Lord, "serve God and mammon." Shrink not from the pain these sacrifices must cost. It is not so great as many fancy. The joy of the Lord is his people's strength. Love has so swallowed up all sense of pain, and sorrow been so lost in rapture, that men of old took joyfully the spoiling of their goods, and martyrs went to the burning stake with beating countenances, and sang high death songs amid the roaring flames.

Let us by faith rise above the world and it will shrink into littleness and insignificance, compared with Christ. Some time ago two aeronauts, hanging in mid-air, looked down to the earth from their balloon and wondered to see how small great things had grown. Ample fields were converted into little patches; the lake was no larger than a looking-glass, the broad river, with ships floating on its bosom, seemed like a silver thread; the wide-spread city was reduced to the dimensions of a village; the long, rapid flying train appeared but a caterpillar slowly creeping over the surface of the ground. And such changes the world undergoes to the eyes of him who, rising to hold communion with God, and anticipating the joys of heaven, lives above it and looks beyond it. This makes it easy, and even joyful, to part with all for Christ. This is the victory that overcometh the world, even our faith.

A LEGALIZED INIQUITY.

A pamphlet intended to show the benefits that the country derives from the sale of liquor, says the "Southern Evangelist," has recently been published. It was compiled by a Mr. Thomann, who was employed to do the work by the Brewers' Literary Bureau. The author is forced to

credit to alcohol ten per cent. of the income, ten per cent. of the paupers, and forty per cent. of the criminals, and then strikes a balance as follows:

DEBIT.	CREDIT.
To expense of maintain- ing 185,313 paupers, insane, taxes and local licenses and criminals: \$17,319,432.	\$135,000,000.

This, he triumphantly declares, shows a credit in favor of alcohol of \$118,580,570, and the *Brewers' Journal* reproduces the figures, and complacently says that, "altogether Mr. Thomann has much the best of the controversy." A more cold-blooded calculation has never been made. The author calmly admits the using up of \$85,313 men, but as the revenue is a hundred millions or so more than the expense of imprisoning the victims in asylums and jails, and of burying them, why, nobody has any right to complain. It is sweet consolation, of course, to grief-stricken fathers and the heart-broken mothers to know that the State is richer because of a traffic that has caused the ruin of their sons. To widows whose children have been made fatherless by the traffic, it is of course, great satisfaction to know that there is money in the business. Spread the joyful tidings around to all sorrowing homes, so that all therein may hush their grief and rejoice in the fact that the State profits by all the paupers, insane, and criminals that it allows the liquor traffic to make.—Selected.

FOR THE LITTLE READERS.

(Continued.)

This chapter begins the first book of the history of the kings of Judah and Israel. These two books (first and second book of Kings), tell us of the reign of the Jewish kings during a period of about 425 years, from the anointing of Solomon, the son of David, to the destruction of Jerusalem.

In this book we will read of many quarrels and evil-doings of the children of Israel and at the close we will learn how, by their disobedience, God at last allowed their enemies to destroy their beautiful city, and carry thousands of men, women and children away from their homes to Babylon. And while we read these accounts, let us not judge the children of Israel, but rather pity them for their obstinacy and learn from their history that God will punish the wicked and reward the good, and that above all, he is very kind to mankind and exercises much patience with his people, and does not want one soul to be lost; but that all should come to him and live. But we will now return to our story.

David was now very old and feeble and those aged limbs that had once been strong and healthy and active, were now getting weak and cold and refused to serve him. His friends "covered him with clothes"

and did all in their power for him, but it was of no use; their beloved king was getting weaker. The chilly hand of death was touching him, and soon he would be with them no more.

One of David's sons, Adonijah, a very bad young man, when he saw his father slowly sinking, instead of coming to him and caring for him, he said, "I will be king," and prepared him chariots, and horsemen, and fifty men to run before him, as guards and pages." David had always been very indulgent to Adonijah, never correcting him or punishing him for any misdemeanor, and now this "spoiled child" had grown up into a wayward, self-willed, ungrateful man, with no kin to his passions, not knowing what it was to be opposed in his will. Children that are thus indulged, cannot otherwise than learn to be proud, selfish and ambitious, and instead of loving their parents, they will learn to despise them, and these evil qualities and indulgences have been the ruin of a great many young people.

The valiant Joab, and even Abiathar, the high priest, went over to the side of Adonijah, as did also a great many others. But there were still three chief men who remained true to David, in spite of every effort that Adonijah made to get them on his own side. These three were, Zadok, the priest, Benaiah, a brave man, and Nathan, the prophet. There were others also, of less note, who did not forsake David, especially his "mighty men."

Adonijah now made a royal feast at a place called Enrogel. He had choice meats, having slain sheep and oxen and fatted cattle, and doubtless had everything to make it grand and king-like. To this feast he invited all his brothers, David's sons, except Solomon. He also invited many of David's servants; for by the show of greatness, and by honoring them with a place at the feast, he hoped to gain them from his father.

The reason why Adonijah had not invited Solomon was that David had intended to crown him king. So when Nathan learned of Adonijah's doings he went at once to Bath-sheba, Solomon's mother, and advised her to go to David and tell him of Adonijah's attempt to get the crown instead of Solomon, otherwise, if Adonijah would become king, she and Solomon and all her family might perhaps be put to death by Adonijah, as was very often done in the East by men who came into power by wresting it from the rightful heirs; for if these heirs were dead, they could never try to get that which properly belonged to them.

Bath-sheba went to David, who was lying on his bed, and while she was yet speaking to him, Nathan also came in and urged David to do something at once to check Adonijah.

David said that he would not break his word regarding Solomon, so he charged Zadok, Nathan and Benaiah to take his

servants with them, and, as a mark of royalty, let Solomon ride upon his mule to Gihon, a place where many people would be gathered on account of the wells found there, and there in the presence of the people, Zadok and Nathan were to anoint Solomon king according to the custom, namely, by pouring oil upon his head, after which they were to blow the trumpet and say, "God save king Solomon."

All this was done, and when Solomon was greeted as king, all the people responded, crying, "God save king Solomon!" and they rejoiced greatly, "so that the earth rent with the sound" of their rejoicings as they came back to the city.

Adonijah heard the sound of rejoicing, and asked why the city was in such an uproar. Just then Jonathan, the son of Abiathar, arrived with the news that David had made Solomon king, and that a great many people owned him as their ruler, who was even now sitting on the throne of his father David.

Adonijah and his guests were greatly frightened at this news, and they all ran away to their homes except Adonijah, who sought safety by going to the Tabernacle, and holding the horns the altar, at which place it was a great crime for one person to kill another. Nor did he leave this place until Solomon promised that his life should be spared, for he feared that Solomon would do to him as he had intended to do to Solomon, had he himself become king.

Although Adonijah was spared, yet Solomon warned him to do better in the future, or he would after all have to suffer the consequences, saying, "If he will show himself a worthy man, there shall not a hair of him fall to the earth; but if wickedness shall be found in him, he shall die."

Solomon was indeed very kind in this instance, for, according to the custom of the time and the age of the world in which he lived, it would not have been considered an evil, had he put Adonijah to death for trying to get the crown in an unfair way.

(To be continued.)

Married.

EDGEMAN—BACHMAN.—On the 7th of March, William H. Edgeman and Mary A. Bachman, daughter of Andrew Bachman, both of Oregon, Illinois.

PLANK—HARTZLER.—On the 26th of February, by Pre. Jonas C. Yoder, at his residence in Logan county, Ohio, Bro. Jacob Plank, of Pennsylvania, and Sister Lydia Hartzler, of Logan county, Ohio.

BRUBACHER—SNYDER.—On the 6th of March, at the residence of the bride's parents, by Jacob B. Bowman, Simon Brubacher and Lucinda Snyder, both of Waterloo county, Ontario.

SHOCKING ACCIDENT.

Last Friday evening, the 18th of March at about ten minutes past seven o'clock, G. H. Pool, near DeGraff, Ohio, came to his death in a manner so sudden and so shocking as to cast a gloom over the whole neighborhood where the accident occurred. The deceased was coming to town to attend services in the M. E. church. The night was cloudy and dark, and a deep, heavy fog prevailed. Just as he was nearing the crossing of the railroad, the fast train was entering the limits of the town, at the rate of almost sixty miles an hour. He was warned of the coming train and urged to remain at a place of safety, but urging his horse, and in spite of the watchman, he attempted to cross. The horse crossed, but the train struck the buggy with such force that it and Mr. Pool were hurled away many feet and a portion of the buggy much farther. The horse went dashing up the street and was not hurt. The age of the deceased was 61 years, 9 months and 18 days.

BURNED TO DEATH.

Mrs. Joseph Moyer, living with her son-in-law, Zezo Wierbach, near Pleasant Valley, Springfield township, Bucks county, Pa., met with a terrible accident on Saturday, February 23d, which resulted in her death. While engaged in piling apples close to a hot stove, her clothes caught fire, and before she was aware of it, the flames had made such headway that after giving the alarm and until assistance arrived she was burned so badly that she died the same evening in terrible agony. She was well advanced in years, and the community was shocked on learning her sad fate. The funeral took place on Friday. A large concourse of people followed the remains to the grave; interment at Mennonite meeting house, near Pleasant Valley.—*Schuensville Item.*

DIED.

KELLY.—March 2d, in Mahoning Co., O., Fanny, wife of John Kelly and daughter of Bish Jacob Kolb, deceased, aged 54 years, 7 months and 8 days. Interment at Oberholzer's on the 4th, where services were held by Michael Rohrer of Canton, Ohio, and Abraham Brubacher.

LEHMAN.—March 11th, in Columbiana Co., Ohio, David Lehman, aged 75 years and 1 day. Buried at Oberholzer's on the 13th, where services were held by A. Brubacher and Jacob Stauffer.

STAYROOK.—On the 9th of March, near Mat-tawana, Millin county, Pa., Catharine J., daughter of Nicholas Stayrook, aged 13 years, 10 months and 13 days.

YODER.—On the 10th of March, near Mattawana, Millin county, Pa., Malinda, daughter of Pre. Michael Yoder, aged 16 years, 11 months and 25 days.

PLANK.—On the 30th of December, 1888, in Pulaski, Iowa, John Plank, aged 90 years and 5 months. He leaves six children, and some of his many descendants reach the fourth generation. He was a faithful member of the Amish Mennonite church for 78 years. He was buried on the 1st of January. Many friends followed the remains to their last resting place. Services by the officiating minister in English, and Ph. Roulet in German, from Rev. 14:13.

JACKSON.—On the 8th of March, near Roth, Washington county, Maryland, of the infirmities of old age and a complication of diseases, Bro. William Jackson, aged 75 years, 8 months and 28 days. He was buried on the 10th at the Clear Spring Mennonite church, where a large concourse of friends had assembled to pay their last tribute of respect to the deceased. Services from 1 Thess. 3:9, 10. Peace to his ashes.

MILLER.—On the 1st of December, in Branch county, Mich., of paralysis, Elizabeth Miller, aged 71 years, 7 months and 11 days. On Monday morning the dear mother was found lying in an unconscious condition, in which she remained until Saturday evening, when God relieved her of her sufferings. It was a heavy blow to the family of six children. She was buried on the 3d in the Pretty Prairie graveyard. Services by John Fieldhouse and Christian Naulinger from James 5:11.

KORNUHAUS.—On the 8th of March, in McPherson county, Kansas, of kidney disease, John Kornhaus, aged 61 years, 11 months and 13 days. He suffered about two weeks, and when it became evident that the physicians could not help him, he resigned himself to the will of God and was heard to say: "Thy will be done." He was born in Lancaster county, Pa. He was twice married and leaves a widow and eleven children to mourn their loss. He was buried in the Spring Valley graveyard. Funeral services by B. F. Hamilton and D. Brundage, from Ps. 10:9, and 1 Cor. 15:12, 23.

A husband lies in death's embrace;
The grave is now his resting place;
And as we pass beneath thy rod,
Reveal thyself the widow's God.

Be thou our Counselor and Stay,
Protect by night and guide by day;
Then, as we travel life's rough road,
We'll praise thee as the widow's God.

BRENNEMAN.—On the 10th of March, near Pickerington, Franklin county, Ohio, of typhoid malarial, Lydia, wife of Pre. Noah Brenneman, aged about 46 years. Her maiden name was Blosser; her first husband was Jacob Hoover of Hocking county, who died a number of years ago. Her second husband survives her. She united with the Mennonite church when she was about 22 years of age, and was a faithful and consistent member to the time of her death. During the last days her mind seemed fixed on the beauties of the better world, and often she exclaimed, "It is so beautiful. O how beautiful!" We have reason to believe that she has gone to the "beautiful land," the far away home of the soul of the righteous. She was buried on the 12th. Services were held by David Martin and John F. Funk, from Rev. 14:13. May the Lord bless the affliction to the dear brother, her husband, to the brothers and sisters, and to all the dear friends.

STALYER.—On the 21st of March, in Livingston county, Ill., of convulsions, infant son of Joseph and Maria Stalyer, aged 7 days. Buried on the 22d. Services by Joseph Ackerman, Daniel Steuerman and John P. Schmidt.

SCHERTZ.—On the morning of the 11th of March, near Hudson, McLean county, Ill., Bro. Joseph Schertz, aged 66 years and 4 months. Sunday morning the 14th he took leave of his family, saying that it was the last day he would be with them, and after this he spoke no more. On the 13th his remains were consigned to the grave, on which occasion many friends and relatives gathered to show the departed brother the last tribute of love. He was everybody's friend and a beloved brother in the Amish Mennonite church. Fu-

neral services by Chr. Risser, John Stahly, Chr. Rupp and John P. Schmidt in German and Pre. Lyons in English. The deceased bore his sufferings bravely, and while we mourn his departure, we believe that he is now at rest. He leaves his wife, his aged mother, and 3 children.

HERSCHBERGER.—On the 4th of February, in Miami county, Ind., of dysphenteria and group, Eli, son of Abraham and Susanna Herschberger, aged 2 years and 13 days.

HERSCHBERGER.—On the 21st of March, in the same family and of the same disease, Elsie, aged 4 years, 8 months and 17 days. Services by D. C. Miller, E. Mast and Nobert Sproll.

"Dearest children, you have left us,
Here your loss we deeply feel;
But 'tis God that hath bereft us,
He can all our sorrows heal."

MILLER.—On the 13th of March, near Samsville, in Wayne county, Ohio, of paralysis, Mary Miller, aged 66 years, 6 months and 27 days. She was a faithful member of the Amish Mennonite church and bore her sufferings patiently until the end. She was buried on the 15th at the Oak Grove church. Services by J. K. Yoder and D. Hostetler from Daniel 12:2, and Luke 10:20.

YODER.—On the 12th of March, near Frank Pierce, Johnson county, Iowa, of bronchitis and whooping cough, Lizzie Viola, daughter of J. D. and S. Yoder, aged 1 year, 5 months and 26 days. She was buried on the 14th in the Deer Creek graveyard, where a large concourse of friends and relatives assembled to pay the last tribute of respect. Funeral services by P. J. Kinsinger and J. F. Swartzendruber, from Mark 10:13-16.

"Little Lizzie, thou hast left us,
Here thy loss we deeply feel;
But 'twas God that hath bereft us,
He can all our sorrows heal."

Yet again we hope to meet thee,
When the day of life is fled,
Then in heaven with joy to greet thee,
Where no farewell tears are shed."

WOGOMAN.—On the 11th of March, in Graham, Indiana, of consumption, Lizzie C. wife James Wogoman, and daughter of the late Henry Christophel, aged 21 years, 6 months and 7 days. She had suffered for some time and as the disease gradually reduced her strength she became the subject of many prayers, and it was an hour of rejoicing, when at last she was able to say to her mother, "Yes, I am ready to be baptized and received into the Church." The love of God had been poured out in her heart and in a solemn covenant she consecrated herself to the service of God. She had an intense desire to depart and be with Jesus. She prayed repeatedly, "Come, Jesus, and take me home." May God comfort the sorrowing mother who has followed a dear husband and five children to the grave, all of whom died of the same disease. She was buried on the 13th at the Olive church. Services by Samuel Yoder and Henry Shamm from John 11:24, 25.

"Death has borne me to us another,
And we take the last farewell;
Sad will be our hearts, dear Lizzie,
When we see your vacant room."

Weep not for me, my husband dear,
Said I must go and leave you here;
With Jesus I shall happily be
Oh husband, do not weep for me.

My husband, do not mourn for me,
In heaven I hope you all to see,
Where parting words are heard no more,
But dwell forever on Canaan's shore.

Dear mother, do not grieve for me
While I am in eternity;
But be content and trust in God
And you'll receive a great reward.
Weep not for me my sister dear,
In heaven I hope we'll meet again,
When we can then together be
Forever in eternity."

Letters Received.

WITH MONHY.

A—Joseph B. Allegher, John Allert, C. A. Augspurger, B—May Buckwalter, J. C. Barkman, Dan Brenneman, Wm. Brubaker, John E. Brubacher, C. H. Bomberger, P. P. Butler, Noah Businger, A. L. Brubaker, J. G. Bachman, H. Bushman, Jacob Boese, P. J. Brenneman, C. H. Bomberger, E. M. Burholder, F. N. Deers, Elizabeth Byers, Simon Bentz, A. E. Brackbill, C. B. Buckwalter, Jos. Bodhart, Mary A. Deener, Elizabeth Breckbill, D. Burholder, Jos. S. Baer.

C—Jacob Cassel, Abraham Conrad, Henry Cressman, D—G. F. Dick, Peter Dick, Jos. Dambach, John Dyck, Jacob Durner, Peter T. Durksen, S. B. Denlinger, G. Dick.

E—Henry Eymann, Edward Ebel, Ludwig Esau, John Eschman, Jacob Ebersole, Mary C. Ebersole, Fannie Eickman, P. H. Edger, W. C. Eash, C. Eide, W. A. Ewert, Wm. Esau, Reuben S. Eschbach, Lizzie Eschbach.

F—A. Friesen, D. W. Forry, H. P. Forry, G. S. Friesen, Geo. Funk, A. S. Friesen, J. C. Filtmore, H. B. Friesen, Anthony Freed, David Fale, Theo. B. Forry.

G—Simon Graybill, John Gingrich, G. Geiger, B. Gerbrand, J. G. Gingrich, Mary Grove, Abraham Gerd, John Gascho, C. Geisbrecht, C. Geisbrecht, C. H. Glick, John C. Grelley.

H—G. Harder, Leht Hartman, Henry Hartman, Phelo Heckman, J. H. Hochstetler, Frank M. Herr, Philip Herr, Sarah E. Holman, C. Heinrich, H. Hebert, D. Hebert, J. H. Harsberger, C. H. Hochstetler, Elizabeth Harker, J. G. Hebert, Elias Hartzler, J. F. Harms, Jos. M. Hartshey.

I—G. Imthurn.

J—D. P. Johns.

K—Charles S. Kinmer, Maggie Kamp, J. H. Klassen, Henry Keller, Jacob Kralin, Philip Kralin, H. Kroecker, S. K. Kaufman, L. D. King, Henry Kaufman, M. Kirtz, Jacob Kirtz, J. H. Klassen, Jacob Kroecker, Eli Kriding, Jerry Klopsienstein.

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N—G. W. Nirth, Jacob K. Newcomer, Abraham K. Newcomer, David Noid, Edgman N. Nissley, Cyrus Nest, David Nuffer, Ellen Plank, John Plank, W. R. Poole, D. Peters, D. Peters.

Q—Eliza Quickel.

R—B. M. Rutt, Peter Roth, John Regier, John Rinehart, Marie Raiman, A. R. Reupke, Julius Ristau, H. Roth, E. W. Rasser, Jacob Roth, W. T. Reupke & Bro. John Reupke.

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T—John Thieszen, J. Thieszen, J. Thieszen, Franz Toews, J. M. Tschetter, Peter Thier, M. Tschetter.

U—D. H. Ulrich, D. Ulrich.

V—C. A. Voth.

W—Christ. Weller, Isaac W. Wenger, D. W. Weller, John H. Weller, D. B. Weller, David Weller, J. W. Weller, W. Weller, Adam Weller.

X—J. S. Yoder, Ellen M. Yoder, Michael Yoder, J. J. Yoder, D. B. Yoder, C. Yoder.

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P. M. H. \$3.00, T. D. V. \$5.00, Lucile Robinson \$5.00, Sister Grater, \$5.00.

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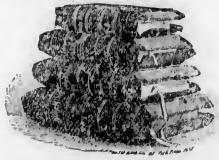
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The church needs you, and oh, how glad your parents would be to see you come out boldly for God and the right, and quit the wrong. Surrender now and bring along whoever you can. Invite your associates to come and give their hearts to Jesus. You could do much good for the cause of Christ. Give the

church your influence, and great will be your reward in heaven. Jesus knows the trouble of your soul; he knows where you are tempted most; he has power to heal your sin-sick soul and make you whole. The question often forces itself upon me, What are we as Christians doing to win souls to God? I am surprised and grieved at our darkness. It is a wonder to me how Christian parents can rest to see their children out in the cold world, following all the vain things therein. They are just hastening down the stream with the world. It seems to me every Christian father and mother ought to put forth every effort to bring all their children into the fold of Jesus. You may think they are not so bad; they are moral, young people; but all their own goodness is as filthy rags in the sight of God. His word says, "Except a man be born again he cannot enter the kingdom of God." There is no other name given whereby we can be saved but the name of Jesus.

Dear parents, are you perfectly at rest when you see your children on the very verge of hell? not knowing which moment they may be called away by death; it may be without a moment's warning? Let us as Christians make up to a sense of our duty; let us be more personal with the unconverted, and talk to them kindly about the salvation of their souls. If our hearts are filled with God's Holy Spirit we can win them to Jesus. The humblest Christian can certainly do so much good. Christian reader, do not try to excuse yourself. If you can but say a few words God may bless even that to the saving of some precious soul. Let us "go out into the byways and hedges and compel them to come in."

May our life be a bright and shining light, that the sinner will see the beauty of Christianity and be drawn to Jesus by our influence.

ELLEN PLANK.

For the Herald of Truth.

SHALL WE KNOW EACH OTHER IN HEAVEN?

"Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is." 1 John 3:2.

The question, "Will we recognize each other as kindred relatives in heaven, as we do here?" doubtless revolves in the minds of many who believe in a state of either future happiness or woe. Others say we need not know such things. While it is true that there are mysteries in connection with our condition in the future, and even in the written word which we can not solve, and need not know, yet an important truth remains that we may know. What do the Scriptures teach

And what thoughtful, zealous Christian will fail to study the Scriptures for light in regard to his future condition?

Paul says, "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works; and whatsoever things were written aforetime, were written for our learning." How else therefore, if these are to be our instructors, and as Christ says, "Learn of me," can we obtain knowledge of the true light, and be profited by it, unless we desire to know, and diligently search for their meaning, and regulate our lives and actions as best we know and can accordingly?

Ministers sometimes leave the impression, even assert, that the soul of the righteous, immediately after death, is wafted as it were on angel's wings into the bliss of heaven, and clad in white robes, with the holy angels, before the throne of God, are now singing the song of Moses and the Lamb, etc., etc. Do the Scriptures justify such a theory? Man is liable to err. Our zeal for the truth may and often does become too slack, and again runs beyond our knowledge in its simplicity. We must learn and be taught. We can instruct and be instructed one of another. Let this be our aim, rather than to censure for error.

Jesus said to the thief on the cross: "To-day shalt thou be with me in paradise." The Scriptures do not teach us that Jesus ascended into heaven directly from the cross, nor until after his resurrection. But being put to death in the flesh, and quickened in the spirit, He descended first into the lower parts of the earth, went to paradise, and preached to the spirits in prison. The Psalmist says, "Where the wicked cease from troubling, and the weary are at rest. There the prisoners rest together. The small and the great are there." We shall reap in eternity that which we sow here. If it were so that the saints go immediately after death into the felicity of heaven, and the wicked into hell, to whom then did Christ preach "that the dead might be judged according to man in the flesh, but live according to God in the spirit?" The location and nature of this paradise and prison remain a mystery. Their terms may bear different scriptural significations. Some believe paradise means man's first and glorious earthly existence, "Eden." Others heaven—the first home of the blessed. But neither seems in harmony with the phraseology, "To-day shalt thou be with me in paradise," and "preached to the spirits in prison." These things appear to many minds to have transpired between his death and resurrection. Forty days prior to his ascending up far above all heavens. Doubtless this prison is

where the saints of the entire human family, which was captured by Satan in Eden, who have died and will yet die on account of Adam's transgression, from the death of Abel on to the sounding of last trumpet on the resurrection morning are "resting" and "waiting."

This preaching that the soul immediately after death goes into its final abode, plausible as it may appear, seems to me a great error. The Scriptures plainly show that there is an intermediate state between death and the final resurrection, where the soul abides, and doubtless in a conscious state is waiting and resting until the final judgment. And they as clearly teach us that not until then will man receive the full and final reward for his works.

John, while on the Isle of Patmos, in vision, saw under the altar the souls of them that were slain for the word of God, and the testimony they held; crying, saying, "How long, O Lord, dost thou not judge and avenge our blood on them that dwell on the earth?" Doubtless among these John here saw, were his fellow servants in the ministry of Christ, from its beginning, who had sealed their faith in him with their blood. And it was said unto them, that they should rest yet a little season until their fellow servants also, and their brethren, that should be killed, as they were, should be fulfilled. How nearly this time has expired we know not. But we do know that nearly eighteen hundred years of it have already elapsed.

John also saw a new heaven and a new earth, for the first heaven and the first earth were passed away, verifying what Peter said, That the heavens shall pass away, the elements shall melt with fervent heat, the earth and the works that are therein shall be dissolved—burned up. After the consummation of all these things John sees the "Holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride, adorned for her husband," to receive the saints into their first triumphant glory, "where God himself will be with them."

But with what manner of body will the saints appear in their glory? Can we know? "We know that when Christ shall appear, we shall be like him." God sent his Son in the likeness of sinful flesh. David, foreseeing the death and resurrection of Christ, says, "Thou wilt not leave my soul in hell (the grave), neither wilt thou suffer thine Holy One to see corruption." Peter says, "His soul was not left in the grave, neither did his flesh see corruption." Thus Christ lived, arose from the dead, and ascended into heaven with an incorruptible body, in the likeness of man; and "shall so come in like manner," as ye have seen him go into heaven.

But David is not ascended into the heaven, nor any other soul, so far as the

record shows until Christ, nor since, except Enoch and Elijah. Who, out of the ordinary course of nature, were by special Providence miraculously translated. But whereto they were taken the Scriptures do not clearly reveal. Heaven, in Scriptural language, does not always imply the final rest in fullness of joy. We are told of a "third heaven." Christ said, "Heaven shall pass away." The revelator saw this accomplished. But the mansions of final rest never will pass away. Christ said, "No man hath ascended into heaven, but he that came down from heaven." After the resurrection of Christ the graves were opened and many bodies—rested in paradise—arose, and came out of their graves (not from the mansions of final rest), and went into the Holy City, and appeared unto many. Whether these were personally known to those unto whom they appeared, or lived and died again as other men, we know not. But it is reasonable to believe that they were in the likeness of the body of Christ, and of the first fruits of the resurrection of them that are asleep.

Will the saints recognize each other as family relatives in their triumphant glory as they do here, as we are sometimes told at funerals? May not this be assuming too much? Might it not be misleading and injurious in its effect upon the unlearned? The idea, that the family affections and social attachments of our natural life affect the soul after the resurrection, seems to me as unreasonable and incompatible with the divine nature of the spirit world. Notice the question asked of Christ by the Sadducees concerning the woman and her seven husbands, namely, "Therefore in the resurrection, whose wife shall she be of the seven?" Jesus answered saying, "Ye do err, not knowing the Scriptures, nor the power of God, for in the resurrection they neither marry nor are given in marriage, but are as the angels of God in heaven." There an undivided, united, harmonious oneness prevails among all alike, whose sole attraction and affections are centered in the glory of God and the Lamb. Conjugal, filial and social attachments are necessary characteristics of our natural existence only, and it seems to me, will be as void with the saints in their final happiness, as light is of darkness. If it were not so, could they who would there miss their nearest and dearest friends of this life, experience fullness of joy? Hardly. But the change will be so indissolubly great that, where all hunger and thirst, sunlight and heat, and weeping, and tears, and sorrow, and toil, and pain, and death will cease, all physical affections will be wiped out of remembrance for ever. Former things will have passed away, and all things become new.

If we have been planted together in the likeness of Christ's death, we shall also

be in the likeness of his resurrection—like him in form. To the Corinthians, some of whom, like the Sadducees, had not the "knowledge of God," Paul says, "I speak this to your shame." Some will say (as do the willingly ignorant and scoffing infidels to-day, man dies, and that is the end of him), "How are the dead raised up? and with what body do they appear?" Then by an illustration of the natural seed, in substance says, "Thou fool, that which thou sowest is not quickened except it die." So also is the resurrection of the dead. It is sown in corruption, in dishonor and in weakness—a natural body. It is raised in incorruption, in glory and in power—a spiritual body. The first man, Adam, was made a living soul—earthly, perishable, representing the form and natural characteristics of all human beings as bearing this image. The last Adam, Christ, was made a quickening spirit, bearing the image of the celestial beings. As we have borne the image of the earthly, we shall also bear the image of the heavenly. "Behold, I show you a mystery. We shall not all sleep, but we shall be changed"—from the corruptible into the incorruptible image, in a moment of time, at the sound of the last trumpet. "And the dead shall be raised incorruptible," fashioned like the glorious body of Christ. "But those that are alive and remain unto the coming of the Lord, shall not precede them that are asleep"—resting and waiting.

Therefore, if the saints enter into eternal happiness, immediately after death, again the question arises, Why does Paul here say, "The dead in Christ shall rise first; then they which remain alive, shall be caught up together with them to meet the Lord in the air, and so be forever with him. Wherefore comfort one another with the words?"

Oh the solemn, yet sublime thought of this event on the one hand, and awful contemplation of the terrible doom of the other! Here all the myriads of rational beings, righteous and wicked, that have ever trodden this earth must appear and stand before God, in that great and terrible day, to account for their doings, and see Jesus coming in the glory of his Father, with his angels, then and there to separate them forever, allot to every one his reward according to his works. As to the time the saints will be admitted into the majestic glory of God, and their personal appearance, seem to be clearly manifested by the Scriptures. But as to the state and measure of happiness and glory they shall enjoy, "doth not appear." "For eye hath not seen, nor ear heard, neither hath entered into the heart of man, the things which God hath prepared for them that love him." Gen City, Mo.

J. K. Zook.

REMARKS.

The writer of the above article produces many scriptures to show that there

is a state between death and the final judgment, and his reasonings are clear to that effect. Yet the declarations of Scripture are not so clear on this subject as to put away all room for argument, or the possibility of error, whether we take one side or the other of the question. It, however, matters not so much about the intermediate state as the final state. If there is an intermediate state, the Scriptures plainly show to us that it is a state of rest to the faithful.

To his own mind the writer may also have made it very clear that those who happily get to heaven shall not know the friends they meet there as individuals whom they knew on earth. It is, however, very questionable whether this is so plain to the readers who have been pleased to look at this subject from a different standpoint. He has indeed produced Scripture showing that the marital relation does not exist there, and that the redeemed are as the angels of light, but does this preclude the possibility of knowing each other in heaven as friends whom we knew on earth? It may be "presuming too much to say that the saints shall recognize each other as family relatives as they do here." But may we not still, as angels of light, know each other as the friends whom we knew and loved on earth? He says very truly that "Conjugal, filial, and social attachments are necessary characteristics of our natural existence only," but may we not know each other as those we loved on earth, without any knowledge of the above characteristics? Possibly the writer has reasoned "as a man," rather than from the Scriptures, to show that the redeemed in heaven shall not know each other.

We shall certainly know Jesus. If so, shall we not know those of whom He said, "I will take you unto myself, that where I am ye may be also." Individuality exists in the spirit world. The angel Gabriel and Michael are known as individuals. When the rich man lifted his eyes in hell he knew Lazarus and Abraham. The Scriptures do not show that the grave and the resurrection destroy individuality, or that the redeemed shall not know each other on the other side where they are as the angels of light. To my mind the word taken as a whole rather proves to the contrary. C.

CHRISTIANITY IS NOT effectually planted in any land until its own sons are propagating it. We find that among the Hindus the gospel work has met with success and reached this point. From the year 1871 to 1880 the number of native ordained preachers in India increased from 225 to 389; at the present day the number is supposed to be 500 at least. Accordingly, the number has more than doubled in twenty years. Were all the missionaries from abroad to die, the Church in India would live and grow.

THE EASTER VOICE.

BY SUSAN COLIDGE.

The Grave was voiceless once!
A black, insatiate depth, unlit by sun,
Into which fell and vanished, soon or late,
The brave, the wise, the lovely, one by one
Caught in the grasp of a resistless fate;
Borne where reply, return and hope were none.

The Grave was voiceless once!
Strong men stood helpless, saw their loved
ones go,
And rent the air with wild and fruitless
cries.
Only the echoes answered to their woe.
Iron seemed the earth, and brass the shinin-
g skies,
Deaf to their struggles and their agonies.

The Grave was voiceless once!
But since the Lord arose from deathly strife,
And conquered Death, it speaks and sweetly
sings:
"I am the Resurrection and the Life.
Dust unto dust; but dust with hope is rife.
There is a second birth for buried things."

The Grave was voiceless once!
O, Christ! who after three days spurned the
grave,
Who art the very Life of Life, indeed,
We stay us on thy promise, and are brave,
Although our hearts are dumb with pain
and bleed.
We know that thou art true and strong to save.

The Grave was voiceless once!
But, listening now where frenzied hearts of
yore
Listened, we catch from the dark depth
beneath,
Sweeter than voice of larks which sing and
soar,
"Weep not, Beloved, I have vanquished Death,
And those who live in me shall die no more."

For the Herald of Truth.

SABBATH SCHOOLS.

Much has been said and written under this heading for and against Sabbath schools since they were first introduced into the Mennonite church, and still Sabbath schools exist and there still exists an opposition in the church. We feel and know that some persons have become very enthusiastic in the cause, while others have been very reserved in their opinions about the matter, and have been slow to act. Others have been offended, and many hearts been made to bleed by the cold, uncharitable and unchristianlike remarks that have been made by brethren and sisters differing from them in their opinions. Beloved, these things indeed ought not so to be, as we well know that it is our Christian duty to try to cultivate love and good feeling in the church at all times, and then if we differ in opinion, let us differ as becometh such, professing to be followers of a loving Savior who even gave his life for us, and who, "when he was reviled, he reviled not again; and when he was persecuted, persecuted not again." But it is not our purpose in this article to uphold

or denounce Sabbath schools. We feel constrained to present some thoughts for the careful consideration of all, and in which we feel that all should be equally interested. We often hear it said that Sabbath schools are the nursery of the church, and indeed we feel that if we have them they should be a nursery, and if they are not we had better not have them at all. Naturally speaking, we know that a nursery is a place where young trees and plants are nurtured in order to prepare them to be transplanted into an orchard, vineyard, or other places, as the case may be. We know also that if a nurseryman wishes to be successful, he must study his business and thus become skillful in the work so that he can properly cultivate and prune the young plant. If he knows how to do this and other circumstances are favorable, then he can in most cases grow trees and plants at least something near his desires. Then, when they are transplanted and grow to maturity under special care, they make beautiful specimens and he can rejoice in them.

This is a figure of the spiritual nursery. Paul planted and Apollos watered, but the increase came from God. And as the young plant in the natural nursery needs a skilled hand to train it, much more does the young mind in the nursery of the church need a skillful hand to train it for an after life of usefulness in the service of God. We know that the character of a person is generally molded by the associations, examples, and training of those with which it comes in contact. Then we can easily see that it is a matter of the greatest importance for those who have the charge, development and training of the young mind (who are in the church nursery) to be bright examples of Christian men and women, who adorn their Master's cause by a meek, humble, quiet life in godliness and holiness, who show by their teaching and their examples that they have been with Christ and learned of him and have been willing to trust him fully; who are well grounded in the faith which they profess, and ready to teach sound doctrine. If we have such nurserymen as this they can surely gain the confidence and esteem of those under their control and care, and the young mind so know how to cultivate the young mind so that it may become ready to be transplanted into the church of Christ. But we know that if a person is not willing to obey the doctrine of Christ he can in no wise become a skilled nurseryman, and a child may soon question his consistency and be led thereby into some other direction, and the nursery prove a failure. We do not mean to say that church doctrine or sectarian doctrine should be taught in the Sabbath school. But we do say that the doctrine of Christ teaches humility and meekness, and non-resistance, and these should be held up in the

brightest lights, and if this nature is brought to bear on the minds of the children then when they grow up they may make worthy members of the church.

Another very important matter for those to consider who have the oversight of the Sabbath schools, is the literature which is put into the hands of the children by Sabbath school officials; indeed we fear that this is a subject which is much overlooked. I saw a publication which was used in a Sabbath school for a while in which one article was a eulogy on a character whom we call a man of blood, seeking renown. It asserted that he was a great statesman, a great warrior, and a great Christian. We learn from history that he was a great statesman and a great warrior, and we do not pretend to say that he was not a Christian, but will let the word speak: "My kingdom is not of this world. If my kingdom were of this world, then would my servants fight; all they that take the sword shall perish with the sword. But I say unto you, Love your enemies; bless them that curse you; do good to them that hate you, and pray for them that despitefully use you and persecute you." Then how can we consistently love and bless a person, and pray for him, and do good to him, and at the same time be ready to shed his blood? And if we consider a person our enemy, we feel that he is doing wrong, then if we destroy his life where can we expect him to appear. What kind of food are such eulogies as the above for the minds of the youth? May it not infuse him with a feeling of chivalry and desires to command the like applause? And if such feeling as this would be in a person's mind, would he be a fit specimen to be transplanted into a non-resistant church? By no means.

Another instance in the same publication. A writer, commenting on the character of a young lady as being a sincere Christian, recommending her tidiness as a great Christian virtue, said that *she kept her curls so nicely*. Paul says, "In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety, not with braided hair or gold, or pearls, or costly array." Fables were also made use of which any child could know were not true. Paul tells Timothy to "speak sound doctrine." Children should at all times be taught to speak and love the truth. I am happy to say that those publications were dropped at that place, but they are no doubt used in other places.

There is another matter which we wish to mention. Why is there such a lack of teachers in many of our Sabbath schools, even in strong churches where most of the members favor them? There are no doubt many reasons that could be given, by different people. A lack of zeal for the cause, a pressure of other things such

as going to church. Yes, go to church, to be sure, to make the Sabbath school so that it will not interfere with *that greater duty*. Visiting our neighbors we know is another excuse. *Laziness* is often the cause of persons not going to church or Sunday-school. The excuse is often made, "I am too tired." If it were a week day our labors would go on if we were tired.

In many schools there is in my opinion one person at least that could be used as a teacher to more advantage than he is, namely, the Secretary. Can any one give a satisfactory reason of the necessity of Sunday school reports? The only reason I have ever heard given is for satisfaction and encouragement. It is true if there is a good, regular, large attendance it is a satisfaction to know it. But should a school be small and irregular would it not be discouraging? Then would it not seem more important to be teaching the doctrines of Christ than to be engaged in trying to please the world, and follow the habits and forms of the world? The lack of teachers that are members of the church often causes teachers to be supplied which are not even professors of religion. Think of a carnal man trying to teach spiritual things! "The carnal mind is enmity against God." If we will have Sabbath schools let us see if many of the objections could not be removed by having a better system than there is in many schools. Probably this might bring more teachers into the work. Probably those that are in the work might become more zealous, and with a greater zeal in the Superintendent and teachers there might be more life brought into the scholars, and thereby the Sabbath school might be made a stepping stone into the church. But above all let us have a living faith, and a confiding trust in God, so that he can work within us to will and to do of his good pleasure. Let us submit ourselves unto him fully, and he will lead us through every good work which He calls us to do, and if we are really born of God our lights will shine and we can show good examples to those under our care. * * *

For the Herald of Truth.

TEMPTATION OF CHRIST.

An article under this heading appeared in the German HERALD OF TRUTH, March 15th, signed H., in which the writer claims that Christ could have fallen into sin. He says "the Bible teaches that he was tempted, and if he could be tempted, he could also fall," but I am of the opinion that this theory will not bear the test of God's word. We can not take that as a criterion. If we are going to prove that Christ could fall into sin because he was tempted,

then it follows that God could sin and fall too, which is an impossibility. We find that God was tempted many times by the rebellious Israelites during the forty years of their wanderings in the wilderness, and they were strictly forbidden in the law to tempt God. But here one might say, That was different; it was Satan that tempted Christ. To this we would reply, Satan is the chief agent or instigator of all temptation as well as of all other sin, and uses different instruments to accomplish his wicked designs. He employed the serpent in beguiling Eve; the Israelites in the wilderness to tempt God, as at Marah; the scribes, pharisees and lawyers—the generation of vipers—and also Peter, to tempt Christ. Satan even moved God to destroy Job without a cause. So we see that Satan tempts God as well as Christ and man, and while man often falls into his snare and meshes it was impossible for Christ to fall into sin.

We have two definitions to the word temptation. In some passages it means to "try". I believe that the devil did all in his power to make Christ commit sin. Just what the nature of the forty days' temptation was we are not told, but undoubtedly Satan did all in his power, to cause Christ to fall, but it was impossible. All his temptations had no more effect than wooden arrows shot against the rock of which Christ said the gates of hell cannot prevail against it. John says, Whosoever is born of God doth not commit sin: his seed remaineth in him and he cannot sin because he is born of God, and the wicked one touches him not. Neither angel nor man can lay claim to such a mysterious birth. "To what angel did he ever say, Thou art my son; to-day I have begotten thee." He came only in the image of sinful flesh, and not actually in the sinful flesh, like man. Man is born in iniquity and in sin his mother conceived him, and this Adamitic sin is transmitted in the human family from generation to generation, but not so with Christ. He had only the image (outward appearance) of sinful flesh. Joseph was supposed to be the father of Christ. The virgin Mary did not conceive of that sinful flesh, but in a miraculous way the Holy Ghost came upon her and the power of the Highest overshadowed her as announced by the angel, and the holy thing to be born of her was to be called the Son of God, and he was the Son of God before he was sent. He not only had the very nature of God even as a son has of his father, but is essentially "of" the Father, and in him dwelleth the fullness of the Godhead bodily. Every man is tempted when he is drawn away of his own lust and enticed. So was Eve when she lusted after the forbidden fruit, but we do not find that Christ lusted at all. Oh no. He loved righteousness and hated iniquity, therefore God anointed

him with the oil of gladness above his fellows. Righteousness was the girdle of his loins and faithfulness the girdle of his reins. He and the Father are one and how could he fall unless the Father would fall too? Again, if Christ would have fallen he would not have been a safe rock and corner-stone for the church to rest upon, and the brightness of his Father's glory would have been turned into darkness and shame and the plan of salvation would not have been a wise one; in short, he is the way, the life, and the truth, and when the Savior uttered these words he claimed to be that forever. Man can lose the way and perish forever, but the way must remain all the same. Man may wander away from Jesus into the power of darkness, but Jesus is the same yesterday, to-day and forever. He is the Alpha and Omega that could not fall. He spoiled principalities and powers and made a show of them, openly triumphing over them in it. He took from them the arms in which they trusted and divided the spoil.

DAVID BURKHOLDER.
Nappanee, Ind.

For the Herald of Truth.

COME UNTO ME. THE SPIRIT
AND THE BRIDE SAY, COME.

The words we are about to write may not bring light to all minds. If that should prove to be the case we shall regret it as much as any one, but we shall not be without the hope that we have honestly and sincerely sought for light on a question that we conceive to be of greater importance than any that can possibly claim our attention. Nearly every one concedes that our work in the gospel of Christ is not accomplishing what it should, and the result is that where there ought to be light there is darkness. Instead of joy in the Holy Ghost there is unrest and disquiet, and the minds of many professing Christians are, like the troubled sea, casting up mire and dirt. The Lord promises victory over self and over sin, but it is not realized, but if we accept the Lord, deliver ourselves as a sacrifice unto him he will help us. Look at the blessed invitation. The Father says, Come. The Son says, Come. The Holy Spirit says, Come. The blessed angels echo the cry, Come! Many poor sinners who have accepted the call join in and say, Come to Jesus. When Jesus was here upon earth he looked at the crowd that surrounded him and said, Come unto me all ye that labor and are heavy laden, and I will give you rest.

It is by no means certain that the multitudes of those who confidently expect to reach Heaven will ever realize their expectation. It is a possible case that they are doomed to be sadly disappointed. There are important reasons for

doubting whether they will ever see God in peace and dwell with him, and in view of this fact not a moment should be lost in setting before them a good example of the true religion of Christ. Oh sinner, come to Jesus! Are you poor? He can make you rich forever. Are you sick? Come, and he will cure your worst disease? Are you sad? He will wipe away your tears. Are you bereaved? Come, and he will be to you a friend that sticketh closer than a brother. The word "come" is enough. The blind beggar by the way-side cried out, "Jesus, thou Son of David, have mercy on me." The same Jesus calleth thee. The blind man threw off his cloak and went to Jesus and so must we throw off the cloak of sin and all self and self-righteousness and come to all self and the prayer, "Have mercy on me, Lord Jesus," and he will aid us. Come, then, all who have not obtained pardon. Come to Jesus.

If your sins are not pardoned you are on your way to destruction; every hour brings you nearer, and once there in torment, all hope is gone forever, but flee is one way of escape, and one only. To Jesus, he can save from hell. "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Nothing can save you if you will not come. Hear the voice of Jesus to such as come to him: "Thy sins are forgiven thee; go in peace." Peace I leave with you; my peace I give unto you. Paul says, "Being justified by faith, we have peace with God through our Lord Jesus Christ." Poor sinner, you and peace have long been strangers. Worldly pleasure is not peace, and nothing can give you it while you are at enmity with God, and your sins hang heavily on your soul. Come, then, to Jesus; he both makes and gives peace. Seek pardon through him and you will find help in time of need.

When a believer dies, though his body decays, his soul is with Jesus. How delightful is the description the Bible gives us of Heaven. We are told, sickness, sorrow, and death never enter there; that cares, fears, and anxieties are never felt there, and that death will never snatch away those we love. What is still better is that there will be no more sin, but all hearts will be full of Holy love to one another and God will dwell among them and we shall behold Jesus in his glorified body. We shall see his face and ever be with the Lord. Then see how glorious Heaven is. Streets of gold; gates of pearl, a river, clear as crystal; the tree of life; the Father's house, a home for ever and ever. Jesus has opened the door that we through him may enter in. But if you will not come to Jesus you cannot enter into heaven, and, since it is appointed for us once to die, and after death comes the judgment; then all must give an account

of the deeds done in the body, and God will judge the secrets of men. Then all sinners who have not obtained pardon by coming to Jesus will be with those upon whom the judge will pronounce the dreadful sentence. "Depart, ye cursed, into everlasting fire, prepared for the devil and his angels." O, who can describe the torments of that place! No more pleasant light of day, no more comforts of home, no more pleasure of hope. The rich man can take none of his amusements; the gay man none of his amusements; conscience thrusts its dart deep into the anguish of guilt; past sins will all be clearly remembered, and all escape is precluded forever.

O that one of them might come back! O for one more Sabbath, one more hour to pray for mercy, one more life to live; but it will then be too late, too late! Darkness forever, sin forever, the lost soul's lot to be in the lake that burneth forever, of which Jesus says there is weeping, wailing and gnashing of teeth; where the worm dieth not and the fire is not quenched. O sinner, I entreat you once more to come to Jesus and be saved! He stands and pleads with you to come unto him. Treat not with indifference so loving a friend. Listen to him; let your heart be touched by his tenderness; trust in his promises; come to Jesus at once; rely on his King, your Savior, and obey him as your King, and he will be to you the Friend that sticketh closer than a brother.

We were slaves, but he came to set us free. The price he paid was his own blood. The precious blood of Jesus cleanseth us from all sin. He was a prisoner, condemned to die. He left his Father's throne and stood by our side, saying, I will die for them that they may live forever. He has now returned to his glory, to save us. He speaks to us by his word and by his Spirit; he listens to our prayers, helps us in our weakness, and ever liveth to make intercession for us.

Paul says, "by the works of the law shall no flesh be justified." If we could enter heaven by our own merits, why should Christ have died? Could not we have saved ourselves? O trust not in your own works, your good character, your honesty and charity. Nothing but the righteousness and death of Jesus can save. Some think that they have been baptized and partaken of the Lord's Supper, and that now, because they read their Bible, keep the Sabbath, and go to church, they will be saved. Multitudes have done this, yet never have come to Jesus, and are now doomed to be lost. No sacrament, ceremony, creed or church can save. None but Jesus can save. His blood alone cleanseth from all sin. The Bible tells us plainly that there is one Mediator between God and man, and that one is Christ Jesus; neither is there salvation in any other; for

there is no other name given among men whereby we can be saved. Look then to no one else, but trust only in Jesus. He is seated on a throne of mercy and invites all poor sinners to come at once to him. The rich and the poor, the beggar and the prince are invited to come and be saved. Oh the blessed Jesus! How he wept and prayed in the garden for his semene! He prayed on the cross for his murderers: "Father, forgive them; for they know not what they do." He might easily have called forth an army of angels to deliver him, but he had to die to open the way of salvation unto us. Because of his great love to us he drank the bitter cup of suffering that we through him might live.

In conclusion let me say that now Jesus is not only in heaven, but on earth too. He is God, and therefore he is everywhere. He said to his disciples, "I am with you always." In the sick chamber, there is Jesus, ready to comfort the afflicted who lies on the bed of pain; in the secret spot to which the sinner has retired to confess his sins, there is Jesus, waiting to say, Be of good cheer, thy sins are forgiven thee; in the church, if his children assemble in his name, there is Jesus, waiting to supply their wants. Reader, he is near you while your eye reads this. He stands close by your side, he whispers in your ear, he invites you to seek him. If anxious to find him you have no long journey to make, no long time to wait before your request will reach his ear and be answered. He is patiently knocking at your heart's door for entrance; wherever you go he follows. He offers the blessing of salvation freely to all. Now, sinner, let me ask you once more to come to Jesus, lay open your heart before God; tell him how vile and helpless and wretched you are; confess your sins and beseech him for pardon. Read the Bible and ask for that holiness which is commanded there. Say, Lord, I am ignorant, but do thou teach me; my heart is hard, do thou soften it, convert me by thy Holy Spirit, help me to come to my Savior, to believe, love and obey him; save me from sin and fit me for heaven. To such an appeal, given in all sincerity, God will not turn a deaf ear, but will take you into his fold and you can enjoy the blessedness of the hope that is in every child of God, even in this life, and in the life to come you will have a realization of that hope such as we cannot even conceive of here. JOSEPH YODER.

Goshen, Ind.

For the Herald of Truth.

DO WE SERVE ONE ANOTHER?

"In lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but also on the things of others." Phil. 2:3, 4.

"Be kindly affectioned one to another with brotherly love; in honor preferring one another," Rom. 12:10.

These passages of Scripture plainly teach us that to be true Christians, we must serve others instead of ourselves; but do we not often see the reverse? If we only look to our own interests and welfare we do ourselves a great wrong in a spiritual sense, and no one else any good, while, on the other hand, if we do all in our power to help others and work to their interest and welfare, we shall be doing them good and ourselves no injustice; for we have the promise that our wants shall be supplied and we will be rewarded if we are true and faithful. When we do good to others we also serve God whom we are commanded to love, serve and obey above everything else. But our service must be with an eye single to His glory and not merely to be seen and heard of men. There is too much selfishness and eye service among professed Christians, and it is a sorrowful fact that our own denomination is not free from it. There are too many who seek self first and the kingdom of God afterwards. Christ teaches us to seek first the kingdom of God, and all we need will be given unto us. But our sinful natures are inclined to reject this teaching and seek to gratify self first. Paul says: "Fulfill my joy, that ye be like-minded, having the same love, being of one accord, of one mind." We are apt to esteem our own views and opinions too much, and condemn others without a proper consideration of the matter, and we sometimes find persons who are too selfish to confess themselves as wrong and others right, even if they are convinced of it. This is by no means becoming for those who profess to be followers of Jesus, the meek and lowly Lamb of God.

His kingdom is a kingdom of love and peace, and if we would be heirs of His kingdom we must put away all envy and selfishness. O that we would all come down to the foot of His cross, and behold the dying agonies of Him who is our dearest friend, and has done more for us than any one else can do. There we can see our nothingness and His unfeeling love for us. He suffered death on the cruel cross to make us love and obey Him, and now if we go on in our own carnal ways we crucify Him afresh. He has paid the debt and all we need to do is to take up the cross and follow Him. He will open the way and give us light as we need it if we only trust Him. Does not God's unbounded love help us to see our weakness and make us feel like esteeming every body above ourselves? May God bless these lines to some use in the upbuilding of His kingdom:

"Are we walking in the light? Are we serving one another? Do we truly love our brother? Are our garments pure and white?" CLARA M. BRUBAKER.

For the Herald of Truth.
GIVING.

"Let him that stole steal no more, but rather let him labor, working with his hands the thing which is good, that he may have to give to him that needeth." Gal. 6:24.

Dear brethren, what lesson should we learn from this? Do we labor with our hands in order to gain worldly goods that we may have wherewith to give to the poor, or do we labor for our own gratification? How much of our worldly gains in the past year have we given to God? Have we, like faithful Abraham, when he returned from the slaughter of kings, given the tenth of the gains to God, or have we like Ananias given up only a part?

Dear brethren, friends and co-laborers in the vineyard of the Lord, let us examine ourselves and see if we are doing as the apostle told us. Let us resolve, now that we have entered upon another year, that whatever gain it may please our heavenly father to give unto us that we will surrender to him the tenth of all, not grudgingly, nor because it is our duty, but of love that we owe our dear heavenly Father for the many blessings he is continually bestowing on us. Let us do all we can to help the brethren along with the HERALD in their endeavors to spread the word of God. Let us buy good books, for the instruction and edification of ourselves and our children. Oh, my dear friends, let me tell you just one thing about myself. I had been striving to become a Christian for two years or more and never learned to comprehend the great love of God until I read the book, "The Christian's Secret of a Happy Life," and "The way to God and how to find it." Dear friends, you who have grown cold and indifferent in your hearts toward the work of God, I beg of you to secure these two books and read them and find comfort to your souls. Let us give freely of our substance for the promulgation of the cause of Jesus Christ. Let our watchword be, when God's cause demands, "Give! Give! Give!" for it is written that he that gathered much had nothing over and he that gathered little had no lack.

"Thou shalt have no other gods before me." Dear brethren, how is it with us? Is our money a god? Are our houses and lands a god? Is our family a god? Let us search our hearts and prove ourselves, knowing that we cannot deceive God.

Dear brethren and readers of the HERALD, God only knows whether I shall ever see any of you in this world, but I hope; and trust to meet you all in that beautiful land where meeting and parting is not known. JOHN CHRISTOLEAR.

Red Bluff, Tehama Co., California.

For the Herald of Truth.

THE CURSE OF STRONG DRINK.

There are two remarkable passages in a very old book known as the proverbs of Solomon, which cannot be read too often nor pondered too deeply. Let us quote them here: "Wine is a mocker, strong drink is raging, and whosoever is deceived thereby is not wise. Who hath woe? who hath sorrow? who hath contentions? who hath babblings? who hath wounds without cause? who hath redness of eyes? They that tarry long at the wine; they that go to seek mixed wine." "Look not thou upon the wine when it is red, when it giveth his color in the cup, when it moveth itself aright; at the last it biteth like a serpent and stingeth like an adder." It is several thousand years since this record was made, and to-day as in that far distant age of the world wine is a mocker, strong drink is raging; and now as then, "they who tarry long at the wine," "who go to seek mixed wine," discover that "at the last it biteth like a serpent, and stingeth like an adder." This mocking and raging, these bitings and stings, these woes and woundings! Alas for the exceeding bitter cry of their pain which is heard above every other cry of sorrow and suffering!

I hope that every brother will use his influence against this evil and in favor of the prohibitory amendment to the Constitution of the State of Pennsylvania, which is now pending. A BROTHER.

For the Herald of Truth.

FRIENDSHIP.

No other power on earth is more productive of happiness than friendliness. If we are more surrounded by every blessing that life can furnish, and only live for self, clouds will soon overshadow. Not only must we seek fellowship with mankind, but we should be hospitable with our blessings. We must learn to live for others, and that the interest of others is the necessary perfection of our happiness. We are social beings and it is only by friendly turns and thoughtful acts, we can find out whether we are workers or drones in the earthly paradise. If we find the character of social, friendly persons we will soon find ourselves surrounded by a host of friends and enjoying the friendship and best wishes of all those around us. Life is truly what we make it, but for ourselves and others. May our every thought and act prove that we are earnest workers for the universal good of mankind. Let us seek to carry our store of happiness to the home of others, strive to drive out clouds with sunshine, and adorn their hearts with the beautiful roses of friendship.

God is love, though sometimes He seems to lead us through dark places, but you will yet see the silver lining of the dark cloud. A reader of the HERALD.

HERALD OF TRUTH.

JOHN F. FUNK, Editor.
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TWO STICKS, or the lost Ten Tribes of Israel found, is the title of a work from the pen of M. M. Esleman of McPherson, Kansas. We have not had time to examine the work closely, but from the exhaustive manner in which the author treats the subject, we believe it will be of great interest to all Bible readers, and especially to the student who desires to acquaint himself with the mysteries of that wonderful Book. It is undenominational, contains 265 pages, good type, heavy paper, neatly bound in cloth, and is offered at \$1.00 a copy, postpaid. It has found a ready sale. The second edition is already sold. We will send the book to any address on receipt of the price, \$1.00.

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Bible Class Question book per copy.	20
" " " dozen.	2.20
Intermediate " " copy.	15
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" " " dozen.	.70

MODEL CLASS BOOKS.—This little book of 8 pages is designed to mark the attendance of one class for one year. The stock used is cardboard, and the pages are very conveniently ruled, the aim being to bring all necessary records into condensed space, to avoid the waste room found in many books and to provide space for a large class on a single page. Besides this many very excellent hints are given to teachers, which alone are worth far more than the price of the book, which is only 60 cents per dozen.

WELCOME TIDINGS.—This little paper of 4 pages is published for Sunday schools and general distribution, and supplies a long felt want. It affords Sunday schools an opportunity to obtain a cheap and instructive paper for each Sunday. Price, 10 copies 5c.; 20 copies 10c.; 100 copies 50c. It is already widely distributed in our Sunday schools and we hope it will,

with the opening season, gain many new patrons.

WORDS OF CHEER.—This already well known paper for children and young people has gained many new friends and many young hearts have been cheered and gladdened by its monthly visits. It is published in accordance with the Mennonite faith and appears on the first of each month. Price, single copy per year, 25 cents. For Sunday schools, when more than ten copies are taken, 10 cents per copy per year, or 5 cents per copy for six months. Specimen copies, of these two papers mentioned, free.

REDUCED PRICES.—We have decided to offer the following books at greatly reduced prices, if ordered before the first of June next. These are all books that are highly prized, by the brotherhood and were held in high esteem by our forefathers in the church. Any one desirous of getting these books should avail himself of this opportunity to buy at the present low prices. They are as follows:

The Martyrs Mirror, German, sold regularly at \$6.00.

Reduced price \$4.00.

Menno Simons Complete works, English or German are sold regularly at \$4.50 per copy.

Reduced price \$3.00.

Dietrich Phillip's writings at the regular price \$1.50.

Reduced price \$1.25.

We should be pleased to have every minister present this offer to his church, and get some brother to take the names of those that wish them, and order the books. We feel sure that a large number are wanted, and by a little effort from five to fifty copies can be put into each church.

This is a good opportunity for parents to get one of these books for each member of the family.

These are the prices here in Elkhart. All freight and express charges are to be paid by the party receiving the books, which if sent by freight will not exceed from ten to fifteen cents per book, according to the distance and number of books sent. As this offer is for a limited time we would ask those who desire to purchase to order soon.

The English Martyrs Mirror is not included in this reduced list, but will be sent to any address at the regular price \$5.00.

MENNONITE PUB. CO.

CORRECTION.—In the Conference notices in our last issue the date of the annual Conference for Ontario (to be held at Markham) was given as being on the 3d Friday (17th) in May instead of 4th Friday (May 24th). Our readers will please note the change.

COMMENDABLE.—A brother in Centre Co., Pa., recently took it upon himself to see all the persons who receive the HERALD OF TRUTH at his Post Office and collected the subscription price for the year 1889 and sent it in together, so that at that Post Office every subscriber has paid up for this year. We are glad that the brother interested himself so much in the success and prosperity of the paper, and we trust others may follow his example. We would be glad if some brother would make it his business in every neighborhood, and look after all the subscribers to the HERALD, collect them and send them in, and try to have all at his Post Office paid up, and at the same time get as many new ones as possible to subscribe also.

AFTER ONE CENTURY.—A correspondent from Russia writes to the MENNONISTISCHE RUNDSCHAU as follows: In the coming July it will be 100 years, since our forefathers for the first time encamped in the vicinity of the little Chortitza River, 100 years—a long time! The fathers who turned the first furrows on the virgin soil are no more, but their grandchildren are here and look back upon all that they have done for us. Reflecting upon all the occurrences that took place since the planting of the colony, we have many reasons to thank God for his gracious guidance.

DESTRUCTIVE PRAIRIE FIRES IN S. DAKOTA.—Bro. Matthias Tschetter informs us that on the 2d of April a terrible prairie fire raged in their vicinity leaving nothing but desolation in its course. The fire was started by an evil disposed person, and a fierce wind-storm prevailing at the time, nothing could be done to check the conflagration, and as the spring has been exceedingly dry in that part of the country everything combustible fell a ready prey to the devouring element. Bro. Tschetter says that many of the Mennonite Brethren lost all but the bare ground. To see in the space of a few

minutes the destruction of all that had been accumulated by hard toil must have been very distressing. The brother further informs us that he can count round about him the ruins of 23 houses, the chimneys alone remaining where were once comfortable homes. The saddest of all that he writes is that the wife of John Ratzlaff was burned to death. Several villages and hamlets lying in the course of the devouring element were almost entirely and in a few instances totally swept out of existence. The total loss is estimated at about \$2,000,000.

BRO. J. S. COFFMAN spent Sunday the 31st of March with the church at Cullom, Ill., holding services at that place. He returned on Monday the 1st of April. On Saturday the 6th he left for a visit to the church in De Kalb Co., Ind. The Lord give the dear brother strength and grace to continue the earnest efforts put forth for the salvation of souls.

PRE. JACOB FUNK, of Chester Co., Pa., who has for many months been confined to his home and part of the time to his bed, with severe sufferings from a diseased foot, which finally had to be amputated, has so far recovered that on Sunday, March the 24th, he could again attend public services. We trust the Lord may still give him strength to be an earnest laborer in the cause of Christ and the church.

APPLICANTS FOR BAPTISM.—A correspondent writes us that there are now, in the three churches, Strasburg, Providence, and Willow Street (in Lancaster Co., Pa.), twenty-eight applicants for baptism. To God be all the honor and glory. There is joy in heaven over one sinner that repenteth. Our crown is not in the beginning, nor yet when we have half our work done, but he that endureth to the end shall be saved. O that more might see this salvation and be gathered into the fold.

FROM WAYNE CO., OHIO.—In the Sonnenberg Church, in Wayne Co., eleven young persons have given their hearts to Jesus and presented themselves for church membership. May the Lord bless and strengthen them and help them to be bright and shining lights in his kingdom, and many more follow their example.

SUNDAY-SCHOOL IN HOWARD CO., IND.—The Mennonite and Amish brethren in Howard and Miami Cos., organized a Sunday-school on the 24th of March. We hope the school will be the means of doing much good for the cause of Christ. We hope that the teachers will be faithful and devoted, and the scholars will be punctual, and attentive to the instructions. Much good can be done if all work together and try to benefit each other. We make these remarks not only for this, but for all Sunday-schools.

FROM WASHINGTON CO., MARYLAND.—We are glad to know that at Reiff's Church, in Washington Co., Md., there are three applicants for church membership, and they will be baptized and received on Good Friday, and on Easter Sunday the Communion of the Lord's Supper will be observed.

FROM LINCOLN CO., ONT.—We feel to sympathize with the brethren in the church at the Twenty, in Lincoln Co., Ont., in the loss they have sustained in the death of their minister, A. K. Honsperger. They feel their loss deeply, and it will be necessary, says a correspondent from there, that another should be chosen to fill the vacant place. It seems to be the desire of the members also that this should be done soon. May the Lord raise up among them one who shall stand as a faithful watchman on the walls of Zion and assist Bro. Daniel Hunsberger (upon whom rests the charge of the church alone), in his arduous labors. Let the church pray earnestly, that the Lord may give them another faithful laborer. Much may be done in directing this matter aright by earnest prayer to God. Pray ye therefore the Lord of the harvest, that he send forth laborers unto his vineyard!

CHURCH NEWS.

FROM ELMIRA, LANE CO., OREGON.—Solomon L. Miller from the above place writes as follows: We are, thanks to God, all well, but we are getting along poorly in a temporal sense. We commenced here in the woods, on a homestead, with very little means; I had only commenced when on the 20th of March my house burned down, which was a very severe blow for me. I however saved some of the things. My wife was alone at home at the time, otherwise we might possibly have put out the fire in time to save the house.

FROM HOWARD CO., IND.—From one of our correspondents, we learn that Bro. Daniel Johns of Elkhart county, visited the brethren in Howard and Miami, in March, and held seven meetings. Several made application for membership while he was there, and some others since he left—six in all, who will soon be received into the church, 5 by baptism and one by confession.

On Sunday, the 24th they organized their Sunday-school, which has begun with good prospects. On the same day Bro. Sproll preached an interesting sermon from Matt. 5:1-10. Soon after New Year some of the brethren organized a Bible reading class which met on Tuesday evening of each week through the winter, by which they claim to have had great help in learning to understand the Scriptures.

CORRESPONDENCE.

FROM HOWARD, CENTER CO., PA.—Bro. Jonas Blough of Johnstown, Cambria County, paid us a visit on the 7th of December, 1888, and remained over Sunday, preaching twice. Bro. William Graybill also paid us a visit on the 8th of March, 1889, and preached three times. We would be very glad if some traveling ministers would stop and preach for us, for we are without a minister now, and our congregation is small.

JACOB HOLTER.

FROM HURON CO., ONTARIO.—On the 3d of March Bro. Moses Erb of Berlin, Waterloo Co., came to us and spent several days with us, and on the 31st of March the brethren Jacob Gingerich and Abraham Oberholtzer, of Waterloo Co., came and also remained with us several days. The brethren had services every day during their stay here. We are visited every four weeks by ministering brethren in Waterloo County, and in the intermediate time we meet also for mutual encouragement and edification. The fire of love is brightly burning in this small congregation here. It is a source of much happiness for us to be enabled to meet and relish the heavenly food and drink of the living water that flows from the blessed Rock of Ages. May God bless the small congregation here, and also the efforts of the ministering brethren.

H. W.

For the Herald of Truth.

A LETTER THAT COUNTS.

I received a letter from a brother in Pennsylvania, asking me what I think of prohibition. I have now been living in Kansas under the prohibition law four years. I remember the time when there was an election in Pennsylvania. At that

time I did not vote for prohibition, but at this time I would vote for prohibition all I could, because in these four years I have not seen as many drunken persons as I would see in one month in Pennsylvania. I hardly see a single family here that is ruined by liquor as we did in Pennsylvania. Some might ask. How can you get liquor for family use? We can get all the liquor we need. I would advise every brother and father who has a family to vote in favor of prohibition. We all know that liquor has ruined many young men and families.

Newton, Kansas. JACOB B. ERB.
Remarks.—The State of Kansas prohibition has been in force for some years, and this fact enables Bro. Erb to speak from actual experience.

SCRIPTURAL ENIGMA.

I am composed of nine letters.

My 1st is in might, but not in power;
My 2d is in day, but not in hour;
My 3d is in man, but not in child;
My 4th is in gentle, but not in mild;
My 5th is in heart, but not in mind;
My 6th is in take, but not in find;
My 7th is in sword, but not in shield;
My 8th is in harvest, but not in field;
My 9th is in day, but not in night;
My whole is a guide to the mansions bright.

Through Jesus alone we can enter in
And live in a world that's free from sin.

E. R.

THE ANSWER to the scriptural enigma in last number, with names of those who have answered correctly will appear in our next issue.

CONFERENCE.

ANNUAL.

For Illinois, in the church near Freeport, in Stephenson County, on the fourth Friday in May (May 24th). A cordial invitation is extended in general to brethren and sisters abroad, ministers and deacons especially, to meet with us at the appointed time. The most convenient R. R. Station is Freeport, where they will be met with conveyance.

For the State of Ohio, in Martin's Meeting-house, near Orrville, Wayne Co., on the 3d Friday in May (17th). The nearest R. R. Station is Orrville, on the Pittsburg, Fort Wayne and Chicago R. R. Brethren are cordially invited to be present.

Conveyances will be provided to the church for the accommodation of those coming from a distance. The Bishops are requested to be present the day before, as important business will be brought to their consideration, and which may require considerable time.

For the Province of Ontario, at Weidman's Meeting-house, Markham Twp., York Co., on the 4th Friday in May.

SEMI-ANNUAL.

For Kansas and Nebraska on the first Friday in May in the Catlin meeting house near Peabody, Marion Co. The nearest R. R. Station is Peabody, on both the Santa Fe and the Rock Island Railroads. An invitation is extended to all brethren and sisters, ministers in particular, to come. Those coming will please write to E. C. Weaver or A. H. Kauffman, Peabody, Marion Co., Kansas. B. F. HAMILTON.

For Virginia, Lower District, at Breneman's M. H., Rockingham Co., on Friday, the 10th of May. An invitation is extended to the brethren of the other churches, especially ministers and deacons. The nearest station is Linville. Those coming by rail had better write to one of the brethren, Jacob S. Geil, Isaac Wenger, or Henry Wenger, Edom P. O. Va., giving the time of their coming, and they will be met at the depot. Those wishing to stop with the brethren Abraham or Samuel Shank, will stop off at Broadway, which is also their P. O.

E. SUTER.

For the Eastern District of Pennsylvania, First Thursday in May, at the Franconia M. H., in Montgomery Co., Pa.

For Haldimand Co., Ontario, on the 3d of May, in the Cayuga M. H., Haldimand Co.

For Erie Co., N. Y., on the 10th of May, in Clarence Centre, Erie Co.

A VISIT TO CAMBRIA AND SOMERSET COUNTIES, PA.

Our young ministering brother Henry Gelnett, of Rockton, Clearfield Co., Pa. came to us on Thursday the 7th of March. Saturday evening the 9th he preached in the Tirehill church from Eph. 5:13. On Sunday Bro. Jonas Blough took him to the old Blough meeting house where he conducted services in the forenoon and several evenings following. On Wednesday he took part in the funeral services of the deceased Bro. Henry Weaver in the Weaver church, Cambria Co. He then held several meetings in the Stahl church. The following Saturday evening and Sunday forenoon he conducted services in the Thomas church. He also held services in the Weaver church on the 24th, where the brethren have reopened their Sunday school for the summer.

In the evening he preached at Elton. Besides these places he preached in the Redbridge school house, and at Roxbury Mountain church. On Saturday the 30th he left for Shellsburg, Bedford Co. From there he intends to go to the Martins-

burgh church and thence home. May God bless the dear brother in the efforts put forth to win souls for Christ. He is young in years and also young in the work. Let us remember him in our prayers and stand by him in time of need.

It is indeed encouraging to see and hear that our ministers are beginning to travel more and more, and let us lay members not forget them, but assist them as much as we can, for the harvest truly is great but the laborers are few; therefore let us pray the Lord of the harvest that he would send forth more laborers into his vineyard. Let us remember also that our labor for the Lord is not in vain; for the time will soon come when we shall be gathered home with our golden sheaves, and shall walk the golden streets of the New Jerusalem, and there sing the song of Moses and the Lamb before the throne of God with our fathers, mothers, sisters, brothers, friends, and all who have washed and made white their robes in the blood of the Lamb that was slain for our cleansing and eternal redemption.

LEVI BLOUGH.

Johnstown, Cambria Co., Pa.

PROHIBITION AND THE MENNONITE CHURCH.

"Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes? They that tarry long at the wine; they that go to seek mixed wine. Look not thou upon the wine when it is red, when it giveth his color in the cup, when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder." Prov. 23:29-33.

"As we have therefore opportunity let us do good unto all men, especially unto them who are of the household of faith."

In this blessed land of ours, where the government of the country rests directly upon the people, by the right of universal suffrage, there is perhaps no question so agitating the minds of all good men as the liquor question. All conditions of men have their cause and effect; and if the effect of any agency proves to be injurious to the general welfare of the people, whether temporal or spiritual, it is the duty of the people to remove such cause, if possible, by all peaceable means.

The injurious effect of the use of intoxicating liquors as a beverage on us as a nation has reached such alarming proportions that it is painfully evident that something must be done to mitigate the evil.

The pernicious system of upholding and supporting the traffic by law, only serves to make matters worse in the way of spreading the evil. The fact that the law protects the traffic and the saloon-keepers, it must be understood as being sanctioned by a majority of the people,

because all laws are made by their representatives. But when such laws become obnoxious to the general public, public opinion demands the repeal of the same. So it is with the laws protecting the liquor traffic. The people are becoming alarmed at its effects, and better educated in regard to its possibly further evil tendencies, so that there seems to be a general sentiment pervading the sober-thinking Christian people of the United States, that the time is at hand that these laws must be changed; that instead of the traffic being protected by law, it must be absolutely prohibited by law. This question has been considerably agitated during the last few years, but nothing definite has been done in Pennsylvania until this winter; and now it comes before us in such a manner that we are in a position to meet it in a practical way.

The legislature in session at Harrisburg has passed an act, submitting to the people the question of an amendment to the constitution of Pennsylvania, prohibiting the manufacture and sale of intoxicating liquors to be used as a beverage, within its borders, the election to take place June 18, 1889.

We have been waiting for older and abler hands to bring this subject before the brethren in a public way, but there seems to be at present almost an entire silence on the subject in our church paper. But it may seem to some to be out of place to use the columns of an Indiana paper* to discuss Pennsylvania matters; yet it is something that should be seriously considered by all. I hope there will no offense be taken if I present some thoughts in a plain and comprehensive way. The more so, as there seems to be an inclination among some of our brethren who do vote, to cast their vote with, and give their influence to the liquor element.

I wish it plainly understood that this article is not written from a political prohibition point of view, but purely from a conviction that the time has come when we can do something to rid ourselves of this monstrous evil. But if a child of God publicly tries to further political interests for the sake of political ends he is out of place, and I hope that those not directly interested in this matter will bear with us.

In the HERALD of Jan. 15, 1889, an article appeared entitled "Be Sober", which awakened in us considerable interest, especially in the manner in which the writer discusses the propriety of a Christian professor taking part in worldly affairs; and we feel constrained to say that much sound doctrine is contained in it. But the part to which we more especially refer is to where the writer says: "It is not for the child of God to meddle with any of the privileges which God himself

permits men to exercise by the arm of the civil law or powers, and so become intoxicated, and suppress or augment monopoly, anti-monopoly, free-indulgence and prohibition, or oppose, or foster any of the various organizations, secret or public, aspiring to the control of political power, for self-interest in pecuniary or civil affairs of the world. All these things are worldly," etc.

Now I do not doubt that the writer here inadvertently conveys a false impression, from the sense in which I understand it, believing that he is of the opinion that any Christian fostering or upholding the principle of prohibition, as it applies to the liquor curse, places himself at variance with the precepts and principles of the whole Christian economy: that it is not becoming for a Christian to try to rid our country of this evil, as that would be going to extremes, and out of the bounds of moderation. However this may be, let us be charitably disposed to one another, if we differ in our opinions in regard to such subjects.

In my opinion this is a subject which we, as Christians cannot ignore. I believe it is the duty of every Christian to do all he possibly can (in a peaceable way), to wipe out this stain upon our fair country.

Perhaps a word of explanation would not be out of place. The brethren under the rules of the Lancaster Conference, except bishops, ministers and deacons, are allowed to cast their votes at all elections.

When men are interested in matters purely worldly, or one is ambitious to have himself elevated into position when no great principle is at stake affecting the welfare of the people, it is just as well for Christian professors to keep "hands off." For if anything will drag a Christian down it is the miserable intermeddling with political rowdies, and in just such company he will be thrown, if he once gets to "itching for office," or becomes a tool for office-seekers. If he is successful, he is but a step farther in the wrong direction.

But with the prohibition question it is far different. Men of all political parties are at variance with each other, some sustain, some oppose. In this election there are no personal ambitions to gratify, no political "scores" to settle. Not one political party pitted against another. But a great, moral principle is at stake. It is just this: Shall the miserable system of granting licenses for the sale of beer and whisky continue, or shall it be stopped? Bear in mind it is not simply an act of the legislature, but it is to be a part of the constitution, and cannot be repealed except by the consent of the people.

Dear brethren, I believe the time has come for us to act. If we believe that we have a Christian right to vote, let us exercise that privilege aright, for we must all give an account of our stewardship. We must be either for whisky, or we

*Our paper is not a local paper, but for all the states [Editor.]

must be against it. I do not believe that it is proper to "hold off" and not vote to gratify some whisky friend. The sovereign right to lift our voices against it is granted us by the government; it is granted by our conference; and I beg of you brethren to seriously consider, ye pray to God for guidance if you are in doubt how you are to cast your vote.

doubt how you are to cast your vote.

An article has been going the rounds of the press of Pennsylvania to the effect that the Mennonite Church will be almost solidly arrayed on the whisky side of the question. May God forbid that such shall be the case.* We have more faith in the moral education and good sense of its members than this. But some may honestly hesitate what to do in the matter. To such I beg leave to present it to you in this manner: Suppose you feel altogether indifferent in the matter; a worldling approaches you and says: "See here, what do you think about this prohibition humbug? They want to take away our privilege of selling liquor; along with it will go a great many of the accommodations necessary for the entertainment of the public. We wanted to start a public house in this neighborhood; it is a great necessity. We need accommodations for the traveling public. We need a place to hold public meetings, dances, frolics, rafflings, fox-chases and the like; a place where we can gather and meet each other and have a jolly good time. Our friend who wants the license is a first-rate fellow and will keep a decent house, and we think it mean of you if you go and vote against his interests. Of course you are a good church member, and no one would expect you to frequent the place, but please be neighborly enough to do nothing against us."

Now, as I said, if you are indifferent in the matter and have never lived in close proximity to a public-house you *may* be led to take this view and resolve that you will have nothing to do with the matter; and while you are pondering over your own conclusion the thought might present itself to your mind that there *may* be danger lurking around for *your* boys as well as for others; and another one approaches you and says: "My brother, I suppose you are aware of the intentions of *certain* parties in our neighborhood to make an effort to secure a license at the coming court for a tavern; now I come to you, and I believe I come to a God-fearing man, to do all you can at the coming election, to do away with every hotel in the State. I know what they are; and

through them I have tasted of the very dregs of sorrow and woe, by my boys being enticed there, and it will take all in my power, coupled with earnest prayer to God, to keep them from being led astray again if it is allowed." Now the subject has been presented to you in a different

light. You begin to see that it is no light matter to set temptation before the young, that the fate of one boy may be the fate of yours, and if such should be the case, the most stinging reproof your own conscience could give you would be the fact that you were a party to your own son's destruction, because you did not use your own influence to eradicate the evil when you had an opportunity. Brethren, you may think that this is a mere supposition, a bit of sentimentalism. But cast your eyes about you and see if you can not see something of this very order. And if we vote with the whisky element or withhold our votes altogether, thus giving them a half a vote, and the amendment fails to pass, the situation will be worse than before, as they can then see that they are upheld in their nefarious business. License will be as easily obtained then as now. At present if a man desires a license in Lancaster county he must make application to the court of Quarter Sessions, stating that such a house is a public necessity, and his application must contain the names of a certain number of "prominent and responsible" citizens. But more frequently they are so many fellow-saloon keepers and bar-room bummers, "lewed fellows of the base sort." If no remonstrances are filed against such petition, the judges are almost in duty bound to grant the petition, although some conscientious judges in the State have, during the past year, availed themselves of the greater discretionary powers granted them under the new license law now in operation, and have refused applications in many instances, thus mitigating the evil to a certain extent in some localities.

Before proceeding further let us see to what enormous proportions the liquor traffic has grown. The statistics we produce are United States government statistics, taken from Dr. Josiah Strong's excellent little work entitled, "Our country; its Possible Future and Present Crisis." He says: "In the United States, the consumption of beer has increased since 1840, 167.5 per cent., of wine 400 per cent., and of ardent spirits 200 per cent. (These are taken from government reports). According to these official reports the people of the United States consumed four gallons of intoxicating liquors per capita in 1840, and twelve gallons per capita in 1883. During the five years preceding 1884 while the population increased 15 per cent., the consumption of distilled spirits increased 44.5 per cent., that of malt liquors 60.2 per cent. The production of the latter has risen from 1,628,934 barrels in 1863, to 18,998,619 barrels in 1884." In commenting on this he proceeds thus: "It should be remembered that in the beginning of the present century, liquors were on every side-board, and conscientious scruples against their use were almost unheard of. To-day there are

many millions of total abstainers in this country and in Great Britain. Especially during the past twenty years, while the manufacture of intoxicants in the United States has so rapidly increased, the temperance reform has made wonderful progress, and the proportion of teetotalers today is much greater than ever before. And yet there is much more liquor used per capita now than formerly, showing conclusively that there is more excess now than then; declaring that, as a nation grows nervous, those that are at all inclined to drink are more apt to drink immoderately."

In regard to the amount of money invested, the figures appear perfectly appalling. According to the report of the United States Commissioner of internal revenue, the number of saloons in the United States (in 1883) was 206,970. According to this, if these saloons were placed in a solid line, giving each one twenty feet front, the line would reach from New York to Chicago. The capital invested is estimated by some authorities to reach \$1,000,000,000. Joseph Cook estimates that in the city of Boston alone there is \$75,000,000 invested in the business; and the annual liquor bill of the whole nation is estimated by some to reach \$900,000,000, or nearly enough to pay the whole national debt in one year.

My brethren, we can here see the awful magnitude of the enemy that confronts us and our children; at the rate per cent. that it has been growing the last decade, what will it be fifty years hence if nothing would be done to check it? We surely can not look at it in an indifferent manner, or, as Christians, oppose any peaceable means to destroy this hydra-headed monster. Neither do I believe that we need only fold our hands and piously pray, Good Lord, deliver us. *We must act*, as the power to demolish it rests with us. But we have a mighty force to oppose. A regularly organized force, with Satan in the bargain, are doing all in their power to destroy the anti-liquor sentiment now so rapidly growing. They club together for mutual benefit, and to foster, protect, and extend their business; and as their business is antagonistic to the welfare of society, and hinders the spreading of the gospel, destroying the intellect and darkening the mind of all who fall under the influence of their commodity, is it any wonder that the resort to "ways that are dark and tricky" are vain?"

The liquor lobby at Albany, New York, at the session of 1878-79 admitted before a legislative committee, that they had expended \$100,000 to influence legislation. Dr. Strong says that from the confessions of an old liquor dealer and lobbyist he learned by what means legislation was influenced twenty years ago. After the election, and before the convening of the legislature, they had agents

1889.

HERALD OF TRUTH.

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OBITUARY.

On the 20th of March, 1889, in Clinton township, Lincoln county, Ontario, of amandine and dropsy, Pre. Abraham K. Honsperger, aged 63 years, 2 months and 8 days. He was buried on the 21st of April at the Moyer church. Services were conducted by Rev. J. W. Wilsom, near H. Stauffer, of Waterloo county, from Heb. 4:9. A large number of sorrowing relatives, friends, brethren and sisters followed the remains of the beloved brother to their last resting place. Bro. Honsperger was in the ministry over twenty years, and his singularly he had not been able to attend to his ministerial duties. He was much concerned about the welfare of his church, and was an ardent advocate of peace, harmony and unity. As the disease advanced, his hope of ever resuming his labors, and his complete resignation to the will of God, were ever expressing himself entirely willing, if it was God's will to remove him from the toils and scenes of this life, to submit patiently to the providence of his beloved heavenly Father. Bro. Honsperger was a true and earnest devotee to all that is good is an example worthy of imitation, yea, it would be well if more would follow it and be a pattern to the world. Peace to his ashes.

Another faithful servant's labors ended. Another faithful servant's labors ended with no more. Another spirit freed from earthly bondage. To join those waiting on the other shore.

His voice is hushed, and yet to us 'tis speak
In tones of love, inviting us to come
To Christ the Savior, and make preparation
To join him in the bright eternal home.

OBITUARY.

On the 17th of March, Bishop John S. Good, of Page county, Iowa, departed this life, after suffering for more than a year of dropsy of the heart, at the age of 77 years, 4 months and 12 days. He was buried on the 12th; followed to the grave by a large concourse of sympathizing friends. The funeral services were held at the Shambaugh meeting-house by Henry Yother, of Nebraska, from Heb. 13:7, 8. "Remember them which have the rule over you, who have spoken unto you the word of God; whose faith follow, considering the end of their conversation." Resolutions were read, and the burial service read forever." Services were also held at the house of the deceased at 3 o'clock P. M. from Matt. 20:8. "So when even was come, the Lord of the vineyard said unto the steward, 'Call the laborers and give them their hire.'"

He was born in the town of Newburg, Ohio, on the 20th of October, 1811. On the 17th of April, 1834 he was married to Sarah Grinnell. They had 11 children of whom 9 are still

Married.

PEACHEY—ZOOK.—On the 25th of March, 1874 he married his second wife, widow Magdalena Beery, who survives him. In the fall of 1864 he was called to the ministry, and in 1879 he was ordained to the office of Bishop. He was faithful in the discharge of his minis-

SHANTZ-GROFF—On the 20th of March, at the residence of the bride's parents near Waterloo, Ontario, by J. B. Bowman, Edmund Shantz, of Bridgeport, and Susanna Groff.

For the Herald of Truth.
SIFIED.

Al! where! and how shall these restless souls of ours be satisfied? ever yearning and longing for something beyond its grasp, where is that priceless treasure that will give us perfect satisfaction? Friends we *have*, near and dear unto us, but we did not realize or value their priceless worth to us until they drifted out into the great beyond. Now, since they are gone, how we cherish every word, every thing that brings them near again unto us, but it is that for which we long? We may have wealth, but it vanishes away as a vapor, for in the hour of trial it comforts us not. We may have talent, the world may applaud us, and our worth and genius may be acknowledged by all, yet there is a spot in the heart of man that will not be satisfied with all this. That can be filled alone by Him who says, "Come unto me all ye that labor and are heavy laden, and I will give you rest." Oh! sweeter than the evening zephyrs comes that restful calm, the sweet assurance, that He never slumbers nor sleeps, but that His eyes are open and that He will ever hear and answer the prayers of His believing children. Sweetly steals over our memories His gracious promises. "Lo, I am with you always, even unto the end of the world;"—"In my Father's house are many mansions;" if it were not so I would have told you, I go to prepare a place for you."—"And they shall never hunger

(Conclusion in next number.)

PROHIBITION.

The question of Prohibition is being brought, before the readers of the **HERALD** living in Pennsylvania, and they will have to decide what course to pursue. One out of three things will be done, viz:—Vote for the Amendment, vote against it, or be neutral. That it is the duty of every Christian to vote for the "Amendment" can be abundantly proven.

That any Christian who votes *against* the "Amendment" brings a reproach upon Christianity, can also be sufficiently sustained. The Christian who is neutral is excusable alone for conscientious scruples. It is highly necessary the brethren take the matter into serious consideration. If they cannot arrive at a conclusion what to do in the matter, let

For the Herald of Truth.

Rockton, Pa.

ANNA PARRISH.

Geo. Fox, §.25.

and sift the matter to the very bottom, you can not help but come to the conclusion that we can either help or hinder drunkenness at the coming election.

If there seems to be nothing in the matter to arouse your interest I ask you again to *think of Your boys*, if you have any. What might their fate be if the temptation is continually before them. Think of the precious ones for whom you felt so much solicitude in their tender years. Might they not possibly give way to the evil influences with which all the young people of our day are so thickly surrounded, the greater part of which have their rise from circumstances connected with the liquor traffic? Do what you can to throw safeguards around their future. The future welfare of children should deeply concern all parents. They should not think that after they leave the parental roof their welfare is altogether a matter for themselves. In speaking of these matters a few days ago to a friend, one who had once been a professing Christian, and a Sunday school superintendent, but who has long since fallen away and is now shouting for whisky. I asked him if he did not feel so much concern for his boys as to help to do away with drinking saloons. His plea was that he thought as long as his boys were at home and under his care, he could keep them safely, and after they were for themselves, if they choose to lead drunkards' lives, the responsibility would be their own. Surely a parent's heart must be hard to look at it in such a light-minded manner.

The three principal objections advanced against prohibition by liquor men are, First, That it would increase the taxes which are already burdensome. Second, That it would rob us of a free personal liberty. Third, That the principle of prohibition is wrong and at variance with the laws of God and of good government.

In regard to the first proposition (that it will increase taxation) I would call your attention to some of the expenses of this (Lancaster) county for an example, and it applies equally well to all counties where liquor is a prominent factor.

In referring to the treasurer's report for the year 1888, we find that it cost \$6,518.87 for fees in dismissed cases. A large part of these were purely the result of strong drink. A few years ago it was discovered that in the city of Lancaster, there was a ring or clique, that made a business to arrest some one (generally a party to the affair) on the slightest pretense, mostly for being "drunk and disorderly," drag him before a justice or alderman, summon a whole pack of witnesses who of course would give no evidence to commit him, dismiss the case, and "county for costs." Second, we find an item of \$1,456.29 for the burial of indigent soldiers. No doubt some of these were worthy poor, but no one will deny that liquor is a prominent cause in mak-

ing some soldiers poor. Next comes the appropriation of \$10,000 for the home for friendless children, a most worthy institution for the care of homeless little ones. Will any one deny but that overindulgence in liquor on the part of parents makes children homeless and friendless? Then comes the expenses of keeping convicts in the eastern penitentiary, \$693.62, and I know that some of them are there by indulging too freely in strong drink. The little bill for the support of the prison is \$16,903.25. Is any comment necessary? Any one knows that the fruits of dissipation are found there in plenty. Scarcely a day passes but what the mayor sends some poor wretch there for ten, twenty, or thirty days to "sober up." It also cost \$377.11 for the repairs to the prison, and the pitiful wall goes up (from some hungry contractors) for \$100,000 more for a new one. The little slice for the poor house was \$43,003.69 to keep alive our needy ones in our \$100,000 poor house. Were you to go and ask these inmates for the cause of their poverty, two-thirds of them would tell you, *liquor*.

Now comes in court expenses, \$37,134.75. Rather expensive justice, isn't it? Do you suppose that liquor had anything to do with swelling these expenses to such enormous proportions? Let us see.

Some time ago a man was trying to prove to a constable that prohibition of the liquor traffic would increase taxation. This constable has seen service in that capacity over twenty years, and knew what he was saying. Said he, You go with me to the court house in Lancaster, and lay your hand at random on fifty cases on the docket for the coming court, or on the docket for the preceding court, and I can show you that whisky was at the bottom of two-thirds of them. Here we have enumerated \$116,087.58 of the expenses of our county for one year, which we have paid by the sweat of our brow, besides the interest on a county debt of over \$200,000. Will any intelligent mind dare to deny that liquor helped to subject us to such burdens? For my part I am willing to run the risk of heavier ones along with prohibition.

Second, That it would rob us of personal liberty as some claim and urge as a strong reason to oppose it, is pure and unadulterated nonsense. In what manner does it rob us of anything that tends to our present or future welfare? Of course under it one cannot get a dram whenever he feels like it, or rather when he gets thirsty. Why is a drunken man confined while he is still begging for more rum? Why rob this man of his personal liberty? You may say that he is dangerous.

Now is it not reasonable to assert that anything that puts a man in such a position as to be dangerous to his fellow-man no matter if it is through the exercise of

what some call a "personal liberty," just the sooner he is deprived of the privilege of exercising that liberty to the detriment of others the better? because God never meant that any liberty of ours should be abused in such a way. The *use and abuse* of things are matters antagonistic, one to the other.

You may claim that the moderate use of liquor will hurt no one, and has often proved to be of benefit: That some can take a drink or leave it alone just as they choose. I doubt if many drunkards ever lived that were not moderate drinkers at some period of their lives, as it would be unreasonable to suppose that they went at once into base drunkenness. If a man would stop at moderate drinking it might not be so bad, but step by step downward they go, blunting the mind and dwarfing the intellect that God gave them to improve and cultivate for the honor and glory of Him, for the benefit of his fellow-man, and for the salvation of his own soul.

The liquor men claim that if prohibition were to become universal, a large number of men employed in the manufacture and sale of liquor, would be thrown out of employment. True. But why do they not pursue the argument a little farther, that it would take away the police and constables' fees, for arresting drunken men? The coroner would not have so many inquests to hold. Sixty thousand beings created in God's own image fill drunkards' graves every year. It is perfectly appalling to think of it! Three score thousand immortal souls, the victims of strong drink, gone to their final reward! Surely they have gone to their "long home and the mourners go about the streets," and well may they mourn, for "No drunkard shall inherit the kingdom of God."

In regard to the principle of prohibition being at variance with the laws of God and contrary to the fundamental principles of good government, is one of the weakest of all the arguments resorted to by the desperate exponents of the liquor traffic. If the principle of prohibition can be made applicable for the eradication of the evil, it can surely be made to apply to another. Prohibitory laws are made in regard to murder, theft, arson, adultery, etc. Drunkenness has caused as much, if not more, mischief than either of these, and in many cases was the cause of their committal. One of the first laws ever promulgated was a direct prohibitory one. "And the Lord commanded the man, saying, Of every tree in the garden thou mayest freely eat; but of the tree of the knowledge of good and evil thou shalt not eat of it; for in the day that thou eatest thereof, thou shalt surely die." But man disobeyed and the consequence was that sin and death entered the world. How was it under Israel's theocratical form of government? God gave them a

large number of direct prohibitory laws, intended for their personal, temporal, and spiritual welfare. Look at the ten commandments. Of these ten, nine are prohibitory ones. Read on throughout their whole code of laws and you will find a large number of this class; and some of them appear strange and mysterious to us at this late age unless we make a close study of the physical formation, the geographical position, and the climatic influences of the country they were to occupy, coupled with the temptations with which they were likely to meet. Had Israel been obedient to these laws, which all tended to their higher development and enjoyment, they would have been of the happiest of mortals. But they could not become reconciled to the principle of prohibition, and the consequences were fearful as we all know. Let me here remark that as some of these laws of the Israelites seem strange and mysterious to us, yet undoubtedly were for the advancement of their temporal and spiritual welfare, yet were they applied to this people and country, the effect might be far different, which goes to show that different laws and regulations apply to different ages, peoples and nations. And whatever can be proved to be for the good of the people and in accordance with God's word, should be applied to such.

Again, some claim that the law for the prohibition of the liquor traffic conflicts with the gospel dispensation. How quickly are we referred to Cana where Jesus turned water into wine for the use of the wedding guests, thus showing his approval of its use. But it is not known that this wine had intoxicating qualities, or that it was not the pure juice of the grape, the "fruit of the vine" to which Christ often refers. Then we are told of how Paul advised Timothy to use "a little wine for his stomach's sake." If some people in our day whose stomachs get out of order so often for the want of something to drink, would only use a little wine in place of so much beer and whisky, the result would be much better. O, how pitiful to see a man with a bottle of whisky for his "stomach's sake," boasting of his religion and declaring he will vote for a continuance of the traffic that has enslaved him!

Dear brethren, I have written more on this subject than I had intended when I commenced, but rest assured it has been from the purest motives that I have thus written. Some of the language used may seem plain, almost harsh, but I hope you will bear with me, as I have been trying to do what little I could to awaken some that might be lukewarm on this subject, to the importance of the measure before us. For if the liquor element predominates at the coming election it will cause them to become bolder still in their nefarious business, and we will hardly know how to keep our children safe. I believe

in prayer to this effect, but I also believe in the propriety of *action* on our part.

In closing I will just say this yet. If there is any dear brother who reads this article and who has made up his mind to vote against the amendment, please look around you at the polls what company you will have to cast your ballot with. Pick out twenty habitual barroom loafers, saloon keepers, knaves, rowdies, "lewd fellows of the baser sort" and see if a score of them will not pat you on the back and vote along with you. "A man is known by the company he keeps." J. H. M.

Kinzers, Lancaster Co., Pa.

For the Herald of Truth.
BE CONTENT.

In Matt. 6:25,31 is one of the divine commands to be content. Therefore take no thought for your life, what ye shall eat or what ye shall drink, nor yet for your body, what ye shall put on; for your heavenly Father knoweth that ye have need of all these things. Hence, dear Christian friends, let us be content with what God sends to us, and we shall be truly happy for we shall not be tempted above that we are able to bear.

I think contentment is often easier understood than practiced, because of this carnality that we bear with us. If any of the readers of this are yet content in the carnal state, with their sins unforgiven, I beg of you as a friend to become discontent with sin, or you will spend an unhappy time in the future. Be transformed from the world. Knowest thou not that thou art wretched, and miserable, and poor, and blind, and naked? O, be not content in such a state, but come to the dear Savior who is willing and mighty to help you, and who has in store all you need! Ask, and ye shall receive.

HANNAH WAMBOLD.

Zurich, Ont.

For the Herald of Truth.
THOUGHTS ON DIFFERENT TOPICS.

As I lay on my bed of affliction, appreciating the great blessing to trust in Jesus, his great love in suffering first, that he may ever comfort us in our long nights and days of suffering, and trusting if it was the Lord's will he would remove us to a happy home, and care and provide for the loved and helpless with whom we parted, I was forcibly impressed of the duty to pray, that I might hold out faithful, and that many might be turned from darkness to light, to experience the sweetness of being an humble servant and a faithful laborer in Christ's vineyard. Angels rejoice over one sinner that repents, and well may we.

In a conversation with one of our applicants for baptism, she expressed herself concerning the burden that was taken off her mind, and the sweetness of being

among those that had taken their stand on the Lord's side, and she earnestly desired that she might be instrumental in winning others to Christ. Our prayers should be that we may all be kept in the path of duty. Actions speak louder than words. God's promise to his children is, "As our day, so shall our strength be." By this strength we are enabled to overcome the many trials and temptations on our way. If a brother or sister grieve us, we are to kindly admonish, and not speak evil one of another.

I would yet remember the old and infirm. We as younger ones are often afflicted; but are, by the mercy of God able to go about again. Those who with me have experienced sitting for weeks and months, can sympathize. When I am able I try to visit those who are not able. As I was calling on an aged sister, who was longing to go to a better home, she said she was of no use here. I replied that she was still able to pray.

Our older brethren and sisters may do us more spiritual good than the labor of their hands would in their young days. They had the Bible in their schools and perhaps remember many truths in it. Our children have not that book in school, but thank God there are Sunday-schools, and the door is open to all who would learn the blessed words of truth. I believe many come there who do not hear a good word at home. Lately a mother who had buried three of her grown children told me words could not express how much she appreciated what they had learned at Sunday-school. Let us as teachers not be weary in well doing, trusting God for our reward.

Parents, the greatest fortune you can give your children is to instill into their hearts and lives the plain teaching of the word of God. The possession of the kingdom of God in the heart is the greatest pleasure on earth. Try to bring or send the children into the society of the plainest instead of the gayest; gay and frivolous society is a poor place for those who would keep from the temptations of the world.

Dear ministers, you have an important mission to fulfill among the young people. What results are you achieving in your field of labor? Have you the confidence of the young people around you? Do you speak cheerfully, kindly, and in a manner to interest them for the salvation of their souls and the work and prosperity of the church? Young people are much influenced by their ministers; and by their attendance at Sunday-school and active participation in the work, ministers can have a vast influence for good. This influence is not only gained by ministers, but by parents as well, for in this manner the young and the old are brought more directly together in the Christian work, and the young will feel that they have some interest and responsibility in common with those to whom they look for guidance and example. A MEMBER.

For the Herald of Truth.

LESSONS FROM NATURE.

Lonely traveler, look around you,
Nature does a lesson teach,
There are scenes around you daily—
Objects which a sermon preach;
Ope your eyes and quietly listen:
How the warbling birds can cheer,
And revive the downcast spirit,
When their melodies we hear.

They have neither food nor shelter
Laid in store beyond to-day;
Cannot you, God's noblest creature,
Live in hope as bright as they?
God has promised ne'er to leave us,
Nor forsake us when we die;
If we trust him without doubting,
All our wants he will supply.

Sweetest flowers around you blossom,
Pastures green in sunshine glow,
Streams of water gently flowing,
Rippling, murmuring as they go;
Teaching all, time swiftly bearing us
Down life's stream—we cannot stay;
Like the flowers, the grass that withers,
Soon we fade, and pass away.

In the rainbow bright with splendor,
After years by thousands fled,
Since this token God established,
Can his promise still be read;
Seasons too still come and vanish,
As God's changeless love they teach—
Do we comprehend these sermons,
Scenes of nature daily preach?

When we see the stars of heaven
Twinkling in a moonless sky,
Who can help but feel the presence
Of the One whose sleepless eye
Watches o'er us while we slumber,
Holds our life in his own hands?
Give, I warn you, fellow traveler,
Heed to His supreme commands.

A. M.

For the Herald of Truth.

LIFE.

"Life that followeth me shall not
walk in darkness but shall have the
light of life." John 8:12.

Here is what we want—*Life*—and what
is promised us if we follow the *Light*—
Christ. Blessed thought that we shall not
and need not walk in darkness. By nature
we are all sinners and walk in darkness,
loving darkness rather than light,
because our deeds are evil.

Our first obligation is to know that we
are not following the Light. We read
that the natural man perceives not the
things of the Spirit; for they are foolishness
unto him.

I can well remember the time when I
was walking in darkness, and became
anxious to know the way which leads to
life. So foolish was I that I thought doing
some good thing might perhaps commend
me to an offended God. I knew it was
right to search the Scriptures, and I
read my Testament, but instead of getting
better, I got worse. My state was now
revealed to me, and "sin in me became
exceeding sinful," so that I had nothing
to recommend myself with, until this glo-

rious light of the world—Jesus—illuminated
my soul and gave me the hope of glory.
Darkness and condemnation was past,
and the true light now shines. As soon
as I became willing to take the cross
and follow him I had the assurance that I
should not walk in darkness, but should
have the light of life. "But if we walk in
the light as he is in the light he have
fellowship one with another, and the blood
of Jesus Christ, his Son cleanseth us from
all sin." 1 John 1:7.

Dear reader, I ask you to examine and
to "think on your way," and see whether
it is narrow and leads to life, or broad and
leads to destruction and death, for there
are only two ways that lead from time to
eternity. There are only two classes of
people to travel them. Are we going with
the few on the narrow way, or with the
many? If we examine ourselves here with
the word we need not be afraid to appear
before the Supreme Examiner over yonder;
but it will be "It is my Father's good
pleasure to give you the kingdom."

"Let us follow Jesus,

Any where, every where,

Let us follow on;

Follow, follow, Let us follow Jesus,
Every where he leads me, I will follow on."

A SISTER.

For the Herald of Truth.

SHOW THYSELF A WORKMAN.

"Study to show thyself approved
unto God, a workman that needeth
not to be ashamed, rightly dividing
the word of truth. But shun profane
and vain babblings; for they will increase
unto you more ungodliness, and
their word will eat as doth a canker."
2 Tim. 2:15-17.

Some Christians seem to think or act
as if Christ came into the world to save
them and set them free only to enjoy
themselves in this world. They fully enjoy
a good spiritual sermon, but seem
unwilling when it comes to bending their
necks to the yoke of Christ, or taking up
the cross, or denying themselves. They
do not see the need or use of giving
their service for the Lord. Sometimes
they make very foolish excuses to justify
themselves for not doing so.

A large proportion of Christians are the
victims of slightly inconsistent and degrading
habits. They do not seem to have
force of character enough to resist
even slight temptations. One very degrading
habit is "foolish talking and jesting,"
which Paul said, is not convenient, but
rather giving of thanks. Jesus said,
"Let your communication be yea, yea,
nay, nay, for whatsoever is more than
these cometh of evil." This warns us of
the sin of levity, and commands us to
take heed to our conversation. If there
is anything discouraging to a sin-burdened
soul, who wishes to be free, it is to see
the want of seriousness, to hear foolish
talking and jesting among Christians.

Another sin is deception. The keen
observer readily notices the lack of sincerity
in many Christians. We act the lie when
we cause others to form false opinions of us,
when we appear to be what we are not in reality.
Whosoever is willing to speak or act so that his
fellowmen shall receive a false impression
concerning a fact is guilty of falsehood.
According to God's perfect standard
moral truth consists in the intention to
convey to another, to the best of our
ability the conception of facts exactly as
it exists in our minds. If our intention is
to please God in all our actions, as the
happiest and best thing in the world. We
will be fearful of living in any foolish
way, whether it be in expending our time,
our money, or indulging in any sinful desire
or temper.

Paul said, "Put off concerning the former
conversation the old man, which is corrupt
according to the deceitful lusts; and be renewed
in the spirit of your mind, and put on the new man,
which after God is created in righteousness and
true holiness." He says also that "We shall
not let any corrupt communication proceed
out of our mouth, but that which is good
to the use of edifying, that it may minister
grace unto the hearers." He says too that
"We are to let all bitterness, and wrath, and
anger, and clamor, and evil speaking, be put
away from us with all malice; and be kind to
one another, tender-hearted, forgiving one another,
even as God for Christ's sake hath forgiven you."
To Timothy he said, "Flee youthful lusts;
but follow righteousness, faith, charity, peace,
with them that call on the Lord out of a pure
heart. But be foolish and unlearned questions
avoid, knowing that they do gender strifes,
and the servant of the Lord must not strive,
but be gentle unto all men, apt to teach,
patient, in meekness, instructing those that
oppose themselves; if God peradventure will
give them repentance to the acknowledging of
the truth, and that they may recover themselves
out of the snare of the devil, who are taken
captive by him at his will." To the Philippians
Paul wrote: "Let your conversation be as it
becometh the gospel of Christ, that whether I
come and see you, or else be absent, I may hear
of your affairs, that ye stand fast in one spirit,
with one mind, striving together for the faith
of the gospel, and in nothing terrified by your
adversaries. For unto you it is given in the
behalf of Christ, not only to believe on him,
but also to suffer for his sake."

We should set the world a worthy
example in all our conduct, and not be led
by the world, yet how many Christians try
to agree with the world, and rather indulge
in a vain, idle conversation than to speak
of spiritual things and give utterance to Bible
truth! How much unprofitable conversation we
hear on the Lord's day. How sad and grieved many

feel it they have heard a good, spiritual
sermon in the forenoon, and then in the
afternoon hear nothing but vain and idle
talk, foolish talking and jesting, sometimes
even ministers helping.

It is sad to behold that sometimes
preaching and practicing the gospel by men
of noble talent and extended Scripture
knowledge are two quite different things,
even with the same person. O, my dear
ministering brethren, as one who loves and
prays for you, I entreat you take heed to your
ways and actions, as the effect of many a
good sermon is lost if the minister afterwards
indulges in a spirit of levity, especially with
those who look to the minister for a pattern of
Jesus Christ.

Dear brethren and sisters, let us take
heed to our way that the worldly minded
cannot say they live a more moral, consistent
life than many Christians or even some
ministers. Let us take heed that we do not
become a stumbling-block instead of a light
to the world, and a salt of the earth. Peter
said, "He that will love life and see good days,
let him refrain his tongue from evil, and his
lips that they speak no guile." James says,
"If any man among you seem to be religious,
and bridleth not his tongue, but deceiveth
his own heart, this man's religion is vain."
If the heart is changed the tongue will also
be changed. The talk we once loved, we now
hate. "For the eyes of the Lord are over the
righteous, and his ears are open unto their
prayers." A. M. C.

For the Herald of Truth.

IT HAS BEEN A HELP TO ME.

Dear brethren, editors of the *HERALD*,
and all that love the appearing of our
Lord Jesus Christ, may the Lord bless
and strengthen us all on our way to our
everlasting home. May the great concern
of our life be the salvation of souls,
not only our souls, but those of our friends,
and even our enemies if we should have any.
May our lives be such that our words
and actions may correspond with our profession.

There are some who have been telling
the benefit they received by the help of
God through the *HERALD*. As it also is
instrumental, by the grace of God, in
bringing me nearer to my heavenly Father.
I feel it my duty, to the honor and glory
of God, to reveal some of the benefit I
received through it.

Though I have been a professor of religion
for some time, and had the assurance
that my former sins were pardoned,
and could appreciate Jesus as my Savior,
and God as my Father, yet I was not
strongly fortified, and was not always willing
to deny myself. When trials and temptations
came, and I neglected duties because I saw
that others did the same,

I became discouraged again, and was not
aware why I could not realize the presence
and love of God, and enjoy the peace and
love of God, and enjoy the presence comfort
I enjoyed when I was first converted. Yet I
still tried to do right. I was too ignorant to
know that I was trying in my own strength
instead of trusting Jesus to help bear the burden.
I saw many Christ professing people engaged
in the bustle and flurry of the world,
yielding to the temptations and snares of
earthly things, and found them reluctant
to converse about their spiritual welfare, or
to engage in spiritual conversation,
indicating no concern about their critical
condition. At the same time I was hungering
and thirsting for the love of Jesus, yet not
realizing that I lacked the anointing with
the oil of gladness, the joy of the Lord. In
reading the Scripture I was convinced that
a Christian's life should be different, that we
should go forward instead of backward, my
feelings were like Elijah's, that the children
of God have most all forsaken their covenant,
and have their attention almost entirely on
temporal things.

These were my feelings when I received
the *HERALD OF TRUTH*, through misdirection
when it was intended for another person.
After reading it I saw that there were many
dear brethren and sisters who had the same
thoughts I had, and looked at the word of God
in the same light that I did. I thought them
very dear, good brethren and sisters, that
could write such instructive articles. By the aid
of divine light I was enabled to see with my
true condition. Thanks be to God for his
unspeakable gift.

All who obey the divine light will be
brought out of darkness into God's marvelous
light; for though our hearts are grossly
darkened, yet the light shineth in our dark
hearts. If the light is heeded it will shine
more and more unto the perfect day. But if
we rebel against the light it will grow darker
and darker until we know not the way, nor
understand the paths thereof, and become
vain in our imagination, and our foolish hearts
will become darkened.

Dear reader, I do not wish you to think
it was the *HERALD* that brought me from
darkness to light, but it was the instrument
that my heavenly Father used to show me
my true condition. So long as it does not
contradict the word and spirit of God, it will
remain a very dear friend to me, next to the
Bible, for it is the means by the help of God's
spirit to enlighten and comfort many a
darkened soul that reads it in the right spirit,
and with an unprejudiced mind. I know there
are some that seem to think that to support
it is only waste of time and money spent in
vain. Some say, We have the Bible, the best
of books, and that is enough to read. I agree
that the Bible is the best of books, and cannot
be read

too often, but all do not understand what
they read without an explanation. We do not
get full benefit of what we do not fully
understand. We read in Acts 8th, of the
Ethiopian, who was reading in the prophecy
of Isaiah, and did not understand what he
was reading until Philip explained it to him.
Then he was edified by what he read, and was
led to Christ and was baptized. It is by what
a person knows and his reliance upon God, that
he is enabled to understand what is right and
wrong.

There is more for us to do than simply
to pray. The faithful servants of the Lord
are his agents in bringing persons into such
a state of knowledge and understanding of the
Scriptures that the prayers of the righteous
may be answered. Let us be willing not only to
pray, but also to labor, and let us consider
whether we are willing that our prayers may be
answered through us, and whether we are
willing to deny ourselves for the sake of
winning souls to Jesus. May the Lord bless
the dear brethren in their efforts for good,
and may they work faithfully until the end.
And all for the glory and honor of our dear
heavenly Father and Elder Brother, Jesus Christ,
to whom belongs all the honor and glory.

A CORRESPONDENT.

EMILY S. HOLT says, in her recent book,
"The King's Daughters":

There are some savages—in Polynesia, I
think—who decorate themselves by thrusting
a wooden stick through their lips. To our
European taste they look hideous. Honestly,
I cannot see that they who make holes in their
lips to ornament themselves are any worse at
all than they who make holes in their ears for
the same purpose. The one is just as thorough
barbarism as the other.

The hideous fringe and the exaggerated
ostrich feather with which the factory girl
and the feminine costermonger try to add
attraction to their personal appearance would
be, to a lady of good taste, vulgar in the
extreme. But to the angels, the elegant dress
of the fashionable lady may appear no less
vulgar. The real vulgar, lies not in the
tastefulness or the clumsiness of the attire,
but in the self-love, the vanity, the pride, of
the wearer. The lady who goes to read or
speak to the employees in a ware-house or a
work-room with her hands glittering with
rings, or her head adorned with a miniature
imitation of a church spire, is sowing the
seeds of vanity and self-love in the hearts
of those less-cultured girls, which will bear
bitter fruit. Probably the weeds will grow
more quickly and more luxuriantly than the
good seed, the word of the kingdom; and the
unconscious influence of the lady's ornamentation
affect the girls more powerfully than the words
and counsels of her lips.—*The Christian*.

THOUGHTS ABOUT CHRIST.

"My meditation of him shall be sweet: I will be glad in the Lord." Psa. 104:34.

"While I was musing the fire burned." Psa. 39:3.

"I speak of the things.....touching the King." Psa. 45:1.

I journey through a desert drear and wild,
Yet is my heart by such sweet thoughts be-
guiled
Of him on whom I lean—my strength and stay,
I can forget the sorrows of the way.

Thoughts of His love? the root of every grace,
Which finds in this poor heart a dwelling-place:
The sunshine of my soul, than day more bright,
And my calm pillow of repose by night.

Thoughts of His sojourn in this vale of tears!
The tale of love unfolded in those years
Of sinless suffering, and patient grace,
I love again, and yet again, to trace.

Thoughts of His glory! on the cross I gaze,
And there behold its sad, yet healing rays;
Beacon of hope, which, lifted up on high,
Illumes with heavenly light the tear-dimmed eye.

Thoughts of His coming! for that joyful day
In patient hope I watch, and wait, and pray;
The dawn draws nigh, the midnight shadows
flee;

Oh, what a sunrise will that advent be!

Thus while I journey on, my Lord to meet,
My thoughts and meditations are so sweet,
Of him on whom I lean—my strength, my stay,
I can forget the sorrows of the way.

M. J. D.

For the Herald of Truth.
CALL ON THE LORD.

"Whosoever shall call on the name of the Lord shall be saved." Acts 2:21.
Dear readers, let us call on the name of the Lord and be saved. You can not save yourself, but the Lord will save you if you call on him in truth.

Do not delay to call on the Lord, for the time cometh that you shall call on him no more. If you are in trouble, call on the Lord; if you want to be saved, call on the Lord. God has given you a chance to call on him, and if you let this chance pass you by, there is great danger of your soul being lost.

Call on the Lord while you are young, that your life may be one of service to God, and doing that which is good in his sight. Let us therefore call on the Lord, and come boldly unto the throne and find grace to help us in time of need. "Whosoever shall call on the name of the Lord shall be saved." What a glorious promise this is; if more would only heed it, it would be good for their souls. Do not wait for some future time, but come now, for your life is in God's hands, and it may be cut short before you are aware of it. O then, sinners, do not delay, for he is merciful and will save all that call on him in spirit and truth.

I would say to the young, call on the Lord while in your happy youth, and

find pleasure in serving God. For it is written, "It is better for man to serve God in his youth." "Now is the accepted time, now is the day of salvation." Now is the time to call on the Lord. But, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven;" we can not be saved by just calling on the Lord, but we must do the will of the Father in heaven, obey his commands and call on him in true faith and then he will save us.

Come to Jesus. Call on him. Open the door of your heart and say, Come in, Lord; thou art welcome. The poet says:

"Who at my door is standing,
Patiently drawing near,
Entrance within demanding;
Whose is the voice I hear?"

Sweetly the tones are falling:
Open the door for me;
If thou wilt heed my calling
I will abide with thee."

LIZZIE L. BRUBAKER.

For the Herald of Truth.
AN EXHORTATION.

I feel thankful to God for the opportunity I had again to-day of listening to the gospel in the Stahl Church, in Somerset Co., Pa. The brethren Jonas Blough and Cyrus Hershberger spoke from the words "The way of transgressors is hard," Prov. 13:15. While I listened to the discourses my heart was weighed down with sorrow for the millions of transgressors in the world, all on their way to the same destination, *ruin*. It is still sadder to think about it when we remember that many of these might be led to repent if only the gospel were preached to them in its purity; therefore, dear brethren, let us work together for the salvation of souls: for the value of one soul is greater than ten thousand worlds like this. Ah, how much we work for temporal good! and how sadly the more important thing—the salvation of souls is neglected. One may say, What can a lay-member do? Brethren, we can do much for the cause of God and the Church if we are only willing. In the first place we should live in peace and harmony with one another as much as is possible; in the second place we should hold fast to the word of God, and the discipline of the Church, and render our minister all the help and encouragement we can.

We should encourage them to visit the weak churches, and also if necessary, provide for their expenses on the road and at home that poverty may not hinder them in their work. In the third place we should not forget to pray for all men; for James tells us that "the effectual fervent prayer of a righteous man availeth much," James 5:16. Dear brethren and sisters, let us take a view on Calvary's cross and see what it costs to redeem us

poor fallen men. When there was no eye to pity and no arm strong enough to save, God sent his only Son to die that we might live. And now I fear we care too little for the poor sinner who lives out of Christ, and sports on the barren mountain of sin and folly. Perhaps some of our near friends are among them. We want them to be saved, therefore let us be up and doing, for the time may not be far off when we will be called to give an account for the talent we received, and if we have gained no other talent, what will become of us? We will be cast out into outer darkness, there to lament and weep through eternity.

But on the other hand, if we make use of our talent we shall hear the welcome words, "Enter into the joys of thy Lord." Dear brethren and sisters, this will be a happy meeting, when parents and children will meet to part no more, but dwell forever on Canaan's shore.

Now, dear brethren and sisters, if we look around us we can see that there are many evils in the world. If we indulge in them we are transgressors of the law of God, and are not in a proper condition to win souls for Christ. The Savior tells us, "He that gathereth not with me, scattereth abroad." Would it not be better for us to gather souls for Christ than to commit transgressions, and thereby deceive ourselves and our children who are so dear to us. I am afraid we are transgressing far more than we sometimes think, for we are using too many idle words, and are too ready to talk about the faults of others, and forget ourselves. Oh brethren, let us pull out this beam that is in our eyes; then we can see better to draw out the mote that is in our brother's eye, and can perhaps get it out far better. Another fault we have is that of minding and taking home only the mistakes the ministers make and forgetting the good. Let us leave the mistakes in the church-house, but take the good along home, and meditate upon it day and night, and pray more for the poor ministers who have a great responsibility resting upon them; far more perhaps than we think. They have their families to provide for, and the souls of the people around them. And besides this, the cry comes from here and there, "Come over and help us."

Brethren, let us earnestly pray for one another, and also for our children, that they may escape the snares of the devil, and be brought to Christ, the only true fountain.

In conclusion, I would say, "Let us remember that we are passing away, and that we should seek those things which are above." Col. 3:1. "Let us also bear in mind that we must have that forgiving spirit," verse 13. Let us read this chapter through for in it we find what to do to please God who has done so much for us.

LEVI BLOUGH.

Johnstown, Cambria Co., Pa.

For the Herald of Truth.
THE TEMPERANCE MOVEMENT.

From the clear and logical manner in which the temperance movement in the State of Pennsylvania is being brought before the readers of the HERALD, it is to be hoped that no one professing Christianity will neglect his duty in using his influence and doing all that he can in helping to destroy the terrible monster of intemperance, while an opportunity is offered. Since the Legislature of the State of Ohio has passed the local option act, giving townships and incorporated cities the privilege, by a majority vote, to banish from its limits the liquor traffic, quite a number of townships and cities have thus stopped the sale of intoxicants within their limits, while still others are following.

I regret, however, to have to record an instance where, in one township, in which some of the Mennonite brethren reside, that when the vote was taken these brethren for conscience sake abstained from voting, and prohibition was defeated by *just two votes*. Had these brethren cast their votes for the cause of temperance, (which has no political significance whatever) as they usually do at political elections, the result would have been the reverse, and instead of a number of saloons flourishing in that township, there would now no liquor be sold there.

Sometimes think God will hold us accountable for neglecting such opportunities for doing good, while at the same time it gives our enemies some reason for claiming that the Mennonite church is favoring the liquor traffic. May God forbid that one brother will cast a vote in favor of intoxicating liquor and intemperance and thus cast a reproach upon the church.

Ohio.

A BROTHER.

EXAMINE YOURSELF.

"But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another." Gal. 6:4.

To prove our own work, if I understand the meaning of these words, is to prove our hearts to find what motive prompts us to live and act as we do. If we do this conscientiously we will have much to do. We will never be idle. The trouble too frequently is that we are disposed to go away from home to see what is in the heart of some one else.

But we should remember the Apostle says to the Ephesians, "Be not deceived; God is not mocked; for whatsoever a man soweth that shall he also reap." We must reap of our own sowing. "He that soweth to the flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting."

If we should prove ourselves by the word of God we might not so readily be

deluded by the false life and character of some who may appear to be Christians by their outward forms and professions.

Then we might appreciate the glorious promises we have of a sure rest when we leave this troublesome world with all its trials and temptations. If we are in doubt about our Heavenly Father's will, let us look to his word and at our own hearts, and not to others. I once read in a good little book that we should not look to men for an example, but to Christ. Looking to men we will be deceived and led astray, but if we look to Him who will never leave nor forsake us, we cannot miss his blessed promises.

The word requires us to be a separate people from the world. We may readily know whether we are true to this if we look to ourselves. Looking to others we might conclude if they are right we are right, but others are not the criterion by which we are to measure ourselves. If we go with the world as others we are not separated from the world. If we love the world the love of the Father is not in us. As true Christians we should not hesitate to let it be known wherever we go. We should let our lights shine, not because we are in the presence of other shining lights, but because we have been with Jesus. Let us prove ourselves wherever we are that we may have rejoicing in ourselves through Jesus. Soon we shall be 'on the other side of the stream in fullness of joy, not because we looked to others, but because Jesus looked on us and saved us.

E. S.

For the Herald of Truth.
A SAD REMARK.

I heard a remark not long ago which has caused me to think a great deal. I was conversing with a friend, a young lady about nineteen years of age, about religious matters and the necessity of giving our hearts to God, when she made the remark that she never thought of dying yet.

Think, dear reader; never thought of dying! It makes me feel sad to see our near and dear friends go on in the world in fashion and worldly amusement and never think of their dying hour. Alas, how soon the icy hand of death may be laid upon them; then it will be too late to repent, and too late forever, for there is no pardon in the grave or beyond, as we can plainly see in the case of the rich man, it seems as though he never thought of his dying hour either. We read that he was clothed in purple and fine linen, and fared sumptuously every day; no doubt he thought he had everything that was needed; while poor Lazarus lay at his gate, full of sores and desiring to be fed with the crumbs that fell from the rich man's table. We would surely think this was a poor man to come in such a beggarly state as this. But what does Christ say of

them? It came to pass that the beggar died and was carried by the angels into Abraham's bosom. The rich man also died. Was he carried to Abraham's bosom by the angels? Ah no; but in hell he lifted up his eyes and beheld him who had once lain at his door. Being tormented, he besought Abraham to send Lazarus that he might dip the tip of his finger into water and cool his tongue. But Abraham said, Son, remember that thou in thy life-time receivest thy good things, and likewise Lazarus evil things; but now he is comforted and thou art tormented. This plainly teaches us that there is no pardon in the grave.

Why do we see so many living so careless and unconcerned about that which concerns every human being, especially when we have such facts before us? Can it be that they never think of their dying hour?

Dear readers who are yet out of the ark of safety, would to God that I could set you to thinking about your dying hour. It will surely come sooner or later; how soon you know not, therefore we ought to be prepared, that we may be ready when it does come.

SISTER S.

THE POWER OF GOD.

"Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world." 1 John 4:4.

These blessed words of the apostle John should be enough to inspire any Christian with renewed energy in the service of the Lord. God's power is greater than the power of the world, and if we let his Holy Spirit lead us, what have we to fear. We are to be instruments in His hand. Our part of the work is to surrender ourselves into his hand that he may use us as he sees fit. We must walk as he leads us knowing that He is able to carry us safely through, however dark and dangerous the way may seem to us.

If we have God for our refuge and strength the world with all its power can not harm us unless it is God's will. As He delivered Daniel from the mouths of the lions, so will He deliver us from the snares and dangers of the world if we fully surrender ourselves into his care. If we are armed with the sword of His Holy Spirit and have the shield of faith and love, we shall be enabled to conquer all that come before us on our pilgrimage through life.

God has given us all a talent, and if we use it only as He directs we will hear the welcome words, "Well done, good and faithful servant, enter thou into the joy of thy Lord." God has all power in heaven and on earth, and by Him we live and have our being. Then let us praise and adore Him above every thing else.

CLARA M. BRUBAKER.

Leonard, Mo.

HERALD OF TRUTH.

JOHN F. FUNK, EDITOR.
J. S. COFFMAN, ASST. EDITORS.
A. B. KOLB.

May 1, 1889.

Entered at the Post Office at Elkhart, as second class mail matter.

PRICE, ONE DOLLAR PER YEAR.

TO OUR SUBSCRIBERS.—If any of our subscribers do not get their paper regularly, or if any persons who send for books, etc., do not obtain them in due time, they will confer a favor by informing us, and we will do our best to have everything properly forwarded to its destination.

HOW TO SEND MONEY.—If in sums of more than a dollar it is best to obtain either a draft, or a Post Office Money Order, or where these cannot be obtained, get the letter registered.

THE DATE on the label of your paper gives the time to which your paper is paid. If it is "dec. 31" it is paid to that time, and so of any other date. By this you can always tell if your paper is paid up, or is in arrears. The X on a label shows that your paper is ordered to be stopped at the date on it.

IF THE label on your paper is not changed in the second number after you have sent money for it send us a card stating the case.

IF YOU wish your papers changed from one Post Office to another, please always give the Office where you now receive it, as well as the office to which you wish it sent.

THOSE of our subscribers who do not wish to take the Herald of Truth any longer, will please inform us of the fact by letter stating their P. O., pay up all arrears, and the matter shall have our prompt attention, otherwise it will be considered that they wish to continue their subscription.

MEMNONITE Publishing Co., STOCK.—There are still some shares of Memnonite Publishing Co., Stock for sale, and we shall be glad to have any of the friends of the cause assist our publishing work in this way. It will be lending a helping hand to the work of the Lord, and has besides so far, paid an income of six per cent. per annum.

WANTED.—We would exchange for other books several copies of Hitchcock's Analysis of the Bible. They must however, be in good condition. Also a few copies of Denner's Predigten. Must also be in good condition. Memnonite Publishing Co., Elkhart, Ind.

CARDS FOR SUNDAY SCHOOLS.—We will send a sample package of Sunday School cards with scripture verses, and price list to any address for 20 cents. Persons wishing to purchase cards can select from the samples and know just what they are buying, as well as though they were in the store. We have a very nice assortment and will be able to fill orders promptly.

TO OUR SUBSCRIBERS.—The issue of the HERALD OF TRUTH for April 15, is exhausted, and all numbers, English or German, of that date, will be thankfully received at our office.

SUNDAY SCHOOL SUPPLIES.

QUESTION BOOKS.—We have again on hand a large stock of Bible, Intermediate and Primary Class Question books. These books are well adapted to the wants of every Sunday school in the land, whether Mennonite or not, as they are entirely non-sectarian, and are suited for scholars of every age. They have been introduced into many schools and are giving universal satisfaction, which is as good a recommendation as can be given.

The Bible Class Question Book contains 80 lessons on the Old Testament Scriptures, and is designed for the use of advanced classes. The Intermediate Question Book contains a series of Bible lessons in questions and answers on the New Testament Scriptures, designed for the use of intermediate classes. The Primary Question Book contains easy Bible lessons in questions and answers. The contents are of the same order as the Intermediate Question Book, but adapted to younger or less advanced scholars.

"Infant Lessons" contain 62 simple reading lessons for very young scholars, with simple questions to each lesson. The prices of these books are as follows:

Bible Class Question book per copy.	20
Intermediate " " " dozen.	2.25
Intermediate " " " copy.	1.75
Primary " " " dozen.	1.15
Primary " " " copy.	1.10
Infant Lessons " " " dozen.	.70
Infant Lessons " " " copy.	.60

MODEL CLASS BOOKS.—This little book of 8 pages is designed to mark the attendance of one class for one year. The stock used is cardboard, and the pages are very conveniently ruled, the aim being to bring all necessary records into condensed space, to avoid the waste room found in many books and to provide space for a large class on a single page. Besides this many very excellent hints are given to teachers, which alone are worth far more than the price of the book, which is only 60 cents per dozen.

WELCOME TIDINGS.—This little paper of 4 pages is published for Sunday schools and general distribution, and supplies a long felt want. It affords Sunday schools an opportunity to obtain a cheap and instructive paper for each Sunday. Price, 10 copies 5c.; 20 copies 10c.; 100 copies 50c. It is already widely distributed in our Sunday schools and we hope it will,

with the opening season, gain many new patrons.

WORDS OF CHEER.—This already well known paper for children and young people has gained many new friends and many young hearts have been cheered and gladdened by its monthly visits. It is published in accordance with the Mennonite faith and appears on the first of each month. Price, single copy per year, 25 cents. For Sunday schools, when more than ten copies are taken, 10 cents per copy per year, or 5 cents per copy for six months. Specimen copies, of these two papers mentioned, free.

WANTED.—We would kindly ask our friends who do not care to preserve their HERALDS to send us the number of April first. We run short in our count of that number, and those of our readers who are willing to give them up will confer a favor by sending us their copies both English and German. Address them MEMNONITE PUBL. CO., Elkhart, Ind.

CHANGE OF ADDRESS.—Bro. Daniel D. Miller, writes that he has moved from Hubbard, Marion Co., Oregon, and his address will be Haven, Reno Co., Kansas, until further advice will be given through the Herald. Correspondents and friends of Bro. Miller will please take notice.

TO OHIO.—Bro. J. F. Funk left on the evening of the 25th, of April for Ohio. he expects to remain about 12 days.

APPLICANTS FOR BAPTISM.—In the church in Mahoning county, Ohio, there are now three applicants for baptism. May many more follow their good example.

BAPTISMAL SERVICES.—From the Lancaster, Pa., *Beobachter* we learn that on Good Friday about 20 persons were added to the church in that vicinity by baptism. Bish. Jacob N. Brubacher conducted the baptismal services.

BAPTISM.—In the Sonnenberg church, in Wayne county, Ohio, eleven persons were received into the church by baptism, on Good Friday, the 19th of April; and on Easter, the 21st the communion of the Lord's Supper was observed. May the Lord bless and prosper this church, and many precious souls be gathered into her communion.

FROM BRANCH CO., MICH.—In this church two precious souls were received by baptism on Sunday the 21st of April. May the Lord strengthen them in their purpose so that they may be bright and shining lights, and hold out faithful to the end.

ANNUAL MEETING.—The Annual Meeting of the German Baptist Church (Dunkards), will convene this year in June, at Harrisonburg, Virginia. Round trip tickets will be sold from the 3d to the 10th of June, at one fare, good to return until June 22d. This will be an excellent opportunity for those who wish to visit the East at little expense. For further information and tickets apply to G. B. Wyllie, Elkhart, Indiana.

LANCASTER CONFERENCE.—At the late Conference in Lancaster Co., Pa., held on the 12th of April; the "Prohibition Amendment," to be voted upon in that State on the 18th of June, was brought before Conference. "It was advised by Conference that no brother shall vote against the Amendment. If any brother cannot vote for the Amendment, he is advised not to vote against it. In regard to Bishops, ministers and deacons voting, it was left the same as in voting for officers of government. In this matter only the church in Pennsylvania is concerned. It is the hope of many sincere brethren that all will deeply, carefully, and prayerfully consider the matter. May the good Lord grant grace to one and all to realize the tremendous evil of the "Liquor Traffic", and constrain all to throw all their influence against it."

In reference to the Conference our correspondent further says: "Many familiar faces were missed at Conference. Many whose kind and earnest admonitions on former occasions thrilled the heart to be more devoted to the cause of Christ, have gone to their long home and glorious reward. Others through infirmities were obliged to remain at home. May we all be more firmly knit together in the bond of love."

A STRANGE INCIDENT.—In the July number of the HERALD OF TRUTH for 1878 appears, under the death notices the following: Maria Gindlen sends \$1.00 for the HERALD, but gives no address. Please send us the address.

No answer came. The aged sister received no paper. She never saw the notice in the paper, and no doubt supposed that her money was lost in the mails. She took great comfort in reading the paper and it was a great loss to her to miss the monthly visit she so greatly enjoyed. Some eleven years passed away and she is now over 84 years of age, when one day her married daughter, who lived away some distance came to see her. She told her daughter with what pleasure she used to read the paper, but once she had sent a dollar and never received the paper for it.

The daughter returned to her home and recently she rummaged through an old chest to find the back numbers of the Herald to read them over again to her children and grand children, when to her great surprise her eyes fell on the paragraph at the head of this article, and thus learned that her dollar sent eleven years ago, had reached its proper destination, and the publishers were only waiting for her address in order to fulfill their part of the contract. Bro. Smith immediately wrote giving us the above statement, and Sister Gunden now in her 85 year, is reading the paper for 1889 for which she paid eleven years ago.

STORM IN KANSAS.—A fierce cyclone passed through near the Spring Valley Mennonite Church, in McPherson county, Kansas, about 10 o'clock, on the night of Wednesday, April 16th. It started about two miles South-West of the church, taking its course in a North-Easterly direction, running along about three miles, but only a few rods wide. It first struck the West end of Bro. Aaron Landis' stable tearing it out. Next it struck Bro. Christian Miller's, and though the horses were in it, they were not seriously hurt, and the cattle about the yard were not injured except one that was killed. Much of the stable was carried away and split up like kindling wood. Three of the spindles of his farm wagon were broken, and the entire wood work shattered. The carriage was crushed beyond repair, one of the wheels there was nothing left but the rim.

The greatest damage that was done, was to the house. This was 16 x 26, with a wing at one end. Bro. Miller and wife and three children were in it at the time, asleep. When the cyclone struck it, the house was turned over on its gable-end, a few rods from the foundation. It was

then whirled over on the side and much of it carried away in fragments. The furniture was all more or less damaged; the stoves and dishes were entirely ruined. The family were all providentially preserved and none seriously hurt, and are very thankful that they escaped death.

They found their way through the pouring rain, in their night clothes, to the house of Bro. Aaron Landis. The loss is estimated at about \$500.00. The brethren and neighbors are subscribing such amounts as they hope to be able to give after harvest to help the brother. About \$160.00 have already been subscribed, but I fear that not near the required amount will be made up in Kansas. If any abroad should feel prompted to contribute anything, they will please send it to our deacon, Peter Neuenschwander, Spring Valley, McPherson Co., Kansas, and it will be thankfully received by Bro. and Sister Miller. R. J. HEATWOLE.

Newton, Kansas.

THE OKLAHOMA TERRITORY.—During the last week and more the papers throughout the country have contained lengthy reports of the doings of those who expected to become owners of homesteads in the new country and which was opened on the 22d, of April. Thousands of men, women and children were camping on the borders of the land, anxiously waiting for the signal when they might enter and procure claims, and when the signal was finally given there was a tremendous rush for the prize—a homestead. The number of persons desiring homesteads was far greater than could possibly be supplied and many, after many days of waiting, were doomed to disappointment. Moreover it is now claimed that the soil is not nearly what it was at first claimed to be. What a contrast between the eagerness for worldly possessions and those which shall last forever. All were eager to get homes and had made every preparation to secure one, and when the word was given all were ready. But here many were doomed to disappointment, either not getting a claim at all, or if they did, the soil was not at all up to the standard which they expected it to be, on the other hand how little preparation is made, and how few are ready when the call comes to go and take a claim in the heavenly mansions, that abide forever.

There every one has room; none need turn away unsupplied, and the reality will be infinitely better than any description that the tongue of man can describe. Although the way there has been described for centuries upon centuries very few find it, and of those even who profess to be on the way many seem very indifferent whether they are prepared to hear the call to enter or not. May God give a more earnest desire after heavenly things and the riches that fade not away.

AMISH MENNONITE CONFERENCE.—We received a communication from Brother J. P. Smucker, stating that the conference for the Amish Mennonite Church will be held on Friday the 17th of May in the Forks Church in LaGrange Co., Ind., commencing at 9 A. M. An invitation is extended to all the brethren in both branches of the church, especially all the Ministers and Deacons of both branches.

FOUR PROMISES.—Rachel Harshberger requests the young readers to state what verse in the Bible contains *four promises*.

ANSWER TO SCRIPTURAL ENIGMA.—The answer to Scriptural Enigma in April 1. No of the Herald is, "It is I." Matt. 14:27. Correct answers were sent in by Susanna Culp, Washingtonville, Ohio.; E. Hostetler, East Lynne, Mo.; Lizzie A. King, Allensville, Pa.; Mary E. Kulp, Gardner, Ill.; Rachel Hershberger, Vistula, Ind.; and A. B. Ramer, Markham, Ontario. Simon P. Yoder (no address) and Eri E. Peachy, Allensville, Pa.; whose dates on the letters show that they were both delayed, sent in correct answers to Enigma in the Herald of Feb. 15.

SCRIPTURAL ENIGMA.

I am composed of 15 letters.

My 1st is in love, but not in hate;
My 2d is in town, but not in state;
My 3d is in wave, but not in spin;
My 4th is in needle, but not in pin;
My 5th is in youth, but not in age;
My 6th is in book, but not in page;
My 7th is in tune, but not in song;
My 8th is in shout, but not in long;
My 9th is in speak, but not in talk;
My 10th is in run, but not in toll;
My 11th is in bell, but not in toll;
My 12th is in mind, but not in soul;
My 13th is in mill, but not in store;
My 14th is in gate, but not in door;
My 15th is in lass, but not in more;
My whole is a divine command,
Which worldlings cannot understand.
East Lynne, Mo. E. HOSTETLER.

CORRESPONDENCE.

FROM WATERLOO CO., ONTARIO.—During the month of March we had very fair weather in Canada, but since the beginning of April we have had some snow, so that everything around us has the appearance of winter. We hope, however, in the old saying: "White April brings green May." CHR. ZEHR.

FROM CLEAR SPRING, WASHINGTON CO., MD.—Bro. Jonas Blough of Johnstown, Cambria county, Pa., paid us a visit on the 19th of January, and remained with us over Sunday, and preached at Clear Spring church on Sunday, and on Wednesday the 23d at Reiff's church. On Thursday the 24th he assisted at the funeral services of Sister Catharine Snively, at Smithsburg church. He also preached at Miller's and again on Sunday at Reiff's church. On Monday, the 28th, he left for Franklin Co., Pa., holding meetings at different places, then came back to Clear Spring church and preached a very interesting sermon. May the Lord bless the Brother and strengthen him to be an earnest worker in the cause of Christ.

A SISTER.

FROM THURMAN, ARAPAHOE COUNTY, COLORADO.—Bishop Joseph Schlegel, of Milford, Seward Co., Nebraska, arrived here on the 5th of April. On the 6th we had services and on the 7th, three young persons were received as members of the church by baptism and confession of their faith. The Lord let his blessing rest upon them that they may be faithful unto the end.

On the 8th we had another refreshing season of worship, and on the 9th communion of the Lord's Supper was observed, at which time we enjoyed the presence of God's Spirit very manifestly.

After the communion services, lots were cast for the ordination of brethren to the ministry. There were five brethren on the list, and the lot fell upon Bro. Joseph Schlegel, formerly of Livingston Co., Ill. May God be mouth and wisdom to the dear brother, that he may faithfully discharge the duties devolving upon him to the upbuilding of the church and the salvation of souls.

On the 10th Bro. Schlegel returned to his home. We feel to thank God for the goodness he has shown to us and for the admonitions we received from the brother who so kindly assisted us, and pointed us to Jesus and the way to heaven.

JOSEPH SCHROCK.

Thurman, Colorado.

FROM SOUTH CAYUGA, HALDIMAND CO., ONTARIO.—Bro. Noah Stauffer of Waterloo county, Ontario, paid us a visit lately. On Sunday the 24th of March he

held a meeting in Rainham; he also visited amongst the brotherhood, encouraging them in the cause of Christ. On Sunday evening the brother filled another appointment. The meetings were not so largely attended, but were very interesting and edifying. On Monday he left for South Cayuga, where meeting was appointed for the evening in Wismer's school-house, where he took for his text the narrative of the good Samaritan. The lesson was very interesting and instructive. On Tuesday Bro. Stauffer visited different families and in the evening he filled another appointment in the South Cayuga Hall. On Wednesday the writer went with him to Bertie, visiting brothers and sisters there, among others Bro. Peter Sherk, who was at the time almost at the point of death. The Lord give him grace and spiritual strength that he may hold out faithful unto the end.

On Thursday evening we had another meeting here and then took the train for home, Bro. Stauffer going on to the Twenty, in Lincoln county. May God bless all these meetings and the words spoken in prayer, praise and exhortation, that the seed soon may bring forth fruit unto everlasting life.

CHRISTOPHER HOOVER.

FROM MIFFLIN CO., PA.—Bro. J. P. Smucker of Napanee, Ind., was with us in March a short time, and preached several interesting and edifying sermons.

Our Sunday Schools are about opening for the summer to the great satisfaction of the young and old who are interested in the work. Our children and young people are the hope of our church therefore "Let us rise up and build! So they strengthened their hands for this good work." Thus said the ancient Jews when they saw how Jerusalem lay waste, Nehemiah 2:18. Then they went to work and, though laughed at, scorned, and despised they soon had the walls up. "For the people had a mind to work." We see and deeply feel that the condition of our churches should be better. We see that our young people are exposed to very great dangers and that some few are drifting with the world. Fault-finding and lamentation are no remedy for these evils, only a hindrance to good work. We no longer live in the seclusion of the back woods as did our fore-fathers. We and our young people are far more environed by worldly influences. The railroads bring the vices of the city to the country. Churches, schools, books and periodicals, good, bad, and indifferent abound everywhere. Therefore if we would win our young people to our faith, and build up and maintain strong, and prosperous churches it is more than ever necessary that we instruct and train our young people in the ways of Godliness in the family and in the Sunday School.

II.

FROM CONCORD, KNOX CO., TENN.—We are happy to state through the HERALD to our many friends that we were recently visited by brethren from Virginia, Bish. Samuel Coffman, Pre. Christian Good and Peter S. Hartman. During their stay we had a number of interesting and encouraging meetings at different places. We also organized a church, or rather formed a union, there being some Amish brethren and a few brethren of our branch of the church here. Since there is no difference in our doctrine we thought it best to unite our efforts for the cause of Christ, remembering that in union there is strength. The day following the organization one person was received into church membership by water baptism on confession of faith. After this followed the commemoration of the Savior's sufferings and death, by the communion of bread and wine and the observing of the ordinance of foot washing. Some who had never before seen this ordinance observed were deeply impressed with the solemnity of the occasion, and they thought it was right. I was then again reminded of the courage of our dear Savior when he said, "Let your light so shine that men may see your good works, and glorify your Father which is in heaven."

The brethren left us for their respective homes the 10th of April. We feel thankful to God and to them for their visit, and we pray that God will bless all their efforts for good, and that they may finally reap the reward of the faithful.

I would yet say that our membership now numbers 27; only a small flock, indeed, and might say that, so far as numbers are concerned, we are in an infantile state; therefore we crave the prayers of the faithful and trust that many brethren and sisters will visit us, especially the ministering brethren, and help us convince the wandering world of the error of their way, and by bringing them into the fold, build up the kingdom of righteousness and peace in this community. I believe that with proper means and effort much good can be accomplished here, therefore let us look to our work wisely as wise masterbuilders, and in all kindness and earnestness call to the wandering souls to come to the fold of Jesus, "even as a hen calleth her brood under her wings." It is true that many will not come, yet many others will, if we but permit the Lord to use us as willing instruments for his work. Let us only do our part; God surely will do his.

H. H. GOOD.

Remarks. We rejoice that the dear brethren at Concord, Tenn., have united their efforts for good, for the distinction between the Amish branch and that of the so-called Old Mennonites consists in very many cases, in name only. The same has been done in other places and God's blessing rests on the union thus formed. God speed the day when all distinction between the two branches be completely

swept away by the spirit of perfect love; for where there is perfect love there is unity and harmony, and, as the brother says, "In unity there is strength," so might this unity of thought, word, and action, under the providence of God do a great work in the ingathering of souls to Christ.

K.

For the Herald of Truth.

A VISIT TO EAST TENNESSEE.

On Friday morning, March 29th, the Brethren Bish. Samuel Coffman, Peter Hartman and myself left home for Concord, Knox county, Tennessee, where we arrived next morning about 6 o'clock, and were met by my brother Henry H. Good, who took us to his home. We remained here until Sunday morning. We then attended two appointments at what is called the Dutch church, at 10 o'clock in the morning, and at 3 in the afternoon. In this vicinity we found eleven of our members who have recently moved there from Allen county, Ohio, and Rockingham county, Va. And also some members of the Amish Mennonite church, who settled here some years ago, and were left without a minister, their minister, Bish. John Stoltz, having died about two years ago. Bro. Henry H. Good is holding meetings regularly with them every two weeks since he moved among them.

From there we went to Beaver Valley, distance of about six miles, where we found a few of our Amish brethren and sisters and held two meetings at a Methodist meeting house. The attendance was not very large, yet we had an orderly and interesting meeting. We then returned to the former place and held a meeting on Wednesday evening. We were made to feel thankful to God who put it into the hearts of those dear brethren and sisters of the two branches of the church to unite and form themselves into one body. As this was their desire, consequently we made an appointment for Saturday, the 6th of April, to meet at the Dutch meeting house. This meeting house was built by the Amish brethren of that place. Accordingly we met on Saturday at which time the rules and regulations of our church, its faith and doctrine were fully explained by Bishop Coffman, after which we held an inquiry and all present who were in good standing were willing to unite with us, fourteen in number, who were then acknowledged as the same body with us. To our joy, James Steward, son-in-law of A. A. Good, also attended this meeting and manifested his desire to become a member of the church. On Sunday morning we again met at the same place at which time he was received into the church by baptism, and we commemorated the suffering and death of our Lord and Savior Jesus Christ with bread

and wine. There are now twenty-six members in this congregation. Bro. H. H. Good is their minister and Bro. A. A. Good their deacon.

Dear brethren and sisters, let us not forget them, but remember them in our prayers; they are living a considerable distance away from the other churches, and it would be very encouraging to them if they would occasionally be visited, and especially by the ministers. I think there is a prospect there to still gain others and bring them into the fold. We held two more meetings which were well attended.

On the 10th we bade adieu to our brethren and started on our way homeward, stopping off in Washington county one day. Here we found a settlement of Dunkards who received us very kindly. We filled one appointment with them which was well attended. They said we were the first Mennonite ministers that ever stopped in that county. On the 12th we took the train for Harrisonburg and arrived there on the morning of the 13th, and by noon we reached home. Thanks to God, we found all as well as usual. We had quite a pleasant trip and enjoyed ourselves well. We feel thankful to the brethren and sisters for their kindness to us. We hope our labors have not been in vain, but that they may bring forth the peaceable fruits of righteousness. We found a good country and splendid climate. People looking for homes would do well to go and see that country.

CHRISTIAN GOOD.

Married.

GOOD—BLOSTER.—On the 24th of March, by Pre. Jirocs, Aaron Good and Salome Bloster, both of Kent county, Mich.

UNDERMEYER—WERTZ.—On the 7th of April, in the Amish Mennonite M. H. in Arapahoe county, Colorado, by Bish. Joseph Schlegel of Milford, Seward county, Nebraska, Joseph Undermeyer and Elizabeth Wertz.

OBITUARY.

KENDLE.—On the 5th of October, 1888, in Holmes county, Ohio, of infirmities and old age, John Kendle, aged 85 years, 8 months and 25 days. He was buried on the 7th at Kulp's M. H., where a large number of relatives and friends had gathered to pay the last tribute of respect to the departed one. Funeral services were conducted by Henry Kilmer and J. B. Shoup from Rev. 20:11, 12. The aged brother was born February 15th, 1803, in Bucks county, Pa. At the age of 12 years he moved with his parents to Ohio. There he married Elizabeth Fryer on the 3d of September, 1833, and settled permanently in what was known as Eady's school district, where they resided to the time of his death. He leaves a wife and nine children to mourn their loss. His descendants are fourteen children, nine of whom survive him, seventy-one grandchildren of whom sixty-one survive him and five great-grandchildren. Brother Kendle was connected with the Mennonite church for many years, and being among the first settlers

in this part of the county passed through many trials, temporally and spiritually. His sickness was brief but he suffered greatly during the last few days; nevertheless bore it all patiently. When he saw that the time of his departure was at hand he desired once more to be served with communion. He also requested friends and neighbors to visit him, and to pray with him so that he might leave the world in peace, meet a reconciled Savior and receive the crown of life. He passed away peacefully and quietly. Trusting in and resigned to the will of God, we hope our loss is his eternal gain.

Grieve not for me companion dear,
Nor shed for me the sorrowing tear;
I am not dead but only sleep,
So then for me you need not weep.

Farewell, my loving children dear,
Farewell, though to my heart so near,
Regard your father's loving care,
Your mother's trials ever share.

Your mother's heart is well nigh broke,
As death comes with his heavy stroke;
Now children, dear be true and kind,
And stay the sorrows of her mind.

My household all, to you I say,
In Jesus walk and come this way,
That we in heaven all may be
Together through eternity.

Lines selected by S.

DIED.

DAVIS.—On the 11th of April, near Lawrence, Stark county, Ohio, Nancy Davis, aged 64 years and 7 days. She was buried at the Oak Grove M. E., in Wayne county, on which occasion services were conducted by J. K. Yoder and others. She was a faithful sister in the church.

MILLER.—On the 11th of April, in Clinton township, Elkhardt county, Ind., Josiah, son of Jonah and Lydia Miller, aged 6 years.

MILLER.—On the 12th of April, near Middlebury, Elkhardt county, Ind., of consumption, Magdalena, daughter of John Miller, aged 10 years, 6 months and 18 days. Funeral services were held by John Schlachach and John L. Miller from 1 Cor. 15:51-58.

BRENEISEN.—On the 8th of April, in Landisville, Lancaster county, Pa., of dropsy and asthma, Bro. Israel Breneisen, aged 69 years, 2 months and 24 days. He was buried on the 11th at the Landisville M. E., where services appropriate to the occasion were held from 1 Thess. 4:13-18. Bro. Breneisen became a member of the body of Christ in his last sickness. A large congregation assembled to pay the last tribute of respect to the deceased.

ESCH.—On the 20th of March, near Amish, Johnson county, Iowa, Widow Elizabeth Esch, aged 66 years, 4 months and 1 day. Her husband, Henry Esch, died about 18 years ago, since which time she has had many hard struggles to feed and clothe herself and her family. She leaves three sons to mourn their loss. She was buried on the 21st in the church burial ground. Services by Noah Yoder and Jacob F. Schwartzendruber, from 1 Cor. 6. Many sorrowing friends followed the remains to the grave.

FARMER.—On the 13th of March, in Wayne county, Ohio, of old age, William Farmer, aged 90 years, 2 months and 5 days. He was buried on the 16th at Geyer's chapel. Services were held by L. N. Kieffer and George Hoover, from Phil. 3:20, 21.

GINGERICH.—On the 18th of March, near Amish, Johnson county, Iowa, of spasmodic croup, Urban, son of Pre. Joseph and Veronica Gingerich, aged 3 years, 10 months and 2 days. He was buried on the 20th in the graveyard by the church. Services by Peter Riesinger and others. A large number of friends attended the funeral.

PARRET.—On January 30th, 1889, near Dear Euterpe, Rockingham county, Va., of brain fever, Enos Parret, infant son of J. S. and Nancy Parret, aged 5 months and 4 days. Buried in the graveyard at Weaver's church. Services by Bish. Sam. Coffman and G. D. Heatwole.

"I take these little lambs," said he
"And lay them in my breast,
Protection they shall find in me,
In me be ever blest."

ZOOK.—On March 6th, near Goshen, Elkhardt county, Ind., Carson, son of Menno and Mary Zook, aged 7 months and 26 days. She was buried in the Clinton cemetery on the 8th, where services were held by the brethren Eli Miller and Levi Weaver.

"Sleep Carson, sleep, 'twas hard to part,
But God did think it best;
To give you almost broke our heart,
But now you are at rest."

SHULTZ.—On the 26th of March, in Milford county, Pa., infant daughter of Bro. Cornelius Skultz, aged 1 month.

KROPP.—On the 30th of March, in Waterloo county, Ontario, of consumption, Solomon Kropp, aged 36 years, 4 months and 2 days. He was buried on the 2d of April at the Pool Mennonite church. Services by Joseph Gerber, Josiah Wagner and John Gascho.

WEAVER.—On the 25th of March, in Weaverland, Lancaster county, Pa., of heart disease, Sister Esther, wife of Henry Weaver, aged 55 years, 10 months and 13 days. She had been in feeble health for some time, but her death was quite unexpected. She was sitting in her chair in the morning and ate a hearty meal and said, "I feel better and stronger than yesterday." She then lay down upon her bed to rest awhile and in a few moments was dead. She leaves a sorrowing husband, ten children and twelve grandchildren to mourn their loss. She was buried at Weaverland on the 28th. Funeral services by John Zimmerman in English, and John Hess and Jousa Martin in German. We mourn not as those who have no hope. Her quiet, exemplary life gives us the assurance that if we are faithful we shall meet her where pain and death are no more, and where all tears are wiped away, and where the parting word is never heard.

Dearest mother, thou hast left us,
Here thy loss we deeply feel,
But 'tis God who has bereft us,
He can all our sorrows heal.

Yet again we hope to meet thee,
When the day of life is fled,
Then in heaven with joy to greet thee,
Where no farewell shall be said.

MARTIN.—April 17th, near Goodville, Lancaster county, Pa., Sister Sarah, wife of Bish. Jonas H. Martin, aged 43 years, 2 months and 18 days. Funeral on the 22d. Text, Matt. 24:44. Buried at Weaverland meeting house. Sister Martin left a husband and ten children, the youngest three days old, to mourn her death. An immense congregation assembled to sympathize with the bereft family, and to pay the last respect for the beloved sister. May the good Lord comfort the afflicted brother and his family.

LATSHAW.—On the 28th of March, in East Vincent township, Chester county, Pa., Mary, wife of Jacob Latshaw, and a daughter of Henry and Judith Swartz, of Harmony, Butler county, aged 52 years, 11 months and 9 days. She was buried in the East Vincent Mennonite burying-ground. Services by Pres. Virin Hetrick and John Latshaw. She was a member of the Mennonite church. She leaves a husband and seven children to mourn their loss.

LANDIS.—On the 13th of April, near Mechanicsville, Lancaster county, Pa., Sister Elizabeth, wife of Bro. Daniel Landis, aged 72 years, 6 months and 17 days. She was buried on the 16th at the Petersburg M. E. Services from Rev. 22:14. A large congregation assembled to show their respect for the beloved sister. May the good Lord comfort the bereaved family.

ZOOK.—On the 24th of February, near Goshen, Elkhardt county, Ind., Mary Ann (Hersberger) Zook, aged 58 years and 3 days. She joined the Amish Mennonite church at the age of 18, in which church she was a true and faithful sister until death. Her seat was seldom vacant in church when she was well. Our loss is her eternal gain. She was united in marriage with Samuel Zook in the fall of 1849, living a period of over 39 years with her husband. She leaves a husband and six children to mourn their loss. Funeral was largely attended at Forest Grove on the 27th, where her body was laid in the grave to await the resurrection. Services were conducted by Jonathan Troyer, Eli Miller and Levi Weaver.

"Dearest mother, thou hast left us,
Here thy loss we deeply feel,
But 'tis God that has bereft us,
He can all our sorrows heal."

GOON.—March 30th, in East Earl township, Lancaster county, Pa., Jonathan Good, aged 60 years, 2 months and 10 days. He was long a member of the Mennonite church. He leaves a widow, ten children, (all grown) and fifty-nine grandchildren. His funeral took place at Bowmanville, on the 3d of April, where Jonas Martin and Benjamin Horning conducted funeral services.

HERSHBARGER.—On the 11th of April, at her residence in Newberry township, La Grange county, Ind., Fanny, wife of Daniel Hershbarger, maiden name Yoder, aged 46 years, 1 month and 17 days. Buried on the 13th in the Town Line cemetery. Many friends and relatives met to pay the last tribute of respect to one who was a faithful sister, a kind mother and a devoted Christian. Her sickness was inflammation of the bowels. She attended service on Sabbath, and on Monday visited her brother, took sick on Tuesday and died on Thursday. Thus we see how frail our lives are. She leaves a husband, three children, three brothers and two sisters to mourn her loss. Services by John Hostetler, Jonathan Troyer and Joseph Yoder, from Matt. 24:44.

GAGNY.—March 27th, in Clinton township, Elkhardt county, Ind., of cancer, Pre. John Guagy, aged 71 years and 11 months. Bro. Guagy suffered for several years, yet he bore it all patiently. He was born in Somerset county, Pa., and was there ordained to the ministry about fifty-two years ago, which office he filled as long as he was able, about a year previous to his death. He resided in Lawrence county, Ohio, a few years, and then moved to Elkhardt county, Ind. He leaves a bereaved widow and eight children to mourn their loss. Buried on the 29th. Services at Forest Grove by Peter Lehman, assisted by J. J. Weaver and Levi Weaver. Text, Rev. 14:12.

AMSTUTZ.—On the 8th of April, near Apple Creek, Wayne county, Ohio, of dropsy and the infirmities of old age, Bro. Samuel Amstutz, aged 83 years, 4 months and 8 days. He was buried on the 10th in the Sonnenberg graveyard. Services by Jacob Nussbaum, from 1st. 16:8-11.

HUNSBERGER.—On the 5th of April, in Leighton township, Allegan county, Michigan, Sister Hunsberger, wife of Cyrus Hunsberger, aged 26 years, 10 months and 17 days. She leaves a husband and two children, the youngest of which was only a few days old at the time of her death. Funeral services at the Gaines U. B. church by C. C. Beery and J. Hahn. About a year ago she united with the church and was a faithful member to the time of her death. She let her light shine wherever she went, and was not ashamed to humble herself as a meek and lowly follower of Christ. She will be missed in the family, in the church and Sunday school, and by the whole community. She admonished her husband and her brothers and sisters to give their hearts to God. She had a desire to depart and be with Christ and meet two children already gone before.

"Dearest Sister, thou hast left us,
Here thy loss we deeply feel;
But 'tis God that hath bereft us,
He can all our sorrows heal."

HOUTY.—On the 2d of April, in Juniata county, Pa., of inflammatory rheumatism and heart disease, after two week's suffering, John S., son of Jackson and Mollie Houty, aged 19 years, 1 month and 20 days. John was an obedient son, kind and affectionate to all that knew him. He had gained many friends by his good conduct. Truly all flesh is grass and all the goodliness thereof as the flower of grass. Buried at the Brick church near Richfield, where many friends had assembled to pay the last respects of alieu. Services by Solomon Kaufman and Wm. Graybill, from 2 Kings 20:17.

ALBRECHT.—On the 16th of April, in Arapahoe county, Colorado, of lung troubles, Jacob, son of John and Anna Albrecht, aged 12 years, 1 month and 20 days. He was buried on the 18th in the Amish Mennonite graveyard. Bro. Albrecht's life was such that we have reason to believe that he is now at rest. Services by Joseph Schrack and Jacob Roth.

BYLER.—On the 17th of March, near Shipshewance, LaGrange county, Ind., of spinal disease, Allen J., only child of Samuel and Elizabeth Byler, aged 18 months and 8 months. This was a sad parting, but may the sorrowing parents comfort themselves by the assurance of meeting again. Buried on the 10th. Services by J. S. Hartzler and D. J. Johns, from Rev. 21:4.

HOSTETLER.—On the 17th of March, near Pashan, LaGrange county, Ind., of typhoid pneumonia, William H. Hostetler, aged 18 years, 4 months and 21 days. This is a loud call and warning to the young and unconverted as death will not wait until we want it to come. This indeed falls heavily upon the bereaved mother who has within two years parted with husband and two children. May the good Lord comfort her in her sad bereavement. Buried on the 18th. Services by Henry A. Miller and D. J. Johns.

STAUFFER.—On April 13th, in Goodville, Lancaster county, Pa., Levi Stauffer, aged 64 years. He was an invalid since he was 12 years old. At that age he went into cold spring water while he was over heated, causing him a kind of paralysis. He was for fifty-two years entirely helpless, being unable to talk, walk, or even to sit up in his bed. His mind had also been similarly affected as his body.

BLOCK.—On the 8th of April, in Henry county, Ohio, of typhoid fever, Henry Block, aged 22 years, 6 months and 14 days. He was buried on the 10th. Services by J. Egly and Joseph and Daniel Rupp, from Mal. 4:1-4.

ESHLEMAN.—On the 10th of April, in Ransom, Ness county, of apoplexy, Susan, wife of Daniel Eshleman and daughter of Christian Hurst, aged 34 years and 9 days. Sister Eshleman leaves a deeply bereaved husband and five little children to mourn their loss, which, however, we have reason to believe, is her eternal gain. She was a faithful member of the Mennonite church. She was born and brought up in Washington county, Md., and came to Ness county, Kansas, about two years ago.

"Weep not for me, my husband dear,
Though I depart and leave you here;
I long to go where Jesus is
To join him there in perfect bliss.

Be faithful then, my husband dear,
My children, friends and neighbors near
That you may me in glory meet,
To dwell in joy forever sweet.

Why should our tears in sorrow flow
When God in love recalls his own,
And bids her leave a world of woe
To wear a bright, immortal crown?

Her toils are past, her work is done
And she is henceforth fully blest;
She fought the fight, the victory won,
And entered into rest."

ESHLEMAN.—On the 10th of April, in Ransom, Ness county, Kansas, of scarlet fever, Benjamin, son of Daniel and Susan Eshleman, aged 5 months and 26 days. The above named sister was the child's mother; both were laid to rest in the same grave.

"And the gard'ner gave us—
A pure and loving child—
He gave it to our keeping,
To cherish undefiled.
But just as it was opening
To the glory of the day,
Down came the heavenly gard'ner
And took our bud away."

RUPP.—On the 10th of March, near Archbold, Fulton county, Ohio, of typhoid fever, Catharine, daughter of Jacob and Catharine Rupp, aged 17 years, 9 months and 27 days. She was buried on the 11th. Services by Daniel and Joseph Rupp.

RUPP.—On the 4th of April, in Clinton township, Fulton county, Ohio, of typhoid fever, Rosina, daughter of C. L. and Barbara Rupp, aged 17 years, 4 months and 23 days. She was buried on the 6th. Funeral services by J. Egly and Joseph Rupp, from Mal. 3:16-18.

YODER.—On the 13th of April, in Elkhardt county, Ind., very suddenly of heart disease, Sister Mary, wife of Bro. John Yoder, aged 56 years, 10 months and 28 days. She was buried on the 16th at the Olive burying-ground in the presence of probably the largest concourse of people that had ever gathered at that place. Funeral services by J. F. Funk and J. S. Coffman. Deceased was a daughter of the late minister Bro. John Shamm of Wayne Co., Ohio. She was for many years an earnest sister and faithful worker in the church, and a bright example of faithfulness where duty placed in her hands something to

do for the sake of Jesus, or for the welfare and happiness of God's children. She was deeply interested for the salvation of her children, especially in the last months of her life. But suddenly, without an hour's warning she was called to her reward. May her children and friends imitate her virtues and trust as fervently in Jesus.

PIFER.—On the 12th of March, in Steuben Co., Ind., of consumption, Sister Annie, daughter of Anthony Pifer (deceased), and wife of William Pifer, aged 30 years, 6 months and 18 days. Buried on the 14th. Funeral services were held by Eli Stoffer. She was fully resigned to the will of God, and her friends mourn not as those who have no hope. A few days before her death she told her weeping mother not to weep for her, that she was ready to die.

YODER.—On the 6th of December, 1888, in Clinton Twp., Fulton Co., Ohio, of lung fever, widow Barbara Yoder, aged 73 years. Her maiden name was Goldsmith. She was buried on the 8th. Service by Joseph Egly and Daniel Rupp.

RUPP.—On the 6th of March, in Archbold, Fulton Co., Ohio, of typhoid fever, Andrew, son of David and Lorina Rupp, aged 8 years, 1 month and 16 days. He was buried on the 8th. Funeral services by J. Egly and Joseph Rupp.

Letters Received.

A—H Adrian,
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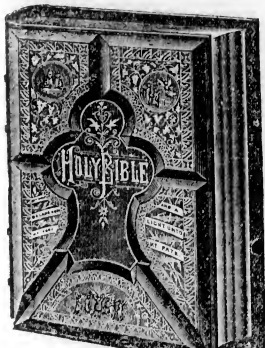
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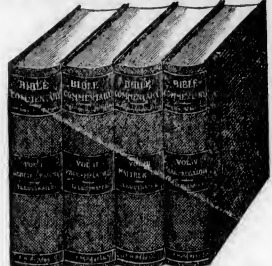
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TO WHOM SHALL WE GO?

To whom shall we go, if we erringly stray
From the side of the loving, compassionate Lord;
If, some sorrowful day, we should wander away
And deny in our pride all the truth of His word?

To whom shall we go? What shall then be our creed?
Will Philosophy answer the soul's deepest need?
Will proud Science and Culture illumine our way?
Will they yield us true strength for adversity's day?

To whom shall we go, in the tumult of life,
When we faint 'neath its burdens, and shrink from its strife;
When its hopes are deceitful, its joys fade from view;
And we long for a friendship, unchanging and true?

To whom shall we go, in the grief-stricken hour,
When we mourn for our sin, its pollution and power?
We will not need a strong Helper, one mighty to save;
Human aid cannot bring us the peace that we crave.

To whom shall we go in bereavement's sad day?
Disenchanted and dreary, earth's desolate way!
Can our infidel friends give the solace we need?

Nay; their Rock is not ours; this they sadly concede.

To whom shall we go; when Death's billows shall roar,
And we tread the deep Jordan, untrodden before?

Who will carry us over the waters so chill?
Who will comfort, and soothe us, and shield us from ill?

To whom shall we go? Ah, to whom, Lord, but Thee!

We crave thee, O Christ, our sure Portion to be,
Our Wisdom, Redemption, and Righteousness grand,

Till, faultless in glory, before Thee we stand!

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BE IN CHRIST AND CONTINUE
IN HIM.

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." John 8:31,32.

These words Jesus spoke to those Jews which believed not on him. They answered him, "We be Abraham's seed, and were never in bondage to any man: how sayest thou, ye shall be made free?" Jesus answered them, Whosoever committeth sin, is the servant of sin; and the servant abideth not in the house forever, but the Son abideth ever. If the Son therefore shall make you free, ye shall be free indeed. I know that ye are Abraham's seed; but ye seek to kill me, because my word hath no place in you."

How many that profess Christianity are not willing to continue in the word of God, and are in revolt against Christ's example, his Spirit, and his word, and are yet in bondage unto sin and Satan, striving to kill the Spirit of Jesus and his followers because the word of God hath no place in their hearts? Jesus said, Whosoever is done unto any of His little ones is done unto Him. When Paul was persecuting the Christians, Jesus said, "Saul, Saul, why persecutest thou me?" It is hard for thee to kick against the pricks." Saul answered, "Lord, what wilt thou have me do?" Paul himself said afterward, "I was not disobedient unto the heavenly vision." He conferred not with flesh and blood, but continued in the word and spirit of the Lord, and was faithful unto death. Oh what a bright example was Paul to all who try to be faithful to their calling.

The grace of God is sufficient to save us unto this day if we are willing to be saved, and are not disobedient to the word and voice of God. If Jesus makes us free, truly we are free indeed. Blessed are those who shall gain that endless Sabbath of rest, and share in its sweet repose. If we abandon everything to God's care, believing, he will keep all that is committed unto Him; we may and will be free in Christ Jesus, yet if Satan can draw our attention from Jesus he will succeed in hindering and bringing us into bondage. Many a troubled day and restless night

can this enemy of our peace cause us if we listen and look at circumstances, feelings and surroundings instead of looking to, and trusting all to Jesus. The more we experience of the sanctifying work of the Spirit, the more clearly we shall discover our own sinfulness, the more we shall be tried with our own inward corruptions, the more we shall see the need of the Savior's blood, the more we shall bless God for the Redeemer's finished work, and the more carefully and cautiously we shall walk in our intercourse with an ungodly world.

Many who are truly believers live so much in association with what is contrary to the Lord's mind and word that His Holy Spirit is grieved and hindered from leading them into the simplicity of the only way of true joy and peace. Some mix up law and grace; and all kinds of religious fancies with the work of Christ, in order that they undermine the true value of Christ's work. Some who look only at their own unworthiness, sinfulness, weakness and the like imagine that there is no such thing to be known as present assurance of salvation except on a death bed. Assurance of salvation or to be free in Christ is alone founded on the work of Christ, and the word of God. The death of Christ as a sacrifice for sin has satisfied God concerning the just judgment of our sins; therefore it should perfectly satisfy us. In virtue of the blood of Christ, God can pronounce us cleansed, and give us the Holy Ghost as the seal and earnest of our inheritance. It is by that blood alone that guilt is removed, and we have a purged conscience. It is when a soul can be before God wholly on account of the blood of His Son and receive God's own assurance by his word of forgiveness of sins. Happy is the soul who is thus free, looking alone to Christ and his blood, and has received God's testimony in his own word to his everlasting safety. But sad indeed if we follow only our own inclinations, and do not continue in the word of God. He wants our will subdied to his own will, and all our purposes and desires to be heavenly; even if we fail through the weakness of the flesh to live all that is most pleasing to him.

How many professors say they love Jesus, yet go on in the way of sinners, fol-

lowing after the vanities of the world, having a form of godliness but denying the power thereof. Jesus said, If ye continue in my word then are ye my disciples indeed, and ye shall know the truth, and the truth shall make you free. Let us prove ourselves, by the spirit and the word and make sure that we have come to Jesus in spirit and in truth and have found rest to our souls. Let us not profess to love Jesus if we do not continue in his word, and our hearts and thoughts are continually centered on carnal things. Then the truth is not in us. We do not continue in his word, and we do not feel free in Jesus. Let us beware that we do not resist and quench the spirit, and thereby deprive and kill Christ out of our hearts.

A. M. C.

For the Herald of Truth.

REFLECTIONS ON THE PARABLES OF CHRIST.

It was our Lord's custom to teach the doctrine of salvation, by parables. Parables are object lessons representing invisible, spiritual things by visible, natural things. "And without a parable spake he not unto them"—the stubborn Jews. When His disciples asked him the question, Why speakest thou unto them in parables? He in substance said, Because it is given unto you to know the hidden wisdom and mysteries of the Kingdom of heaven, but to them it is not given, because they rebelled against God and rejected his counsels. Thus their hearts became hardened, their ears dull, and their eyes blinded by their willful and persistent unbelief, and as Paul says, "Judged themselves unworthy of everlasting life."

These parables are highly instructive. All nature is a book of symbols suggestive of the hidden wisdom and spiritual mysteries of the Kingdom of God. With few exceptions the disciples understood the meaning of the Saviour's parables. For then as now men were familiar with natural things, with the modes of government and the social customs and habits of their time, from which the import of these lessons were readily made clear.

The Saviour, in illustrating his purpose by something familiar to them would animate and intensify that ardent desire so necessary in all who were divinely inclined to understand what he meant to impress upon their minds. But I do not mean, as the heading of this article may indicate, to notice all the parables of Christ, for many of them are of an allegorical nature. Also I do not claim to comprehend more than a very little that any of them contain. The means necessary of a thorough knowledge of the exact manners and customs surrounding the objects to which the Kingdom of heaven is so often likened are lacking. Hence the meaning can only be approximated by comparing them with the nature of our own customs.

The question is sometimes asked, "What is meant by the terms, Kingdom of heaven? and Kingdom of God?" These are synonymous expressions, and by the inspired writers, interchangeably used, sometimes representing the visible, at others the invisible Church of God. While there is a difference in the phraseology they nevertheless express the same meaning. Whether they have reference to the visible or the invisible Church must be decided by the context. John, the forerunner of Christ, proclaimed that the "Kingdom of heaven is at hand." Christ, the second person* the Trinity had come a spiritual kingdom, of which he is the "Chief Cornerstone," was about to be instituted upon the earth, (Daniel 2:44, 45.) Jesus himself proclaimed this as John had done and commanded his disciples to proclaim that it was "nigh at hand." He taught them to pray, "Thy kingdom come." The Jews however expected a temporal reign of this kingdom; and when Christ was asked by the pharisees when this should come, He said, "The kingdom of God cometh not with observation—" external appearance, display, or parade. "The kingdom of God is within you—" Among, or in the midst of you, as in the margin. For he can hardly mean in a class of people who reject it, for it is righteousness, and peace, and joy in the Holy Ghost which they did not possess. It is an invisible kingdom, operated by the Holy Spirit in the hearts of righteous men, "which are the Temple of the Living God." On the day of Pentecost, the Holy Spirit, the third Person descended in such a miraculous manner and majestic power, that the assembled multitude was amazed and confounded at this mighty manifestation, which was a literal fulfillment of the words of Christ, "There be some of them that stand here, shall not taste of death, till they see the kingdom of God come with power."

This kingdom—the spiritual reign of Christ—the Church of God, was now fully and effectually established at Jerusalem. From here the revelation of the will and grace of God, to man through the mediator Jesus, was to be proclaimed in all the world "for a witness unto all nations," and by these lessons, notwithstanding the difference of custom then and now, characteristic principles of the church are so clearly and graphically eliminated that it seems surprising that so many professing christians fail to interest themselves more in them in order to gain a clear perception of that which so directly concerns their salvation.

The first parable on record spoken by Christ, representing the kingdom or heaven, was that of the "Sower." Matt. 13:3.

*The term Person, and Trinity in describing the Divinity were not allowed among the early Mononites, and we still avoid them, as they are likely to convey an impression at variance with our faith.—Ed.

which is made clear by Matthew, Mark and Luke, and very frequently explained by ministers; besides all readers of ordinary intelligence, if they desire, may readily understand its meaning. The "Sower," represents Christ; the "seed," His word, the different condition of the "ground" the various condition of the hearts of men; the "birds" Satan or his agents.

The parable of the "Tares" verse 24, was not at first clear to the disciples, but afterward expounded to them by Christ, and his explanation put on record. While there seems no difficulty in general as to what is represented by the "tares." Yet men differ as to the application of the parable. Some contend that, according to this parable, the church has no authority to remove evils existing in it. To the carnally minded this parable seems to conflict with Christ's own instructions in Matt. 18, and the Apostles' teachings. The difficulty to harmonize these Scriptures can only arise from a misconception of the true meaning of one, the other, or perhaps of all. But the obligations of the church in this matter for a different subject. Whatever construction may be put upon it, the fact remains that this parable illustrates the state of the church militant at the end of this world. This "man" had sowed good seed in his field. But "while men slept his enemy sowed tares among it." When his servants saw the tares, and learned their origin, they said to their lord, "Wilt thou that we go and gather them up? But he said, Nay, lest while ye gather up the tares, ye root up also the wheat," etc. Does not history, and the experience of many teach what trouble and sorrow an unguarded zeal in this direction has often accomplished? The "man" in this parable represents Christ as the "sower," the "field" the world, the "good seed," "the word," the "wheat," the righteous, "the tares" the wicked, "reapers" the angels, and the harvest" the end of the world. Therefore as the tares were gathered at harvest time by command of this "householder," and burned in the fire, "so shall it be at the end of this world." Hence, as there were wheat and tares in this field, to which the kingdom of heaven is "likened," so will there be righteous and wicked in the nominal Church. For wherever the gospel is preached, takes root, and a congregation of christians is established especially where His servants are not constantly guarding, watching and praying, blowing the trumpet of God, but fall into the sleep of indifference and neglect; his enemy, the devil, quickly makes use of such opportunities, and is sure to scatter the seed of sin among them. The parable of the "net cast into the sea," and of the "ten virgins," with many other scriptures, together with history, verify the fact that in the church militant wickedness has existed from its very beginning, does now, and will exist in it to the end. For when

Christ finally comes, He will send his angels to gather (not out of the world, but as a shepherd separates the sheep from the goats) out of his kingdom (the church) all things that offend," etc. Not however in the sense that some grasp the idea, that goats were unclean, was this allusion made. Goats were used for food and sacrificial purposes as well as sheep. The custom was familiar to them, and is simply employed to illustrate the manner of separating the sinner from the saints.

The "mustard seed," verse 31, the least of all seeds, is taken to represent the word spoken by Christ, and the greatness and grandeur of its growth, which is yet so little esteemed by the world. By that word the world with all that is in it was made, and by it shall be consumed. Like all great things of a small beginning and benevolent character, such as missions institutions, bible associations, etc., with the charitable contributions of the millions of *mites* in their behalf, its influence spread from Palestine, the birthplace of the church, until it has penetrated every inhabitable isle of the sea, so that the "birds," perhaps representing the children of the wicked one, lodge under its branches for protection. Compare verse 4—19, 38, and Ephesians 2.

The "Leaven," verse 33. The wonderful effect leaven has upon "Meal" need not here be told. Leaven, however, does not imply only that which causes fermentation in meal, it implies also the instilling of good principles.* In this lesson the effect of "leaven among meal" illustrates the power and effect of the gospel of Christ to infuse spiritual principles into the moral world, and doubtless the "three measures of meal" bear a significance in the lesson. Perhaps it applies to three distinct classes of people, let the reader form his own conclusion. Of as little importance as was this gospel at first esteemed and appreciated as a rule by all classes, coming as it did through the humblest, most unobtrusive rational being that ever trod the earth, yet nothing has caused such universal commotion among men since the creation of Adam. Christ was "set for the fall and rising again of many in Israel," and a sign which should be spoken against. "Israel had rebelled against God and his righteousness, and set up a righteousness after their own liking. Hence, by resisting the law of God, they stumbled over the prophetic predictions which clearly teach that the earth shall be filled with the knowledge of the principles of this "kingdom as the waters cover the sea," and that the gentiles even shall seek and receive of that which by right of inheritance belongs to them, and enlist under the ensign of this glorious resting place (Is. 11:9.) When Christ entered upon

his mission of love, to persuade Israel from the error of their ways, and teach them the way unto salvation, they not only did not accept it, could not endure or even hear it, and the whole nation was thrown into a state of ferment. Not however from the effect truth had upon them for good, but by fermentation of the leaven of malice and wickedness. In their councils they cried, saying, "What do we? For this man doeth many miracles, if we let him thus alone, all men will believe on him; And the Romans shall come, and take away both our place and nation. What deluded creatures intelligent beings may become. Blinded by extravagant passions they fall unto the grossest ignorance of their own best interests. Yet this loving Jesus, whom they so inveterately hated and despised, with tears of sympathy in their behalf streaming down his hallowed cheeks, said, "If thou hadst known, even thou at least in this thy day, the things which belong unto thy peace," etc. But in their madness, hatred of truth, and self-righteous zeal, in order to prevent what they imagined would befall them, concluded he must die, which thing they finally brought about; yet not until his grand purpose was accomplished—the good principles infused, the way of salvation made clear.

Thus men propose, but God disposes, which saying has been manifested through all ages of the world. God so ruled that these Jews brought upon themselves the identical thing which they in their religious frenzy aimed to avert. Of Paul, for promulgating truth and infusing these holy principles into the minds of the people; this people said, "We have found this man a pestilent fellow, a mover of sedition among all the Jews throughout the world, and a ringleader of the sect of the Nazarenes." Thus inspiration teaches us how this divine element, like leaven in meal, was set to work, and that it shall continue to operate until "all the world is filled with the glory of the Lord," and that neither men nor devils can prevent it.

The "Treasure hid in a field," verse 44. It is well known how natural it is for man, when he discovers prospects of valuable minerals, or of other objects whereby he may become rich, to keep the thing a secret in order to become possessor of its value. If the prospects appear justifiable he will, if need be, dispose of all his effects to accomplish this. His whole heart is in it. He has no peace of mind until by all available means he has possession of it and the facts developed. By day his mind is engaged meditating about it, by night wild and visionary dreams disturb his rest. But until the find is revealed and developed, it yields him nothing. Nor can he make it profitable to himself alone; for when it is utilized, others are also benefited thereby. But the rumors of such findings are not always real. Sometimes they are only speculative frauds designedly imposed upon the credulous.

Yet upon such rumors excitement often runs wild. Experience teaches that thousands rush to such a "field" or scheme in hope of gain without duly considering the probability of their reality, or the likelihood of what they might endure by it. While some are benefited, many lose and sink into a worse condition than they previously were.

So it is with Christianity. Brief as is this parable it clearly illustrates what Christ meant to teach the world. He is the "treasure" represented here. When He is found, to obtain salvation through him, we must first have sincere desire to obtain the rich blessedness contained in him. This requires earnest solicitation of God for aid and wisdom. Our whole heart must be in this, and we should sincerely weigh the probabilities of what we may have to endure. To accomplish this, we must, with a fixed and firm purpose, be prepared if need be, to willingly sacrifice all. Even when we have obtained, it yet requires perseverance, constant guarding, strenuous efforts, and often valiant fighting against Satan and his emissaries on our part to retain it, lest we become unstable, as do some, when trouble comes; and when duty to God and man requires sacrifice, become discouraged and fall away, when their last state is worse than the first.

As there is much fraud perpetrated in temporal things, it is equally and sadly true in Christianity, much of which is fictitious, obtained through the misleading excitement of sectarian revivals by ministers whose aim is to gain numbers or fame, rather than convert souls to God. Such religion usually is shallow, of a spasmodic nature only, and often vanishes with the excitement, and is at best a sham, though good may result from it. We are also forewarned of other forms of fraud to be perpetrated upon the simple: Namely, that men with glib tongues and feigned words, having the form of godly men, will, for pecuniary purposes, corrupt the word of God, and with cunningly devised schemes—church fairs, festivals, etc., make "merchandise" of men. Yet we are assured that the curse of eternal woe rests upon men who traffic in religious frauds.

The "Pearl," verse 45, is described as a "hard, shining body" of great beauty, and exquisite luster. On account of its rarity, it was prized so highly by the people in the Saviour's time, that it commanded enormous sums of money, sometimes all that men possessed, in order to obtain it. Thus Christ refers to the most precious things of the earth to represent himself, His value to the soul, and the

* May it not be possible that Christ beheld the precious treasure, the pearl of great price—the church that might be redeemed and sanctified, and then He sold all that he had, gave up heaven, earth, even life, and bought the church?—Ed.

It may be questioned whether the leading signification of *leaven* in this parable is not the evil effects of sin as it gains place in the church among God's people.—Ed.

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manner in which men may become possessors of Him; and all who find Him, which all may do if they rightly seek, and can realize and appreciate his value to their souls, and with his disciples "leave all" and follow him in the regeneration, and will, with Paul, be enabled to esteem all worldly things as "dung" in order to gain possession of Him in their hearts.

The comparison of the "kingdom of heaven" to a net cast into the sea; verse 47, and the nature and mixture of the catch, clearly illustrates the mixed condition of the church. Jesus was teaching this lesson to a great multitude who had gathered to see and hear him speak, at the sea of Galilee. Quite an appropriate place to make a lasting impression upon their minds, by the plainness of the lesson and nature of the subject. Doubtless many of those present, as also some of his disciples, were fisherman by occupation, and well understood the nature of net fishing—the catch of "every kind," and the manner of separation. Thus Jesus represents his gospel as a net cast into the sea of this world which will be drawn through all the inhabitable earth. If the catch of every kind means any thing, it represents all manner of sinners, fornicators, adulterers, idolaters, thieves, covetous extortioners, etc. Solomon says, "I saw under the sun the place of judgment that wickedness was there, and the plan of righteousness that iniquity was there. Christ is the door to the fold; he that entereth elsewhere is a thief. This clearly shows that there are various ways of getting into the kingdom, and that Judas is there. Paul says to Timothy, "Some men's sins are open before hand, going before to judgment, and some men they follow after." While such may hide under cover of righteousness in the visible church, they can never inherit the invisible one. And when in the fullness of time this Gospel net is hauled upon the shore of eternity, then will Jesus "deliver up his kingdom (the church militant, to God)." And the "angels shall come forth and sever the wicked from the just, and cast them into the furnace of fire; there shall be wailing and gnashing of teeth."

After these sayings, Jesus said to his disciples, Have ye understood all these things? they said, Yea, Lord. Then said He, Therefore every scribe (skilled understanding man) which is instructed unto the kingdom of heaven (as these disciples now were by him being personally instructed) is like unto a man that is a householder which bringeth forth out of his treasure things new and old. They were familiar with the letter of the old law of outward forms, giving them a preparatory schooling, instructive unto the new; hence, their knowledge of this was useful—a treasure. But Christ abolished this figurative form-worship of which the apostles had such great trouble to

get the Jewish Christians to understand that they were delivered from observing the letter, and that Christ instituted a new kingdom, governed by a new and perfect law of liberty, through which to serve God in the newness of the spirit, instead as formerly under the law of bondage. While the letter—law of Moses—is plain and readily comprehended by all intelligent men, the living spirit of the new, even to the spiritually minded is an inexhaustible fountain of the wisdom, mystery and knowledge of the unfathomable riches of God and his kingdom. We must bear in mind that these disciples were simply in the alphabet of their divine schooling. Christ told them, he had yet many things to tell them, but they could not bear them then. "But when the Holy Spirit is come, he will show you things to come," and as Paul said of the Corinthians, I have fed you with milk, for ye are not able to bear meat. They were yet too carnal, only beginners in the true knowledge of light. Therefore these disciples were not to stop here and, as formalists, observe what they had learned and understood then only. They were to be progressive, ever learning, ever growing in grace, ever increasing in saving faith, spiritual wisdom, power and knowledge, and do even greater things than they had seen Jesus do. As the Holy Spirit revealed things new unto them, they were not to keep them under cover of darkness for fear or favor, but bring them forth as new treasures, and manifest them unto the world by word and works, and if need be even at the peril of their lives.

This spirit has been revealing new things ever since that notable day of Pentecost unto the true servants of God, who for manifesting them, were mocked and hated, and as heretics thrust out of synagogues. They were as disturbers of the peace, were presented—not by Christians, but by religious zealots, unto death. They who dare to vary from tradition and time-honored customs, in obedience to this invisible power, to-day, are yet sometimes accounted as disturbers of the peace and as heretics. But the truth abideth, and neither man nor devil can crush it or injure the soul that walks as God commands. Though millions of bodies have been destroyed, still it exists, and like leaven in meal will operate until Jesus comes. This lesson might profit, if observed, those would-be sages who are so eagerly progressive in the arts and sciences for temporal gain, yet so easily alarmed and grieved at a manifested revelation of progression in the light and truth of the righteousness of God.

(To be Continued)

A man in an angry passion rarely accomplishes anything, except such things as he is afterwards sorry for.

For the Herald of Truth.

HISTORY OF THE VAUDOIS OF THE VAL LOUISE, FROM THEIR ORIGIN TO THEIR EXTINCTION. 1300—1500.

The primitive Christians who have been designated Vaudois, were not confined to the valleys of Piedmont; they also occupied that of France. We find them from time immemorial in the retired depths of Briançonnais, as well as in the Italian Alps. The valleys most commonly inhabited by them are, towards France, those of Frayssinières, Val-Louise, and Jarceclonnète; toward Piedmont, those of the Po, of Luzerna, and of Angrogna, Pragela, and San Martin.

Val-Louise is a deep, cold gorge, which descends from Mont Pelvoux to the basin of the Durance; it was formerly called Val-Gyron, from the Gyr, a torrent by which it is traversed, and later, Val-Pute, the number of *Puits*, or eminences, which characterize it. The earliest ascertained persecution of the people of this valley was between 1238 and 1243; a century later, in 1335, we find, in the accounts-current of the bailli of Embrun, this singular article: *Item, for persecuting the Vaudois, eight sols, and thirty deniers, gold*; as though the persecution of these Christians of the Alps had then become a regular department of the public service.

Chabert, one of the Vaudois brethren of the val di Luzerna, had, more than five hundred years before, bought, from the dauphin John II, a large house in Val-Louise, which he had presented to the brethren of that district for the purposes of their religious assemblies. This edifice the archbishop of Embrun destroyed, in 1348, excommunicating, beforehand, any persons who should attempt to rebuild it, and burning, at the same time, twelve Vaudois who had been found in the house by the archbishop's satellites. These unfortunate captives, being taken to Embrun, and collected in the square facing the cathedral, amid a crowd of people, and more immediately surrounded by fanatic monks, were enveloped in a yellow robe, on which were painted flames, symbolizing those of the hell to which they were declared doomed; their heads were shaved, and they were publicly anathematized, then, with bare feet, and ropes round their necks, they were fastened to the stake and strangled; fire was then applied, their bodies returned to dust, their souls ascended to their God!

The inquisitors, moreover, had destroyed the bodies of numerous persons who had died without seeking the succor of the Popish church, relying solely on their Redeemer; and these exhumed corpses, after being anathematized, were burned and their ashes dispersed on the

four winds of heaven; then, fanaticism with the Romish church being ever closely mixed up with the most sordid passions, the property of the departed was confiscated to the use of the archiepiscopal chest, and all alienations and bequests to the contrary declared void, to the infinite desolation of whole families. Happy was it for these that their most precious wealth, not being of this world, could not be taken from them!

A young inquisitor, Francesco Borelli, obtained from Pope Gregory XI, pressing letters to the king of France, the duke of Savoy, and the governor of Dauphiny, enjoining them to unite their forces for the purpose of extirpating from the Alps this inveterate heresy. But it was still stronger than kings, for it was the Word of God, the gospel of the primitive times. The inquisitor undertook the charge of the temporal arms that were confided to him; and his persecutions left not a single village unassailed. Like the fabulous robe of the centaur, which destroyed whatever it touched, it seized whole families, whole populations, so that the prisons were soon inadequate to receive the multitude of prisoners. New dungeons were constructed for them, of mere bare walls, designated only to secure and inflict suffering on the captives.

The valley of the Durance, with its ramifications of Queyras, Frayssinières, and Val-Louise, was absolutely decimated; one would have said that the plague had passed over it; but it was only the inquisitors.

Borelli began with summoning before him all the inhabitants of these valleys; they did not appear, and he condemned them for not appearing. Thenceforward, exposed to be surprised by his satellites, they suffered the double anguish of their own perils and the anguish of their families. One was seized on the highway, another in his field, another by his fire-side; for fifteen years did the work of extermination proceed, in the name of the Catholic faith, at the breath of the Vatican, that formidable summit, resembling Olympus only in its false gods, Sinai in its thunder, and Calvary in its blood.

At length, on the 22d of May, 1393, all the churches of Embrun were decked as for a grand solemnity, and the cathedral especially, where the mass of the local clergies covered with their theatrical decorations were grouped in the choir, while, near them, a double line of soldiers served at once to keep the people in the nave, and to guard a troop of prisoners, soldiers of Christ, condemned, for the vindication of his word, to be burned alive. Presently the list of these martyrs was read out to the people; there were eighty from the valleys of Frayssinières and Argentière, and one hundred and fifty from the Val-Louise—a large proportion of the population of that valley; and after each name was pronounced the

fatal formula that condemned the living bodies of these two hundred and thirty victims to the stake! The secret motive of this wholesale condemnation is, if possible, still more disgraceful than its cruelty: the entire property of the condemned was confiscated to the use of the archbishop and the inquisitors. The solitude of the desert now reigned in these depopulated mountains; and as the wolves abandon the exhausted camel-house, the inquisitors withdrew from the impoverished valleys.

For a while France had enough to do in saving herself from utter destruction at the hand of the English, owing her final safety only to the enthusiasm of a young girl! Joan of Arc; meantime, the Vaudois churches gradually raised up their heads once more, as violets from amid the rocks, the breath of persecution propagating their evangelical faith, as the wind bears afar the fragrance of the flower. But the haughty and brutal animosity of popish paganism grew also; and toward the close of the fifteenth century, Innocent VIII. proclaimed against the Vaudois that war of extermination, the conduct of which, as we have seen, he committed to Albert Cataneo, (Albertus de Cataneis), by a bull, of which the following extracts are taken from Moreland's "History of the Evangelical churches of the valleys of Piedmont."

"Innocentius, bishop, a servant of the servants of God, to our own beloved son, Albertus de Cataneis, archdeacon of the church of Cremona, nuncio of the see apostolic, and our commissioner for the dominions of our beloved son, that noble person, Charles, duke of Savoy, on this and on the other side of the mountains, through the city and diocese of the Delphinat, Vienne, and Sedun, and the places near adjoining thereunto, greeting and apostolical benediction.

"We have heard, and it is come to our knowledge, not without much displeasure, that certain sons of iniquity, inhabitants of the province of Eyreux, followers of that abominable and pernicious sect of malignant men, who are called the poor people of Lyons, or the Waldenses, who have long ago endeavored in Piedmont, and other neighboring parts, by the instigation of him who is the sower of evil works, through by-ways, purposely sought out, and hidden precipices, to ensnare the sheep belonging unto God, and at last to bring them to the perdition of their souls by deadly cunning, are damnable risen up under a feigned pretense of holiness, being led into a reprobate sense, and do greatly err from the way of truth; and following superstitions and heretical ceremonies, do say, act, and commit very many things contrary to the orthodox faith, offensive to the eyes of the Divine Majesty, and which do occasion a very great hazard of souls.

"We therefore, having determined to use all our endeavors and to employ all our care, as we are bound by the duty of our pastoral charge, to root up and extirpate such a detestable sect, and the foresaid execrable errors, that they may not spread farther, and that the hearts of believers may not be damnably perverted from the Catholic church; and to repress such rash undertakings; and having special confidence in the Lord concerning your learning, ripeness in counsel, zeal in the faith, your experience in the management of affairs; and in like manner hoping that you will truly and faithfully execute the things which we shall think good to commit unto you for the extirpating of such errors; we have thought good to constitute you at this time for this cause of God and the faith, the nuncio commissioner of us, and of the apostolical see, within the dominions of our beloved son, Charles, duke of Savoy, and the Delphinat, and the cities and diocese of Vienne, and Sedun, and the adjacent provinces, cities, lands and places whatsoever, to the end you should cause the same inquisitor to be received and admitted to the free exercise of his office, and that you should induce the followers of the most wicked sect of the Waldenses, and all others polluted with any other heretical corruption whatsoever, to abjure their errors, and to obey the commandments of the same inquisitor, and give way to your seasonable remedies; and that you may do this so much the more easily, by how much the greater power and authority is given you by us, to-wit, a power, that by yourself, or by some other person or persons, you may admonish and require most urgently all archbishops and bishops seated in the Duchy, Delphinat, and the other forenamed adjacent places, whom the Most High hath called to share with us in our cares, and command them, by virtue of holy obedience, that together with our venerable brethren the ordinaries of the places, or their vicars, or general officials in whose cities and dioceses you shall think fit to proceed with the orders, and to execute the office which is enjoined you with the forenamed inquisitor, a man no doubt ended with learning and fervent zeal for the salvation of souls, they do assist you in the orders, and together with you be able and willing to proceed to the execution thereof against the forenamed Waldenses, and all other heretics whatsoever, to rise up in arms against them, and by a joint communication of processes, to tread them under foot as venomous adders, and to procure diligently that the people committed to their charge do persist in the confession of the true faith, and be confirmed therein, and that they do with a ready mind, as they are bound, use all their endeavors, and bestow all their care towards so holy and so necessary an extermination and dispersion of the same heretics; and they

are to be required to omit nothing which may contribute therunto.

"And if you shall think it expedient, to cause, exhort, and induce all the faithful from those parts, by fit preachers of God preaching the cross or the crusade to fight manfully against the same heretics, having taken the saving sign of the cross upon their hearts and garments: and to grant, that such as are signed with the cross, and fight against the said heretics, or such as contribute thereunto, may obtain, according to your appointment, once in their life, and also at the point of death, a plenary indulgence and remission of all their sins.

"In the meantime to choose, depute and confirm one or more fit generals of war, and captains for the collecting the crusade army in our name of the church of Rome, and command them that they take this burden upon them, and execute it faithfully for the praise and defense of the faith; and that all others do endeavor jointly to obey him or them; and to enjoin that all the movable and immovable goods of the heretics may be lawfully seized and given away by anybody whatsoever; and to make a booty of all goods which the heretics bring; or cause to be brought unto the territories of the Catholics, or carry, or cause to be carried, out of the same; and to command, that all who are in the service of the same heretics anywhere, shall depart within the time by you prefixed under them, unto such penalties as you shall see good; and to admonish and require them, and all ecclesiastical and secular persons, of what dignity, age, sex or order soever they may be, to yield obedience: and give attendance with reverence to the apostolical commands, under the penalties of excommunication, suspension, or interdiction; and that they abstain from all commerce with the aforesaid heretics, and to declare that neither they, nor any others, who by any contract or otherwise, are in any sort bound unto them to perform or pay anything, are henceforth at all obliged, or by the same authority can be compelled therunto."

It was in the month of June, 1488, that this worldly legate of the pope, having fruitlessly essayed to subjugate the valleys of Piedmont, passed into France by Mont Genevre, where he caused to be strangled eighteen of these poor folk whom he had made prisoners. Thence he made an onslaught upon Briançon, a town which had been indicated to him as a nest of heresy; and from this he marched upon Frayssinières, whose few and poor inhabitants retired to a rock overlooking the church, where they were surrounded by the troops, and made prisoners.

Cataneo's ferocious fanatics thence entered the deep gorge of Val-Louise. The Vaudois abandoned their habitations, placed their old people and children in rustic carts, with their domestic utensils

and such provisions as they could collect, and driving their herds before them, and singing, retired to the rugged slopes of Mount Pelvoux. This part of the Alps, which has since been named the Visol Briançonnais, rises more than 6,000 feet above the level of the valley. A third of the way up there is an immense cavern called Aigue-Froide or Ailfrede, from the cold springs, nourished by the snows which are found there. A sort of platform, accessible only over fearful precipices, extends at the mouth of the cavern, the majestic vault of which, after subsiding into a narrow passage, expands once more into an immense hall, of irregular form.

Such was the asylum which the Vaudois had selected. They placed at the extremity of the grotto, the women, children and old men; the cattle and sheep occupied the lateral cavities of the rock, and the able bodied men posted themselves toward the mouth of the cavern, which, after having first barricaded with large rocks the path that led to the grotto, they had walled up with similar materials. Cataneo states, in his memoirs, that they had with them provisions for more than two years. All their precautions thus taken they deemed they had nothing to fear; but in reality they had to fear this very confidence in mere human precautions.

Cataneo had with him a daring and experienced leader, named La Palud. This captain, seeing the impossibility of forcing the entrenchments of the grotto on the side by which the Vaudois had reached it, led his own men back into the valley; then, with all the ropes he could collect, he ascended Mont Pelvoux, and making his way to the precipice overhanging the entrance to the cavern, descended, by means of the ropes, to the platform. Nothing could have been more easy than for the Vaudois either to have cut the ropes, or to have slain each soldier before he reached the ground, and then hurled him into the abyss; but in that case they would have disgraced the cause of Him who said: "My kingdom is not of this world, else would my servants fight." They remained in the place with the exception of a few, who, losing control of their mind threw themselves over the precipice rather than fall into the hands of their bloodthirsty persecutors. La Palud, not venturing into the depths of the cavern, piled up all the wood he could collect at the entrance, and setting fire to it, these who attempted to issue forth were either destroyed by the flames, or by the sword of the enemy, while those who remained within were stifled by the smoke. When the cavern was afterwards examined, there were found in it four hundred infants suffocated in their cradles or in the arms of their dead mothers. Altogether there perished in this cavern more than 3,000 Vaudois—including the entire population of Val-

Louise. Cataneo distributed the property of these unfortunates among the vagabonds who accompanied him, and never again did the Weldense church raise its head in these blood-stained valleys.

For the Herald of Truth.

THE FULL MEAL SUPPER,

Having been requested by a friend to explain why we Mennonites do not use the Lord's Supper as a full meal, I will, by the help of God, in whom I trust, try to explain as well as I can.

In the first place I will state that in my opinion we are all too rigid in two points of doctrine—The Lord's Supper and baptism. We each claim that it was a call from God that we must make a change of heart. This is true, or we could not have been made to see that the fashions of the world and many other ungodly practices of professing Christians are wrong. Since God, the Father of all his dear children, has revealed this to all who are willing to lay off these vanities and hurtful lusts, it we come with a sincere prayerful heart, He will reveal His commands to us as He desires us to do and keep them. Every child of God has a calling from Him, and has a personal knowledge of God's will with regard to His own duty. For this reason I believe it a sin for any one to say boldly thus and so is right and no other way. He should remember that God has given his word and his spirit to others as well as to him. We have no right to condemn our fellow beings who are as sincere as we are, and may have fully as much knowledge as we have. Christ says "judge not, that ye be not judged; for with whatsoever judgment ye judge, ye shall be judged." If each one should allow others to settle these two disputed questions as they are revealed to them of the Father, there would be no less error in the world, and much more Christian sympathy, and true brotherly love. The scriptures nowhere state that there is only one way for man to work and worship—only one way that is right before God, and no man has the right to say so. Those who are so ready to condemn others who do not just go with them and do as they do should read what Jesus said to his disciples when they came to him and said, "Master, we saw one casting out devils in thy name and we forbade him because he followed not us." The Savior's answer was, "Forbid them not, for he that is not against us is for us," etc. Read acts 15:7-11; 1 Cor. 7:17. The writer of a certain tract said, do not pull other people's houses down but build a better one by the side of theirs and invite them over, or invite others in.

"When people have a spiritual house to live in that is founded on truth, and God blesses them in it, why leave them alone

in peace, and we go building a house for the sinner who has none?

Neither the bread and wine in the communion, nor water baptism can do a saving work for man. They are the work of man, and it is God's work that saves the soul on the conditions that we come to Him in His way in faith and repentance. The bread and the wine are to us figures of the broken body and shed blood of Jesus, 1 Cor. 11:26. Baptism is the answer of a good conscience toward God. 1 Peter 3:21.

There are at least three baptisms—the baptism of suffering, Luke 12:50 and Romans 6:3; the baptism of the spirit, 1 Cor. 12:13. These are no doubt all for us in a certain sense and to a certain degree. The baptism of suffering destroys the old man of sin; the baptism of the spirit quickens the new creature with heavenly life, and plants us into the redeemed church of God; and the outward or water baptism is the answer on our part of a good conscience toward God. But the full meal supper, what is it? We are not told that it is anything and have not a word of command to keep it. The Savior never said enough about it, neither the apostles that we could know what it should mean if we were to keep it.

I was some time ago asked why we do not believe in the Lord's Supper. I replied that we do believe in it, and I might here explain what we believe to be the Lord's Supper. From the Scriptures, of which I am a daily reader, I can not find that the feast or passover is anywhere commanded to the disciples to observe. Christ kept it until the law of Moses, which he came to fulfill. He desired on that last night to eat that passover feast once more with his disciples—only the twelve. He ate that with them, and so fulfilled the law: then instituted the Lord's Supper (not the passover) with bread and wine, and commanded them to take and eat and drink.

In the headings of the 26th chapter of Matthew (and these headings were likely put in by unprejudiced scholars who understood the Scriptures well), of the 11th verse it said, "Christ eateth the passover;" of the 26th it is said, "He instituteth His holy supper." In Mark 14: 22-24 we read how He took the bread and break it, and gave them the wine to drink, and told them to do this in remembrance of Him. This was then His Supper, and he commanded them to keep it. In Luke 22:7 the apostles prepared the Passover, in verse 19 it is stated that He took bread and gave thanks and brake it, and gave unto them, saying, This is my body which is given for you; this do in remembrance of me, etc. This is the supper which He instituted and we call it the Lord's supper.

We should notice the difference between the passover and the Lord's Supper. In John 2:13 we read that "the Jews' passover was at hand, and Jesus went up

to Jerusalem." In the 23d verse we read, "Now when He was in Jerusalem at this passover, on the feast-day, many believed in His name."

The apostle says, 1 Cor. 5:7-8: "For even Christ our passover is sacrificed for us. Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth." Here we understand that keeping the feast is not an actual, natural *feast*, but with the "unleavened bread of sincerity and truth." When Jesus cautioned His disciples concerning the leaven of the Pharisees and Sadducees they understood, after His explanation, that He had no reference to the leaven of bread, but of their doctrine. The Savior did not instruct them concerning the keeping of a feast, passover, or supper.

In the 11th chapter of 1 Cor. the apostle reproves the Corinthians for an abuse of the Lord's Supper. He reminds them of their coming together to eat a feast or a full meal. Then He says, "When ye come together therefore into one place, this is not to eat the Lord's supper." Their coming together and eating the full meal was not eating the Lord's Supper. They had gone into abuse and error in this matter. But he then adds his instructions showing what the Lord's Supper is that which they should keep. He says, "For I have received of the Lord that which also I delivered unto you. That the Lord Jesus, the same night in which he had been betrayed, took bread; and when he had given thanks, brake it, and said, 'Take, eat, this is my body, which is broken for you; this do in remembrance of me. After the same manner also He took the cup,' etc. According to this we do not think it right to have a feast in the church when we 'come together into one place.' If any hunger we believe we should 'eat at home.' We simply take the plain words of Christ and the apostles for a rule of action for ourselves, but we will not condemn those who have not learned so to understand in this matter. If they are taught by the word to keep a full-meal supper, and Christ reveals it as a duty we will not condemn them and say it is wrong for them. I think it is a sin for any one of us to go so far as to judge the conscience of others who are sincerely trying to live God's will. But on the other hand when the word of God does teach us so, and it is against our conscience to eat the full-meal supper, I believe it is wrong to do so. Paul says, 1 Cor. 7:17, "But as God hath distributed to every man, as the Lord hath called every one, so let him walk. And so ordain I in all churches."

From the 11th chapter 1 Cor. it is clear that in their ignorance they came not together for the better, but for the worse as shown in verse 21 namely in

profaning with their own feasts the Lord's supper. When the Corinthians did this, might not we do the same thing by holding a feast as they did? I noticed in a certain tract that claims to explain the Lord's Supper that the writer selected only the 23d verse, and said not a word about the rest of the chapter where the ideas are plainly against his position. This chapter speaks expressly of the Lord's supper as it is His will we should observe it. It is the Lord's supper the apostle is giving instruction on, and all he commands is simply the supper with bread and wine, and nothing else, as he had received of the Lord.

The question is sometimes asked, how people can call a bit of bread and a sip of wine, taken before dinner, a supper. If it were our supper it would not be. We are not taking our own supper when we take the bread and wine. It is the Lord's supper, taken in remembrance of Him, to show his death till he come. We have reason to believe that the apostle Paul on one occasion broke bread after midnight or very early in the morning. This was not in the evening, as some insist the Lord's Supper must be. When we read 1 Cor. 11:18-22 we have the instructions we need concerning our own supper, that is, to eat at home. And the following verses show us what the Lord's supper is; namely, the bread which He blessed and brake, and the wine which He blessed and gave to them that they should all drink of it. Why should we err when we have the word so plainly stating His order of keeping the feast?

John 13:17, where the Savior said, "If ye know these things, happy are ye if ye do them," is sometimes used to show that we are commanded to keep the passover feast as Jesus kept it in the night in which He was betrayed. John was certainly giving an account of the Savior washing His disciples' feet, and not of the observance of the passover. John's gospel seems to have been written after the other evangelists had written their account of the life of Christ, and had left out some things necessary for us to know. John seems to have been directed to write these things which the other evangelists passed by unnoticed. Feet-washing is one of these, and John gives a minute account of it. The other evangelists gave a full account of the Savior keeping the passover. So we must conclude that when Jesus said, "Happy are ye if ye do them," that he meant the things which the Savior did in washing his disciples' feet. The 13th chapter of John refers principally to feet-washing, and only to the passover as it is connected with that ordinance. The latter part of 1 Cor. 11, refers to the Lord's Supper, and tells us what to do, and what to leave undone. Let us then take the scriptures and learn of Christ daily, and conform our lives to them and not to men's opinions. ESTHER BLOSSER.

HERALD OF TRUTH.

JOHN F. FUNK, EDITOR.
J. S. COFFMAN, J. ARST. EDITORS.
A. B. KOLB,

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THOSE of our subscribers who do not wish to take the Herald of Truth any longer, will please inform us of the fact by letter stating their P. O., pay up all arrears, and the matter shall have our prompt attention, otherwise it will be considered that they wish to continue their subscription.

WANTED.—A few copies of Hitchcock's Analysis of the Bible. Also a few copies of Denner's Predigten. The books must be in good condition. We will give in exchange for these any book mentioned on our catalogue.

THE HERALD for April 1st is exhausted, and copies of that date will be thankfully received. Address: Mennonite Pub. Co., Elkhart, Ind.

AN EXPLANATION.—Some of our friends who take the Welcome Tidings—our little tract paper—for their Sunday schools do not understand why we send them, as they think, old numbers of the paper, as all of the papers they have been receiving bear the date of the previous year. In order to explain this we would say that we publish the paper in numbers regardless of date, the date at the bottom of the title page simply stating at what time it was printed, the same as is found in books, pamphlets, etc. The little paper is meeting with increased favor this spring and will no doubt have a large distribution in our Sunday schools this season, and those who notice the date at all will remember that as a tract paper the date does not signify.

REDUCED PRICES.—We have decided to offer the following books at greatly reduced prices, if ordered before the first of June next. These are all books that are highly prized, by the brotherhood and were held in high esteem by our forefathers in the church. Any one desirous of getting these books should avail himself of this opportunity to buy at the present low prices. They are as follows:

The Martyrs Mirror, German, sold regularly at \$6.00.

Reduced price \$4.00.

Menno Simons Complete works, English or German are sold regularly at \$4.50 per copy.

Reduced price \$3.00.

Dietrich Phillip's writings at the regular price \$1.50.

Reduced price \$1.25.

We should be pleased to have every minister present this offer to his church, and get some brother to take the names of those that wish them, and order the books. We feel sure that a large number are wanted, and by a little effort from five to fifty copies can be put into each church.

This is a good opportunity for parents to get one of these books for each member of the family.

These are the prices here in Elkhart. All freight and express charges are to be paid by the party receiving the books, which if sent by freight will not exceed from ten to fifteen cents per book, according to the distance and number of books sent. As this offer is for a limited time we would ask those who desire to purchase to order soon.

The English Martyrs Mirror is not included in this reduced list, but will be sent to any address at the regular price \$5.00. MENNONITE PUB. CO.

CARDS FOR SUNDAY SCHOOLS.—We will send a sample package of Sunday School cards with scripture verses, and price list to any address for 20 cents. Persons wishing to purchase cards can select from the samples and know just what they are buying, as well as though they were in the store. We have a very nice assortment and will be able to fill orders promptly.

WANTED.—Several good agents to sell our Family Bibles and other good books. Address: Mennonite Publishing Co., Elkhart, Indiana.

BOOKS AT REDUCED PRICES.—The time for obtaining the German Martyrs Mirror, the English and German Menno Simon and Dietrich Phillip, will expire with the first of June. A good many of these books have been purchased at these prices, and there may still be some who would like to get them. We call attention to this now, so that if any have put it off, they may be reminded of it now, and still order before the time expires. These are books that our people should read. See the price list in another column, and if you do not have these books, now is the time to order them.

JACOB WISLER, who for many years served as bishop in the Mennonite church, died very suddenly on Wednesday, May 1st. He had been somewhat feeble in health for a time, and rose as usual in the morning, when he suddenly fell to the floor, and in about fifteen minutes was a corpse. His age was 80 years, 6 months and 1 day. He was buried at Yellow Creek meeting-house, where a very large number of people attended his funeral. Services were held by C. Shaum and Martin Hoover. He leaves a sorrowing companion and children to mourn his death.

ANSWERS TO SCRIPTURAL ENIGMA.—The answer to the Scriptural enigma in the HERALD of the 15th of April, is, "I am the way," John 14:6. Correct answers were sent in by Mary E. Kulp, Gardner, Ill.; Lizzie H. Harnish, Millersville, Pa.; John B. Kratz, Hendricks, Pa.; D. H. Bender, Tub, Pa., and Katie E. Yoder, Weilersville, Ohio.

CHURCH NEWS.

MINISTER ORDAINED.—On Easter Monday a minister was ordained at Latshaw's meeting-house, near Mannheim, Waterloo county, Ontario. The brethren Henry Bear, Samuel Herner and Moses C. Bowman were chosen, and the lot fell on Bro. Bowman. May God bless and strengthen the young brother and make him useful in his high calling.

FROM WATERLOO CO., ONTARIO.—On the 20th of April one person was added to the church by baptism by confession of his faith, and several others were reinstated into full membership. May God bless all these dear young souls to hold out manfully and faithfully to the end.

A SHORT TRIP TO ALLEN CO., OHIO.

I arrived at Columbus Grove, on Friday April 26th. During the day in company with Bro. C. B. Steiner, I visited Bro. Snavely who is confined to his chair, suffering from paralysis. In the evening I attended an instruction meeting, twelve applicants for baptism being present. After the instruction meeting we had regular services which were well attended. The day following baptismal services were held and all the applicants (except two, which were baptized on the bank,) were baptized in the stream. On Sunday 28th two persons were reinstated and the communion of the Lord's Supper was observed, in which many participated. In the evening we had another meeting. These meetings were all well attended, very orderly and good attention was given. It was indeed a time of refreshing and encouragement for all present. May the Lord bless the church and prosper them in every good work and word. Nearly all the young people belonging to the congregation at this place are members of the church, and I am glad to know that nearly all of them take an active interest in the Sunday school. We trust they will be diligent in reading the Scriptures and in prayer, so that they may be truly a light in the world and a salt in the earth, showing faith by their consistent walk and conversation that they have been with Jesus and learned of him, and may thus exercise a good influence on all, both in and out of the church.

On Monday Bro. and Sister Steiner accompanied me to the Elida district, where we had service in the evening. Here I was glad to meet Bro. Abm. Shank (bishop) of Rockingham county, Va. He had been in the neighborhood for some time. Had received two converts into the New Stark church and six at the Blanchard River church; and had also ordained Bro. John Shank as bishop in the district. On Tuesday, April 30th, a meeting was held at the Pike meeting-house, again, and Bro. Perry Brunk was chosen and ordained as deacon in this district. Meetings were held during the week at one or the other meeting-house, and on Friday afternoon twenty-six applicants presented themselves for instruction. Seven of these had made application during the week. One also had been baptized some time ago while sick. On Saturday twenty-three were baptized, all young people, and two were received from another church. On Sunday the communion of the Lord's supper was observed and many participated. Our aged brother, J. M. Brenneman, though feeble, was yet able to be present both at the baptismal and communion services. This was a season of rejoicing and encouragement for this church also, though in our

CORRESPONDENCE.

FROM SHELBY CO., MO.—Our communion services were held on Sunday the 5th of May. Bro. D. D. Kauffman, of Morgan county, Mo., was with us and preached four sermons for us. One meeting was held at Bro. Michael Hershey's for the benefit of the aged sister Hershey, who lives with them and is unable to attend worship at the church. We hope the effort put forth may prove useful in the upbuilding of Christ's kingdom on earth; for we know if our work is worthy of acceptance He will accept it. We reopened our Sunday school the first Sunday in April. May all be awakened to a sense of love and duty, and go to work vigorously in the Master's cause.

SCRIPTURAL ENIGMA.

I am composed of 14 letters.
My 1st is in night, but not in day.
My 2d is in Moab, but not in the sea.
My 3d is in Balaam, but not in Josiah.
My 4th is in mountain, but not in Moriah.
My 5th is in Andrew, but not in John.
My 6th is in David, but not in song.
My 7th is in Simon, but not in Justus.
My 8th is in James, but not in Justus.
My 9th is in Adonijah, but not in Be-naiah.
My 10th is in Moses, but not in Uriah.
My 11th is in Daniel, but not in prophet.
My 12th is in Hermon, but not in Tophet.
My 13th is in Christ but not in Luke.
My 14th is in Mercy, but not in rebuke.
My whole is what once an apostle confessed.
If we receive what he did we'll surely be blessed.
SUSANNA CULP.

seasons of gladness for the many evidences of God's love and mercy in the church as well as with each individual member, we were forcibly reminded of the frailty of human life and how there is joy without sorrow, while we remembered that Bro. George Brenneman, who for some time has been sorely afflicted, was at the time lying very low, and perhaps very near to death.* So our brightest joys, our highest hopes are often dimmed by clouds of sorrow and suffering, and we are glad to look beyond where it is always light, and where sickness and sorrow and death will never come. I returned home on May 6th. The Lord bless his work yet more and more.
J. F. FUNK.

For the Herald of Truth.

FROM OREGON TO KANSAS.

On the 26th of April, at 4 p. m. my wife and I left Portland, Oregon, on our journey to Kansas. On the 20th we passed through Sacramento, California. In this vicinity we saw wonderful sights. Vineyards comprising hundreds of acres are to be seen here, while fruits of all sorts and in all stages enchanted the eye. Hay was over and the grain was almost ready for the reaper.

From Los Angeles we traveled via the Atchison, Topeka and Santa Fe route through Arizona, New Mexico, Colorado, and part of Kansas. On the 1st of May we crossed the high mountains in New Mexico, where a snow storm was raging at the time, just such as one might expect in mid winter, making a wonderful change from the green fields and sunny skies of the western coast.

On the 3d of May we arrived in Hutchinson, Kansas, where our son-in-law met us with a conveyance and by noon we arrived at his home and our daughter was overjoyed to see us. She was well, but old father Christian Miller, who is living with them is suffering much with dropsy. He can scarcely bear to lie down, and can get but little sleep and rest. He has no appetite and is falling rapidly, yet his soul rejoices in hope of a blessed immortality beyond this vale of tears, and for which he is patiently waiting. May God give him patience and strength to hold out faithfully until the end.

Our journey was not altogether without mishaps. In California the train was one hour behind time, and the following day we suddenly came in sight of a bridge that had taken fire and was burning fiercely. By the greatest efforts the train was brought to a standstill just before the bridge was reached. We had to remain there for 6 hours, until a temporary structure could be built for our transport. In the meantime all we could do was to wait patiently until everything was in condition to enable us to continue our journey.

* He has since died.

Some of the passengers, however, became very impatient at this delay. It is indeed strange how people are disposed, and bent on having everything according to their will.

The people here in Kansas are in good hopes of a bountiful harvest this year. Peaches will likely be plentiful. We are all well and well satisfied, thanks be to God.

We expect to remain here this summer with our children and in the meantime I intend to look about for myself and family in some place where the land is still cheap and the soil good.

Until further notice in the *HERALD* my address will be Haven, Reno county, Kansas. Greeting to all the dear brethren and sisters. Remember us in your prayers. We will in our weakness do the same. From your humble friend,

DANIEL D. MILLER.

KANSAS AND NEBRASKA CONFERENCE REPORT.

The semi-annual conference for Kansas and Nebraska, met at the Catlin meeting house near Peabody, Marion county, Kansas, on Friday, May 3d, 1889, at 2 p. m.

The following brethren and sisters from a distance were present:

Pre. Wilhelm Thiessen, from Farmers Valley, Neb.; Pre. Joseph Weaver and wife, from Jasper county, Mo., and Pre. Adam Kornhaus and wife, from Orrville, Ohio. All the ministers and deacons and their wives from Marion, Harvey, and McPherson counties were present except two. Also a number of brethren and sisters from these and other counties.

Bro. Coopridge opened Conference by reading part of 1 Cor. 3. Admonition and prayer in the English language.

Bro. B. F. Hamilton followed in the German language with a few earnest remarks from the words, "For other foundation can no man lay than that is laid, which is Jesus Christ." 1 Cor 3:11.

Conference commenced business by electing Bro. R. J. Heatwole as Moderator, and A. H. Kaffian Secretary.

The following resolutions were then passed, some of which were, however, freely discussed from both sides, yet good feeling prevailed throughout.

Resolved, That all brethren present are considered a part of this conference, and should vote on all questions; also that by the majority of votes all resolutions should be passed.

Resolved, That an expelled member who was an officer in the church, after being reclaimed by the church, can also fill his office again. Except his transgression was a sin unto death which the apostle mentions in Gal. 5:19-21. In such cases it shall be decided by the voice of

the church whether he shall have his office or not.

Several other questions were discussed, but were finally laid over to be considered at the home conference.

6 p. m. having now arrived conference adjourned to meet next morning at 8 a. m.

May 4. Conference was opened with song, and prayer by Bro. Miller, after which the following resolutions were discussed and passed.

Resolved, That if a member transgresses the commandments of the Lord, or the rules of the church, and another member finds it out and spreads it abroad instead of reporting to the church, such member is also a transgressor, and shall make confession of the same before the church.

Resolved, That if a member commits a sin unto death (Gal. 5:19-21) such member shall always be admonished before he is expelled from the church. And if such member shall truly and sincerely repent and confess his sins at once before the church, he may be retained in the church.

Resolved, That when a minister is called abroad into another district to preach, baptize, or otherwise to forward the good work of said district, if they are able they should feel moved to pay the expense of said minister. If, however, they can not, the bishops' district out of which said minister is called, shall pay his expenses, except they come under the supervision of the Evangelizing committee at Elkhart, Ind.

Resolved, That those members using tobacco should be very careful that they are not offensive to those that do not use it; especially in giving the kiss of charity, and not to use it in the house of worship. [And when visiting the sick.—Editor.]

Resolved, That the kiss of charity is a divine command, and should be practiced by all members, but we should see that it is done in the spirit of love.

Resolved, That feet-washing should follow immediately after the cup in communion service, before prayer and song, and not after as is often practiced.

Resolved, That members should not have their likenesses taken of themselves nor of their families, and if any transgress in this way the deacon shall admonish them to cease from it. They should use the Lord's money to a better purpose.

Resolved, That the conference grants permission and also thinks it necessary to ordain ministers both in Harvey county, and in Spring Valley churches, providing said churches think proper.

Resolved, That the next semi-annual conference for Kansas and Nebraska shall be held in Adams county, Nebraska, on the first Friday in October, 1889.

Resolved, That the Home conference shall be held at the Pennsylvania meeting house, in Harvey county, Kansas, on the

last Friday in September, 1889, commencing at 10 a. m.

12 m. having arrived and business being finished, conference adjourned.

Meetings were also held on Friday evening, Saturday afternoon and Saturday evening, where earnest sermons were preached by Isaac Peters and Wilhelm Thiessen of Nebraska, Joseph Weaver of Missouri, Adam Kornhaus of Ohio, and Mathias Coopridge and Samuel Miller of West Liberty, Kansas.

On Sunday we had communion services, where 57 partook of the emblems of the broken body and shed blood of our Lord and Savior Jesus Christ. Thus closed one of the most refreshing seasons our little flock has ever enjoyed. To God be all the praise. A. H. KAUFFMAN.

WOMAN AND PEACE.

BY JOSIE M. PARKER.

[Essay read before the Peace Conference, at Carthage, Indiana.]

How many of us have ever been on a field of battle in time of action? How many of us, after the fighting was done, have walked over that place of carnage? Have heard the piteous wails of the wounded and dying; brave, noble sons, the mothers' pride, the fathers' joy, shot down like beasts, weltering in their own blood, murdered, butchered, dying from pain and thirst, and no one near who has any time, even if he were able, to relieve or soothe!

Gen. Sherman said: "War is barbarism, and it can not be refined."

Gen. Hooker said: "All the devil there is in a man must come out in a battle."

Bonaparte said: "The worse the man the better the soldier."

Such is the almost universal testimony of warriors themselves. The Latin proverb, "*Dulce in expertis bellum*," translates, "War is sweet to those who have never tried it."

We ought to thank God to-day that the large majority of our youth and many of our older citizens have never seen blood shed, and earnestly work and pray that the United States as a nation may never see war any more. Many of us realize nothing of the horrors of war, but as I stood not long ago looking at the painting of one of the terrible battles of our late civil contest, my very soul sank within me as I thought, "This is war," and I almost felt as though I wanted to bury forever the scene from my memory; and I came from that building a more whole-souled advocate of Peace than I ever was before. I had been taught from childhood that war is wrong, but that painting of the battle of Atlanta stamped the dreadful reality of it upon my mind in a manner and degree I had scarcely dreamed of before. Just in

front of me I see the ambulance bearing off the dead and wounded officers, while a little to the left, right in the midst of the fire and smoke of bursting shells, the Union and Confederate lines are engaged in a hand-to-hand contest, the muzzles of their guns in many cases quite touching the bodies of their enemies; and there they stand mowing each other down like grass, trampling upon the dead and dying, whether friend or foe, and each line cheered and spurred on to this wholesale murder by its commanders. There, too, in their very midst, is a score of horses, mangled and killed by cannon-shells to prevent their capture by the enemy. Union men, Confederate men, and horses: all mangled and torn and struggling and dying and dead, the killers and the killed all in one confused mass on that glorious Sabbath afternoon in the very heart of one of the most civilized and christianized nations of the world. As I gazed at the awful scene my very blood seemed to run chilled, and I felt that I wanted to take my boy there, and as he looked upon it picture to him in words of fire that that is war, and I would fain do it before the strains of martial music have ever fallen upon his ear, or his eye has ever caught sight of the gay trappings of the soldier or has ever "played soldier" with a stick for a gun and a feather in his cap.

I love my country and I would be loyal to her and teach my boy loyalty to her, but it is high time for the parents of this people to teach their sons that war is murder, and that it is just as wicked for nations to settle disputes or differences by war as it is for two brothers to fight or kill over individual wrongs.

When I leave the dreadful scenes of the battle field itself and go back to the homes of the warriors, and see the lonely wife or widow with the family of little ones around her, the husband and father gone to war to kill and perhaps to be killed there, when I see her struggling alone with poverty and want, those little children with no one but the sad, tired mother to look to for living and training, I am at no loss to decide who are the great sufferers by war. If woman thus suffers, is there not some channel by which she may do something to crush out of existence this cause of nations? Must she sit still and see her boys grow up into soldiers and not say a word in remonstrance for fear she will be counted untrue to her country?

It is not for us to judge the actions of the mothers a century ago, whom History lauds as noble women because they gladly gave their husbands and sons to go into the war. But, mothers, shall we give our boys to-day to be trained as warriors? Sisters, shall we use our influence to bathe two nations in blood over a few tons of cod-fish? We women of to-day shall not be excused unless we do better than our mothers before us, and, as the great-

est sufferers from war, we ought to strike a bold front and stand firm for Arbitration under all circumstances.

Arbitration causes no bloodshed, burns no cities, makes no widows, turns no children into orphans, and leaves no rancorous feelings to fester and break out in some succeeding generation like smothered and inextinguishable flames."

Even after the war is over and one side is beaten simply from having the more men killed and disabled, the question in dispute must yet be settled by Arbitration. Let us as mothers and sisters and wives, stand up for Arbitration first as well as last and so save our boys, our brothers, our husbands, our homes. But how can we work? What can we do? 'Tis true that men make the laws and nominally control the government, but who is the power behind the throne in this or any other country? Who gives the bent to the infant's mind, who forms the tastes of the child, who molds the boy, who makes the man? "As the twig is bent the tree is inclined," and woman's part and power in this work are so great that it lies within her domain to settle forever the question of war or Arbitration by the time the children of to-day are twenty-one years old.

"Many a man has not the moral courage to plead for Peace for fear he shall be accused of cowardice. Woman has no such fear! To be the advocate of Peace is congenial to her character. She who was 'last at the cross, and first at the grave' of the great Prince of Peace should still plead for His cause."

But where and how can woman work? "To neglect beginnings is the fundamental error into which most parents fall," says one writer.

First impressions are of vast importance and often stamp on the mind its future character.

A child needs but a few months old before it shows interest in looking at pictures, and even then it will understand a difference the mother may make in pictures by the tone in which she calls one a nice picture and the another a bad picture as the child looks at them. As it grows older teach it little by little the fuller meaning of war pictures, and bring out in strong contrast views of peaceful scenes.

What child does not listen with an intense interest to a story? here is a mighty weapon in the hand of every person who tells a child even one story, one deed, or one scrap of History. What words, what tone, what looks are we using as we depict our story scene? Are we careful in selecting our stories and exceeding careful in our manner of telling them?

What sort of books and papers are parents putting into the hands of their little ones, and teachers into the hands of their pupils? Dare we take the responsibility

of allowing these young minds to drink in some glowing account of war and the bravery of its heroes, and use no counter-acting influence? We are moulding, but what is the form we are shaping?

A colonel once said: "I felt like taking down the swords from above my fireplace, and hiding them away forever, when first called upon to explain to my little girl what they meant and for what they were used." How many of us are keeping emblems of war in our houses, without any explanation to our children of their dreadful use? Letting them draw their own conclusion that they must be something nice and for some good purpose, or father and mother would not care to keep them. The child is constantly seeing, constantly thinking, constantly drawing conclusions. Are we directing it or forgetting it?

Thirty years ago Florence Nightingale arose as an angel of mercy on the fields of battle, but we dare not be other than Florence Nightingales to-day; not after the war has come, but in the nurseries and school-rooms all over our land, preventing instead of soothing the horrors of war.

Military uniform and martial music make a strong impression upon a boy's mind. Children are imitative, and the mother who gives her boy the feather and cap and martial toys is only strengthening his desire to be a soldier, and the more frequently the child's soul is stirred by the deep, thrilling tones of martial music the more is his thirst for military life increased, and the mother who indulges her boy in opportunities for such impressions need not weep when he marches off to real battle and wonder why her son is not an advocate of Peace and Arbitration. That boy's ideas of war have been associated with those of beauty, harmony, and glory, and he knows nothing of what actual war means. Who is to blame for his ignorance? Shall woman be clear if she fail to tell her child upon his first sight of military parade that those bright muskets glittering there in the sunshine are used for killing men; that those swords and bayonets are sharpened to make ghastly wounds, and that martial music is used on the battle-field to incite men on to murder, and to drown the screams and groans of the wounded and dying?

But woman's influence in regard to Peace does not end with the child. One writer says that "woman is largely responsible for keeping up the brilliancy of the army, especially in England." Scarcely does a soldier in uniform enter a drawing-room but that he is surrounded by a crowd of admiring women. This is not because woman wants to encourage war, but simply from the natural admiration she has for the man with the high carriage, dignity, ease, and grace that comes from military drill.

Again, when asked to sing might we not choose themes of peace? It is said that the Marseilles hymn had a powerful effect in bringing on a French revolution, and perhaps we have all felt there is something soul-stirring in martial music. Temperance workers sing temperance songs, and why should not the friend of Peace omit the marches and battles and glory songs and use her voice for peace?

Woman by her pen may aid this cause. Mrs. Sigourney has done much in that way, and some of our best tracts on peace have been written by women.

Tract distribution is another place where woman is peculiarly fitted to work for peace. No man of even common civility will refuse to accept a tract presented by a lady, and if he takes it he is almost sure to read it, and if he reads he will think, and thinking forms our opinions and rules our actions.

At one time General Grant said: "Though I have been trained as a soldier, and have participated in many battles, there never was a time when, in my opinion, some way could not have been found to prevent drawing the sword." Who must bear the responsibility of that way not being found, and to whose account is laid the bloodshed, poverty, misery, and suffering that might have been prevented? The United States have already had eighteen arbitrations and England twelve, and since 1815 sixty international disputes have been settled in this way. What more proof do we need that arbitration is practicable as well as right?

Let the women of our country fall in line, take up the threads that have been lying loose in our hands, and help to weave over our land a web of Peace, so strong and close that no sword shall be found sharp enough to pierce it through, no cannon large enough to rend it, no nation powerful enough to induce us to abandon it.

For the Herald of Truth.

ARE THE CONSOLATIONS OF GOD SMALL WITH THEE?

Job 15:11.

They are not so in themselves nor have they been so in the experience of men. Many have found them sufficient to wean their affections from the vanities and dissatisfactions of the world, to set their hearts at rest and to sustain them under every loss.

When they have walked in the midst of trouble these consolations have revived them, and in the multitude of their troubles his comforts have delighted their souls. Nor can they be small in the estimation of any who have tasted that the Lord is gracious. Some know their fuller value from the want rather than from the possession. They have had instead relishes of them, but as to habitual enjoyment, the

consolations of God are small with them.

But is there not a cause, and should not serious inquiry be made after it? The cause cannot be found in the God of all comfort. We are not straitened in him; all the fullness of God is before us. Sometimes the reason is the indulgence of something incompatible with the will of God, this destroys our peace and joy, even as the worm affected Jonah's gourd. The cause was not visible, but it was real, and while the refreshing shade was withering over his head, mischief was working at the root. The boughs and leaves were some way off from the seat of the injury, but they felt the injury in every pore, and for want of vital nourishment, could no longer resist the scorching sun.

If I regard iniquity in my heart the Lord will not hear me. There was an Achan in the camp that troubled Israel, therefore they could stand before their enemies.

Our obedience will be imperfect as long as we remain here, but it must be impartial. We shall rue for any reserve we make and can only be preserved from shame if we have respect unto all God's commandments. Neglect in attending to the divine ordinances will furnish a reason why the consolations of God are small with us. It is only when we in the providence of God, are deprived in one way or another from observing them that we can be excused. There is an essential connection between grace and the means of grace. God has wisely appointed it so, and if we apply the means of grace God will do the rest. Hence it is our duty to obey God, that we may obtain grace. To those who are sick and afflicted and otherwise unable to attend the public worship, God especially promises comfort and consolation by his Spirit; but it is otherwise when, having the opportunity in our hands we are found absent. We then transgress the command which forbids us to forsake the assembling of ourselves together for prayer and exhortation.

We put a slight upon the Lord's own appointments and show a disregard to his presence and blessings. "They that wait upon the Lord shall renew their strength." How much did Thomas lose in being absent from the apostles when the risen Savior appeared in the midst of them! Finally let us be warned by what James says, so that we may examine ourselves when we have not that consolation and comfort that God promises his children. "Ye ask and receive not because ye ask amiss."

We should ever make it our one aim, our one desire to do only that which is God's will we should do. Then we can be happy here and hereafter, and the consolations of God will not be small with us.

A SISTER.

HUMAN life is too short to suffer any part thereof to run to waste or to be used to disadvantage.

LOOKING UNTO JESUS.

Heb. 12:2.

It is ever the Holy Spirit's work to turn our eyes away from *self* to *Jesus*; but Satan's work is just the opposite of this, for he is constantly trying to make us regard ourselves instead of Christ. He insinuates, "Your sins are too great for pardon; you have no faith; you do not repent enough; you will never be able to continue to the end; you have not the joy of His children; you have such a wavering hold of Jesus." All these are thoughts about *self*. The Spirit tells us that we are nothing, but that "Christ is all in all." Remember, therefore, it is not *thy* hold of Christ that saves thee—it is *Christ*; it is *thy* joy in Christ that saves thee—it is *Christ*; it is not even faith in Christ, though that be the instrument—it is *Christ's blood and merit*; therefore look not so much to thy hand with which thou art grasping Christ, as to Christ; look not to thy hope, but to *Jesus*; the source of thy hope; look not to thy faith, but to *Jesus*, the author and finisher of thy faith. We shall never find happiness by looking at our *prayers*, our *doings*, or our *feelings*; it is what *Jesus* is not what *we* are, that gives rest to the soul. If we would at once overcome Satan and have peace with God, it *must* be by "looking unto Jesus." Keep thine eye simply on Him; let His death, His suffering, His merits, His glories, His intercessions, be fresh upon thy mind; when thou wakest in the morning look to *Him*; when thou liest down at night look to *Him*. Oh! let *not* thy hopes and fears come between thee and *Jesus*; follow hard after Him, and *He* will never fail thee.

Whereby are given unto us exceeding great and precious promises. 2 Peter 1:4. *Him* that cometh to me I will in *no wise* cast out. John 6:37. *Whoever will*, let him take the water of life freely. Rev. 22:17. For God so loved the world that He gave His only begotten Son, that *whoever* believeth in Him should not perish, but have *everlasting life*. John 3:16. *Whoever* shall call on the name of the Lord shall be saved. Acts 2:21. Behold I stand at the door and knock; if any man hear my voice and open the door, *I will* come in to him and will sup with him and he with me. Rev. 3:20. Come unto me *all ye* that labor and are heavy laden and I will give you rest. Matt. 11:28. Who His own self bare *our sins*. 1 Peter 2:24. *He* was wounded for *our* transgressions. Isaiah 53:5. Believe on the Lord Jesus Christ and *thou shalt* be saved. Acts 16:31. Neither is there salvation in any other. Acts 4:12. "Leave God to order all thy ways, And trust in him whate'er betide; Thou'lt find him in the evil days. A very present help and Guide. Who trusts in God's unchanging love, Builds on a rock that naught can move."

LIVING NIGH TO GOD.

CONVERSION is a change of residence for the soul. To this change the great Apostle referred when he said: "Ye that once were far off are *made nigh* in the blood of Christ." There is one sense in which the omnipresent God surrounds us with his presence; and an equally true sense in which every unconverted heart dwells in the "far country" like the profligate prodigal, and seeks to satisfy itself with the husks. We were all there once, in sinful self-exile, and would have been there still if our Heavenly Father had not invited us back, and opened a new and living way for our return. The Cross of Calvary is the glorious guide-mark; and Jesus proclaims: "I am the way; no man cometh to the Father but by me." His atoning death satisfies the demands of God's broken law, and purchases the redemption of every soul that trusts in him; *whoever* penitently and believingly accepts Jesus Christ as his Savior is restored to God's favor; he is made nigh in the blood of Christ. Scoffers sneer at this "blood theology." It is such; it is atoning, cleansing blood, warm with infinite love from the divine heart. A glorious theology is this both to preach and to practice on; it is the theology that inspired Paul's tongue of flame, and Martin Luther's good fight of faith, and Charles Wesley's richest hymns, and Livingstone's missionary sacrifices.

"Dear dying Lamb, thy precious blood
Shall never lose its power,
Till all the ransomed Church of God
Be saved to sin no more."

Jesus Christ by his atoning blood not only brings us into reconciliation with God but also into close fellowship and communion with him. We are no longer aliens and outcasts, but are received into God's household. We become members of his family with a right to all the privileges of his children. God gives us a home, and graciously says to us: "I will be your Father, and ye shall be my sons and daughters." The peace, the joy, the sweetness, the purity and the power of every Christian depends, in a great measure, upon his or her *living nigh to God*.

1. We are too apt to think of God as dwelling at an infinite distance from us—as a Father in Heaven, and not as a Father close by our side. We are actually surrounded by him. Not a thought in our inmost heart is concealed from him; not a secret sin we commit that is not to his eye as visible as the noonday sun. This ought to have a prodigious restraining power upon us. God is so close to us that he is always within speaking distance. A Christian's prayer is not a message dispatched to a far-away throne; it is his intimate converse with one near at hand. Faith reverently and lovingly talks with God; breathes confession of sin into his ear; tells him its secrets, and unbosoms

the whole soul to him. In perplexity, in trouble we want a helper near at hand. Abraham Lincoln once said: "I have been driven many times to my knees by the overwhelming conviction that I had nowhere else to go. My own wisdom and that of all about me seemed insufficient for that day." What our noble martyr President often felt amid his agonizing pressures and perplexities we have felt in life's darkest hours. The *child* feeling is waked up in us, and we want an Almighty Father right by us that we can talk to and lean on. The old martyr in Caesar's Judgment hall, surrounded with guards in iron mail, realized this when he said: "No man stood with me, but all men forsook me; notwithstanding, the Lord stood with me and strengthened me." The true prayer of the true Christian is a breathing of the heart's desires right into an ear that is close by. And I don't believe that that ear is ever deaf to the prayer of faith. Every proper desire from the heart of God's child finds some proper and wise answer in the heart of God himself.

2. Then again, if we habitually live near to God we should strive to realize his constant companionship. What is a consecrated place? Is it only the church edifice? Wherever the soul finds God is a sacred spot. Jacob, on his pillow of stone in the silent night-solitude, exclaimed: "How dreadful is this place! this is none other but the house of God, and the gate of Heaven." In like manner we should seek to make the workshop, and the counting-room, and the study, and the kitchen, and the farmer's field sacred with God's presence. The nursery in which the pious mother trains her child is one of God's dwelling-places; and I have seen many a sick chamber that was literally like a vestibule of Heaven. In addition to this sense of God's presence with him in his daily calling, every Christian who would maintain a healthy, vigilant and happy piety should have times and places for immediate intercourse with his Divine Master. Those of us who reside in large towns are apt to live under high pressure. The world puts its grip on us as soon as we open the morning paper; it follows us to the store, the shop and the factory; the furnace of business-occupation glows at a white heat all day; and the evening finds, too, many a Christian too busy and too tired to attend even once or twice a week devotional meetings. Amid all this maelstrom of excitement and hurry, how little chance seems to be afforded for quiet meditation, or calm thought, actual fellowship with God!

Yet the Christian who will cultivate a close heart-life with God must manage somehow to find time or make time for feeling his soul as well as his body. I know of a godly merchant who had a place for secret prayer up in the loft of his warehouse. That was his Bethel.

Daniel was a prodigiously busy man in Babylon, but he managed to get a special interview with God three times a day on his knees. That noble Christian philanthropist, the late William E. Dodge, used to rise early and get a good quiet hour with his Bible and his Master before he ventured into the roaring tumult of the day. He came out from this communion with God with his face shining. Such an early hemming of the day with prayer has a most potent influence to keep the whole day from raveling out into frivolities and worldly compliances, and grasping covetousness. Every follower of Christ who would maintain a strong and holy life must not only commune with his Lord every day over his Word, but should have his Bethels or his Olivets, or some set place and time for locking his soul in with Jesus.

3. Here, too lies the secret of the genuine higher life. It is simply *living nigh to God*—on the Sabbath in God's house and through the week in our own houses and places of business. It is keeping our citizenship in Heaven and our eyes above the wretched mists that lie near the ground, and our hearts in close touch with Christ. They that thus wait on God shall renew their strength; they shall mount up with wings as eagles. They out-ly the petty vexations that worry the worldling, and the groveling cares and lusts that drag selfish sinners down into the mire. Their outlook is broad; their spiritual atmosphere is bracing; their fellowship with Christ is sweet; they rehearse a great deal of Heaven before they get there. Living nigh to him whom their souls love in this world, they need not spend a thought about dying. Being always ready to exchange their home with God which they found here, for a higher home, they have nothing to do but to enter the door of pearl as soon as it opens, and go in to be *forever with the Lord*.—*Independent*.

LAST WORDS OF JOB THOMAS, SPOKEN TO HIS WIFE AND SON A LITTLE BEFORE HIS DEPARTURE.

He inquired of them whether they had anything to say to him, "For," said he "the blessed hours are approaching, yea, and before this night I shall have escaped in safety, where neither trials nor troubles shall come. Be content, and do not grieve after me; for I am setting off to endless joy; to praise him who has brought me patiently through the whole of my troubles, and inexpressible afflictions. Support me, O Lord, for these few minutes, for I am nearly come beyond the boundary of time to a boundless eternity.

"I am now giving you the last farewell, but take warning, and be daily on your watch, for in the hour you do not suspect, death, namely the King of Terrors, will come to meet you, who will make no difference between one or the other. But in the strength and love of Jehovah you will not fear death, if you seek Him whilst He is to be found, and serve Him with a willing mind and obedient heart; for His paths are paths of peace, and His ways are ways of pleasantness. O, pray continually to the Lord to draw your designs and affections from all earthly things and to establish them upon things heavenly and everlasting.

"My hope is in the mercy of Him, who has washed me in the fountain set open for the house of David and the inhabitants of Jerusalem, not through my own merits, but through the merits of the crucified Immanuel, who died for the sins of all mankind. And you, who have to remain a little after me, give the praise, and the reverence and the honor to Him; and supplicate day and night before His throne, until you have certain knowledge that you have been baptized with the baptism of the Holy Spirit, which was sealed by the blood of the everlasting covenant.

"I hope that you who are behind will follow me thither. Success to the Gospel from sea to sea, and from the river to the end of the earth; also to my dear brethren, that they may persevere in their faith to the end of their days, and then their rest will be with the Lamb, where no pain or affliction will come.

"Behold! the blessed time is come for me to depart in peace with every one, and forgiving every one. Receive my last farewell, and the Lord bless you with the blessings of Mount Zion." Having uttered these expressions, he quietly breathed his last. *S&L*

FOR THE LITTLE READERS.

(Continued.)

The sweet singer and king of Israel, feeling that at last the hour was drawing nigh when he would leave the world and all its joys, cares, sorrows and troubles, yet thought it his duty to give his beloved son, the young king Solomon advice how to manage the affairs of the country. The first thing he told him—and which is of the most importance—was, "Be thou strong and show thyself a man; and keep the charge of the Lord thy God, to walk in His ways, to keep His statutes, and His commandments, and His judgments, and His testimonies, as it is written in the law of Moses, that thou mayest prosper in all that thou doest, and whithersoever thou turnest thyself." David assured him that God would bless him and make him great if he would walk before God in truth and with all his heart and soul.

David had, moreover, not quite finished his own work, so he charged Solomon to do it for him. One was concerning the haughty and unfaithful Joab. He had abused David, had slain two of his captives and Absalom as well, directly against the commands of David. Beside this he had cruelly murdered Abner and Amasa, and had left him twice to join those who rebelled against him, and according to ancient Eastern justice this man was guilty of death. So David charged Solomon concerning this wicked man: "Do, therefore, according to thy wisdom, and let not his hair head go down to the grave in peace."

Shimei had also done very wickedly when he cursed David, as David was fleeing from Adonijah, but as David had promised to spare his life he would now keep his word; yet he told Solomon to guard himself against Shimei, for he was a bad man and would probably make himself guilty of other offenses.

We see something very unpleasant about Shimei's character, and something that drives away all our respect for him, and yet we meet many people at the present day that are almost if not quite the same. When a man is poor and in trouble these people are ready to scorn, mock, scold and abuse them, but if the same people get into a position lower than those whom they despised, or if those whom they despised become rich, and are honored and admired, these cowardly, two-faced persons, become very nice and gentlemanly and obliging and even ask pardon for their former rudeness, not because they really repent at heart for their unkindness and meanness, but because they wish to win their good graces and be looked upon by the world as friends of these now rich people. This mean disposition is one thing especially to be avoided, and people who show such a disposition are to be shunned, and at the same time pitied, because they are unworthy of trust. Not only do they seek the honor of those who rise from poverty to wealth, but when one of their rich friends become poor they forsake him and shun him and try to forget him. I believe that even you, dear children, can see how mean such conduct makes a man, therefore let not riches and fame blind you and cause you to look down upon those who are poor and in trouble, but hasten to help them, for God will bless you, and they will love you more for your kind words and deeds than those can who merely honor you because you may have a nice home and all the comforts of life.

Still we must not be revengeful toward those who have such mean dispositions, and seek to repay them for unkindness as David did; because what David did was done under the old Mosaic law, and was proper; but we are under grace, and when men despise us and abuse us because we are humbly walking in the way of God

we should pray for them that God would remove, not these wicked people themselves, but the wickedness that is in their hearts, and give them new hearts and renew their minds.

While David remembered those who had been unkind to him, he remembered also those who had been kind to him and rewarded them for what they had done for him and his family.

After all these arrangements had been made, David, the sweet singer and mighty king, fell asleep in death, and was buried in Bethlehem, called also the "city of David." He had reigned forty years; seven years in Hebron and thirty-three years in Jerusalem.

Soon after David's death Adonijah again planned to get the throne from Solomon. He went to Solomon's mother, Bath-sheba, and asked her to beg Solomon to let him marry Abishai, David's last wife. This was very wrong indeed, and when Solomon heard of it he saw at once the wicked plan Adonijah had in view. The end of it was that Adonijah was put to death as a traitor at the hands of Benaiah. It seems that Abiathar, the priest who had sided with Adonijah before, was also in this plot, for he was instantly deprived of the office of priest and banished to Anathoth. By this act God's prophecy to Eli, namely that the priesthood should depart out of his house, was entirely fulfilled, for Abiathar was the last priest of the house of Eli, and his wickedness drove him not only from the office of priesthood, but he might for his crimes be put to death at any time.

When Joab saw how Solomon's and David's enemies were receiving their deserts he fled to the altar, which as I have told you before, was a sacred and safe place. Joab knew well that he had done wrong and could not expect more mercy than the rest, nor indeed quite so much. But his crimes were considered so great that it was thought justifiable to slay him anywhere, so Benaiah went up and slew him before the altar, and he was buried in his own house in the wilderness. Joab's great weakness was his ambition and pride, and by letting them become master of his better nature he had to suffer the death of a base criminal against God and man.

The next person to suffer for his misdeeds was Shimei. David had advised Solomon to watch him, so Solomon commanded Shimei to go to Jerusalem and live there for the rest of his life, and if he would ever leave the city he should be punished with death. Shimei was glad to be punished so lightly, for he too knew that his conduct toward David made him guilty of death. So he went to Jerusalem, solemnly promising to remain there. He did so for three years; then one day two of his servants ran away to Achish, the king of Gath. Whether Shimei in his

eagerness to get the servants back forgot his promise or whether he thought Solomon would no longer care if after three years stay in Jerusalem he would leave the city we do not know; at any rate Shimei left Jerusalem, rode to Achish and brought back the traitor servants. But Solomon did care, and when he heard of it, he caused Shimei to be brought before him and after telling him of the great sin he had committed in breaking a solemn promise and disobeying his king's command, and of his past wicked conduct, he ordered Benaiah to slay him.

These enemies who had so troubled his father, Solomon was now rid of, and the kingdom was established. And as Joab had suffered death for his misdeeds, Benaiah was made chief captain in his place, and Zadok took the place of Abiathar the priest. The Philistines and other enemies dared not make war upon Solomon, and as the people at home were also peaceful, now that the leaders of rebellion were dead, the kingdom prospered greatly and became more and more powerful, and the surrounding nations feared and respected Solomon. And his name and fame spread abroad until even far off countries heard of him as a mighty and wise king.

(To be continued.)

DIED.

HILLER.—On March 19th, near Intercourse, Lancaster county, Pa., Maggie Heller, aged 19 years, 11 months and 16 days. She was a respected and consistent member of the Brethren church. She leaves two brothers and three sisters to mourn their loss. Her parents have preceded her. The friends need not mourn as those who have no hope, for we believe that Maggie is at rest.

Dear sister, do not mourn for me
While I am in eternity;
But be content and trust in God,
And you'll receive a great reward.

Weep not for me, my sister dear,
In heaven I hope you all to see,
Where we can there together be,
Forever in eternity.

LAPP.—On the 25th of April, in Bucks county, Pa., of palsy, Abraham Lapp, aged nearly 82 years. He leaves a sorrowing widow, one daughter, and six grandchildren. His only son died years ago. He resided with Eliza, widow of Tobias Lapp. Buried at Line Lexington on the 30th in the presence of a very large concourse of friends. J. Walter conducted the services at the house and Josiah Clemmer at the meeting-house. Text, Phil. 1:23.

Our dear father's work here on earth is ended,
Who faithfully the house of God attended,
Now his loving form here we shall see no more,
Until we meet on that celestial shore.

His voice is heard no more, although 'tis calling,
In sweet remembrance inviting us to come,
To Christ the Savior, in faith call and cling,
Till we can meet in that celestial home.

OVERHOLT.—On April 29th, in Bedminster, Bucks county, Pa., Abraham, son of John and

Lizzie Overholt, aged 1 year, 10 months and 25 days. Buried on the 3d of May, at Deep Run, where many assembled. J. Myers held services at the house and S. Godshalk, assisted by J. Gross, at the meeting-house. Text, John 16:22.

Abraham, we here do miss thee,
Hear thy prattling voice no more,
But again we hope to meet thee,
On bright Canaan's happy shore.
Blessed meeting, welcome greeting,
Where farewell is heard no more,
Ever praise and thanks repeating,
When our toils on earth are o'er.

FRETZ.—On the 3d of May, Susanna Fretz, daughter of William Meyers, of Bedminster, Bucks county, Pa., aged nearly 45 years. She was buried on the 6th at the Deep Run meeting-house.

MYERS.—On the 19th of April, in Putnam county, Ohio, Elizabeth, widow of Joseph Myers, aged 72 years, 9 months and 24 days. She was born in Markham, Ontario, and came to Putnam county, Ohio, at an early day. She was a member of the Blanchard church and was a faithful sister. They were building a new house which was very nearly completed. She was staying with one of her daughters, expecting as soon as the new house was completed to occupy it. But death called her to the heavenly mansions, to occupy the house not made with hands eternal in the heavens. May God bless the sorrowing children and friends, whose loss is her eternal gain.

SNYDER.—On the 25th of April, at McKee's Gap, Blair county, Pa., Barbara E., wife of Isaac Snyder, aged 18 years, 2 months and 22 days. Before she died she told them all to meet her in heaven. She leaves a sorrowing husband, her mother, three sisters and three brothers to mourn her loss. She was buried on the 27th, followed by a large concourse of friends. Services by P. Minnich and W. W. Reese.

In her grave robes calmly sleeping,
Lies our loved one, still and cold,
But her spirit angels wafted
To tender Shepherd's fold.

When on earth our loved one with us
Sang the song of Jesus' love,
Now with saints and angels' voices
Sings the song of Heaven above.

WEBER.—On the 26th of April, in Waterloo county, Ontario, very suddenly, sister Weber, wife of Moses Weber, aged 34 years, 3 months and 3 days. She was as well as usual in the morning, and Brother Weber left home to take some cattle to Waterloo. On his way he was overtaken by a messenger stating that his wife was very sick. Before he could reach home, however, his wife was a corpse. She leaves a family of 5 small children, the youngest only 4 weeks old. She was buried in Elby's graveyard at Berlin, followed to the grave by a large number of relatives and friends. Services by Moses and Samuel Bowman from John 11:35 and Matt 2:14.

SCHLATTER.—On the 14th of April, near Palski, Iowa, of paralysis, Jacob Schlatter, aged 80 years, 9 months and 6 days. He leaves an aged companion, 8 children, 38 grand children and 1 great-grand child to mourn his departure. Yet they must not be those who have no hope. Services by P. Roulet, from Ps. 97:12.

CROOK.—On the 28th of April, at the residence of his son, Brother Andrew Crook, in Dubois county, Ind., John Crook, aged 88 years, 2 months and 5 days. He was born in Lincoln county, Kentucky, in February, 1801; moved with his parents to Floyd county, Ind., in 1806, where he married, and 1838 moved to Dubois county, living here since that time.

PLETCHER.—On the 16th of April, in Elkhart county, Roy, son of Frank and Katy Pletcher, aged 3 months and 24 days. Buried at Olive church, where services were held by John F. Funk and George Lamert, from Ps. 35:5. May God sanctify this affliction and through his loving kindness draw the hearts of the dear parents into the way of everlasting life. "Little children gathereth Thou, Faithful Shepherd, to thy rest, Far from sorrow, far from we, They with Thee are ever blest."

WEXMON.—In Dublin, Bucks county, Pa., Flora, daughter of—Wexmon, aged nearly 23 years. She was buried at Tinicum.

CAMEL.—May 11th, near Quakertown, Bucks county, Pa., William Camel, aged nearly 65 years. Buried at Dublin on the 6th. The deceased resided in Bedminster, Bucks Co.

SCHADT.—On the 16th of April, near Orrville, Wayne county, Ohio, Brother John Schadt, at the advanced age of 89 years, and 21 days. Brother Schadt enjoyed good health and regularly attended services until last fall, since which time he suffered much pain in his limbs, his strength failing at the same time; yet his mind remained sound until the end. He was very steadfast in the faith and rejoiced in a living hope. Buried on the 18th at Oak Grove, where many assembled. Service by J. K. Yoder, and D. Hostetler.

HERTEL.—On the 1st of May, in Centerville, Waterloo county, Ontario, Sister Hertel, widow, aged about 64 years. She was buried at Elby's church in Berlin, on the 3d. Service by Samuel Bowman and Daniel Wismer. The deceased sister leaves a number of children and grand children to mourn their loss.

Letters Received.

WITH MONEY.

No name Thirman Col \$7.00
A—John L. Auker, Wm. Auker
B—H. H. Brubaker, Adam Baer, H. Baltzer, Levi K. Brubaker, Chas. C. Beachley, B. L. Brubaker, Emma A. Brubaker, H. H. Bergen, Polly A. Peachy, A. H. Breuneman, Mary Ball, E. J. Breuneman, C. H. Breuneman, S. C. Brunk, Daniel Bechtel, J. M. Breuneman, Jacob E. Brubacher, C. J. R. Cripe, John B. Charles.
D—J. C. Driver, D. H. Deuling, G. Jacob Ernst, Christ Engel, Jacob D. Eicher, H. Ediger.
F—A. J. Farrier, D. W. Forry, J. V. & A. Fortner, G. Christ Good, H. H. Good, John Garber, Chas. George, E. S. Gehman, Christ Garber, S. F. Geil, Christian Greff, H. H. Good, Daniel Gotwald, Mattie D. Glick, H. Ely Hershey, S. A. Bertler, C. Harms, Martha Hess, B. Hostetler, Gustave Huger, Albert S. Hersh, C. B. Hiers, H. M. Herr, W. H. Hume, H. H. Hildebrand, Mary Doffert, J. A. Hartzler, Elmer Huber, J. N. Hostetler, John Heise.
J—John Jantzen, Amanda Judy.
K—Henry Keim, Anna Kindig, Jonathan Kurtz, David Kropf, Isaac Klusman.
L—Isaac C. Lehman, A. Bertler, C. Lehman, G. B. Lehman, B. Lowen.
M—D. E. Mast, P. P. Martens, Michael Musser, J. H. Musser, Isaac S. Miller, J. M. Miller, Tobias L. Miller, Stephen Mast, D. D. Miller, Philip Meek, E. J. Miller, Moses J. Miller, Adam Mast, J. H. M. Mowen, B. J. Miller, Daniel Martin, Jacob Miller, Peter Miller, Sarah E. Musser, Ida D. Musser, Amos A. Martin.
N—Edmund N. Nissley, John C. Nussman, D. H. Nissley, G. W. Nussler.
O—N. Otzenberger.
P—Phimbley, J. H. Paul, H. J. Pauls, J. P. Powell, R. A. B. Raber, Jos. Ruby, Mrs. Annie Risher, Martin Rutt, Samuel E. Ramek, J. J. Ransmeyer, Alvin Rogers, Wm. Ruppel.
S—Jacob Strickler, C. D. Steiner, B. F. Steid, J. P. Schick, Anna F. Schick, H. Schick, Peter Springer, J. J. Schmitt, Stephen Stahley, John Steffen, Charles A. Shantz, D. G. Schrock, Amos Smith, Rhoda Siemen, Minnie A. Shantz, P. P. Schick, C. Schick, Rhoda Siemen, Andra Shunk, Wm. Schuler, P. S. Siemen.
T—J. B. Tewe.
U—John Urrah.
V—John Voth.
W—Isaac S. Weaver, B. P. Wedel, Jonas Wisler, Miss B. Wismer.
X—Levi T. Yoder, Jacob Yoder, Nancy M. Yoder, Melvin A. Yoder, D. S. Yoder.
Z—A. Zeurlin, A. Zeisel, J. S. Zehr.

MISSION FUND.

E. S. H. \$2.00, L. C. L. \$1.00, A. Sister \$1.00, A. Pilgrim \$5.00.

pardon. You will find refuge in Christ by resting your sin-burdened soul upon Him. Oh come to the loving Savior who has done so much for you, in that He suffered death on the cross to redeem us from eternal woe. He gave His life as a ransom. Sinners will you cross His love? This blessed salvation is offered so full and freely to all; will you not embrace the opportunity and accept the salvation? Oh, come and drink of that spiritual Rock which is Christ, from whence floweth living waters ever clear. In the language of the poet:

Know ye not the fount is near?
Know ye not the fount is free?
'Tis the Savior still entreating
Know ye not He calleth thee?

Jesus is the rock of ages.
Smitten, stricken, lo he dies!
From his side a living fountain—
Know ye not it satisfies."

SUSAN M. HERSHEY.

For the Herald of Truth.

A MOTHER'S PLEA FOR THE AMENDMENT.

Dear brethren and readers of the HERALD OF TRUTH, I hope you will pardon the imperfections in my attempt to write a few lines on the subject of intemperance. I feel it my duty to do what I can for the good of the church and our children. Dear Christian brethren, you who hesitate between two opinions, look around you and see the evil that is brought about by this dreadful enemy, and refer to Proverbs 23d chapter, from 29th to 33d verses. "Who hath woe? Who hath sorrow? Who hath contentions? Who hath babbling? Who hath wounds without a cause? Who hath redness of eyes? They that tarry long at the wine; they that go to seek mixed wine. Look not thou upon the wine when it is red, when it giveth his color in the cup, when it moveth itself aright. At the last it biteth like a serpent and stingeth like an adder."

Is it only that poor soul who is tempted by some friend (as he may pretend to be) who asks him to take a social drink, as he may call it, and thus be the means of him taking more and becoming intoxicated and not get home to his anxiously waiting family, may be a widowed mother, a wife and children, or aged parents, as the case may be. Those only who have experienced this, know what this means. Is it only he who suffers woe, sorrow and wounded heart? I say, Nay; that family suffers with him. And can you not see it pictured on their countenances? How sad; and so long as this great temptation is not removed, how can we expect it to be much better?

And now, dear Christian brethren and friends, is the time to have it removed. Some of you may say. It does not tempt me. It may not tempt you; Have you

children? you do not know that they will not be tempted. You do not know whether you will not see one of them fill a drunkard's grave? Will the woe and sorrow then be for that one only? you may have been to see one buried who had died a drunkard. You were sorry for him and perhaps would have helped him to lead a different life if you could. And he himself would have, had he been able to resist the temptation, that was set before him. How sad! That was not your father, brother or son! But had it been, would you not have had a much more sorrowful heart? But you do not know that you will not see a very near and dear one tempted in the same way, if this great evil was not removed. How? Dear brethren and friends, you have an opportunity to help remove from our state this dreadful evil that is covering our land. How many homes would be made happy, and how much less swearing would be done. How dreadful it is to hear men curse and swear, when under the influence of liquor. I have been asked; "Mamma, are men accountable for what they do and say when drunk?" What should I have said? Who is accountable? The man who gives it to him? The man who asks him to drink? The men who sign the license for the selling of it? And are not they who vote against the Amendment? What are we bringing up our dear children for? We want them to be good, moral, christian children, and pray the Lord to not lead us nor them into temptation, but to deliver us from evil. Now there are many temptations and evils set before us, but where is there a greater, than intemperance? And is it not our duty to do all we can to remove temptations if possible? Let us labor earnestly in this cause, now is the time and opportunity. Dear sisters who are left as I, to bring up a family of children without a father's help, think what a great blessing it would be for our boys if this evil were taken away. Let us pray more earnestly for this blessing to come to us and our children, and remember, we must pray in faith, and faith, without works is dead; we must labor in this cause. Dear brethren, take notice, the newspapers have very little to say for the Amendment, and why is it? *Are they not bought by those whiskey rings who are raising thousands of dollars to continue this dreadful evil, now covering our land?* Look around you and see what class of people they are. Are they Christians? "By their fruits ye shall know them." Dear brethren, you who are left to assist in rearing your dear children, are they free from danger? Jesus has promised to be the widow's and the orphan's friend, and his promise never fails if we are faithful and do our duty.

We can not cast a vote for the amendment, but you can, and if you are not faithful in the cause, can you ask your heavenly Father to not lead your sons into

temptation, when you are not willing to try to remove the evil when the opportunity is given you?

I present this as an appeal from a widowed sister. Will you help? I beg pardon if I have grieved any one. I did think it my duty to do my part in this great and good cause. I have seen too much to keep still.

May the Lord bless my feeble effort as the prayer of your sister in the faith.
Lancaster Co., Pa. * *

For the Herald of Truth.

REFLECTIONS ON THE PARABLES OF CHRIST.

(Continued.)

When Jesus was teaching in the temple, the rulers demanded of him his authority. He replied by asking them a question, in answering which they must either acknowledge their ignorance, pass judgment upon themselves, or fabricate a lie, which latter they evidently did. To further convince them that he knew the hypocritical nature of their hearts He said, "What think ye? a man had two sons," representing Jew and Gentile, "the last shall be the first, and the first last." Notice, "To the first (Gentile) he said, Go work in my vineyard; He said, I will not, but afterward repented and went. To the other (Jew) he said likewise, and he said, I go, sir, and went not." Then was the question put, "Whether of the twain did the will of his father?" They said "The first." Then, said Jesus, verily I say unto you that the publicans and harlots go into the kingdom of God before you.

Here another parable. There was a certain householder which planted a vineyard, and let it out to husbandmen, and went into a far country: The "householder" represents God, the "vineyard" the world (more likely the church. Ed.) the "husbandmen" the Jews, the "servants" the prophets, the "Son" whom they slew, Christ. "When therefore the Lord of the vineyard cometh, what will he do unto those husbandmen? They said, "He will miserably destroy these wicked men." Here in their blindness they pronounced righteous judgment upon their own heads. "Then, said Jesus, Did you never read in the Scriptures, the stone which the builders rejected, the same is become the head of the corner? Therefore say I unto you, The Kingdom of God shall be taken from you, and given to a nation bringing forth the fruit thereof. But arrogant and rebellious as were the Jews, God did not utterly cast them off. "Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget, yet will I not forget thee."

The grace, love, mercy and patience of God to man, disobedient as he is, are all

clearly illustrated by the parable of the "Prodigal" (Luke 15:12,) who, when he had wasted his portion of the father's substance with riotings, found himself in a mighty famine. When he realized his helpless and miserable condition he resolved to return and confess his sins. The narrative does not state that the father manifested suspicion, censured him, or craved honor, nor waited until he came and bowed and begged forgiveness. But when he saw him, yet a great way off, had compassion, and ran and fell on his neck, and kissed him, and commanded that he be clothed with the best robe, and a feast made for him. He was dead and lost, but again alive and found. Oh, how beautiful the picture of grace! Yet there is also a sad shade in it. The elder brother became angry because of the favors bestowed on the younger brother, since he had devoured the father's substance with harlots, though he had repented. There are brethren with the disposition of this "elder brother," are too ready to cast off the adopted sons of God from the church, even for reasons other than a willful and persistent violation of His commandments. Of this class of sinners Christ says, "Let them be unto you (that is, in your spiritual communion, social rights and privileges of the church) as (you do) heathen and publicans." Christ did not however, command to hate and despise them as lepers, as did the Jews; but rebuke and reprove their sins, yet love their souls, and "admonish them as brethren." The apostles did not dispossess such of the right of sonship, even for the heinous crime of incest, an abomination not even known among the Gentiles. This was not within their province. But in the name and with the power of Christ they were to deliver them unto Satan for destruction of the flesh only, *that the spirit may be saved* in the day of the Lord Jesus.

Sufficient to such, so far as the servants of God have authority or power to avenge, in this punishment. Forgive, love, and confirm your love toward such, lest they be swallowed up with *overmuch* sorrow, in the apostolic charge to us.

O, you Christian father, who are so ready to sever members from the body of Christ, are you, yourselves, so strictly obeying the will of your heavenly Father as to be justified in so doing? Are you justifiable in severing your physical members from your body and thus crippling yourself, unless their afflictions are of such a character as meritoriously to cause your body to perish? Moreover, know you not that to compel infants or sick and enfeebled persons to eat strong food will ruin their bodies? Can you honestly and consistently with human reason, or otherwise, dispossess your legitimate offspring of their birthright, or even deprive adopted children from inheriting of your temporal effects for violating your will? Inexperienced parents sometimes assert that they

would, but how many among those who have been thus tested do we find that have done so? Alas for man! If God were so unmerciful to his adopted children, as are some of his would-be servants, who could be saved.

By right of choice, for, "Thus saith the Lord, Israel is my son, even my first-born." The Jews were the rightful heirs of this kingdom. But because they rejected the counsel of God, it was given to the Gentiles—us. Nevertheless, they as a people will again be reconciled to God, accept Christ, and be admitted into his kingdom. Of this there remains not a shadow of doubt. Paul, to the Romans says, *All Israel shall be saved*. But as concerning the Gospel, they are enemies for your (our) sake, that we might obtain mercy through their unbelief. But as touching the election, they are beloved for the Father's sake. And "that by the mercy shown to you (us) they also may now obtain mercy." He who is able to comprehend this mystery of God's mercy, to "open the door of faith" to us, has reason with a heart overflowing with gratitude, and can not help saying with Paul, *O the depth of the riches both of the wisdom and knowledge of God; how unsearchable are His judgments, and his ways past finding out*.

Therefore, brethren in Christ, it behooves us as His disciples to beware that we stumble not, as did they, into the error of the "ignorance of God's righteousness, asking to establish their own, and did not submit themselves to the righteousness of God." As God spared not them, neither will he spare us for a like offense. For we are, allegorically, but wild branches grafted into the original "Olive tree," where they were broken off, the root of which even beareth us, and the fatness of which, we partake of and enjoy. Let us therefore not be wise in our own conceit, boastful and high-minded, but be *humble*, and *fear*. For because of the same offense that God cut off the natural branches will He cut us off also.

Again, the kingdom of heaven is like unto a certain king, which made a marriage for his son—Luke says, "A great supper." The "King" represents God, the "marriage supper" union with Jesus—happiness everlasting, the "son" Christ, the "servants" the prophets, them that were "bidden" the Jews. But the invited guests made light of what was said, and went their way, one to his farm, another to his merchandise, etc., some mistreated and slew the servants. But when the king heard thereof he was wroth, and sent forth his armies and destroyed these murderers, and burned their city. Thus was foreshadowed the destruction of Jerusalem. Then said he to his servants, The wedding is ready, but they which were bidden are not worthy. Go ye therefore into the highways, and as many as ye shall find—

which has reference to the Gentiles—bids to the marriage. Luke says "Compel—(constrain R. V.) them to come in that my house may be filled. (Whatever these terms may illustrate, they literally imply physical force). For I say unto you, that none of these men shall *taste of my supper*." So these servants went out into the highways and gathered together all, as many as they found both bad and good, and the wedding was furnished with guests. It is said the custom then was that all guests were furnished with special garments on such occasions. This king saw there a man without a wedding garment, and said unto him, Friend, how camest thou in hither? etc. Like the foolish virgins, who neglected to take oil, he had neglected to put on this garment, representing the "new man, which, after God is created in righteousness and true holiness."

The Pharisees and Sadducees were charged at these sayings; they perceived at whom they were aimed, and keenly felt their stinging rebuke. They began to devise means to entangle Him in His talk, and to seek for an occasion to kill him. But Jesus answered them so wisely that they dare ask him no more questions. Then he began to warn the multitude to beware of these captious sectarian assailants, and denouncing them as hypocrites, pronouncing woe after woe upon them, finally saying, "Ye serpents, ye generations of vipers, how can you escape the damnation of hell?"

They shut up the kingdom of heaven against men, neither on account of their own established righteousness, would they suffer them that were entering to go in. By such lessons we who profess Christ should be enabled to prove the motives, principles, character and validity of our religion. Severe as this reproof language of the Savior may appear to the self-righteous, who seem to know and talk so much about love, they are nevertheless utterances flowing from the pure fountain of divine truth and love, which however can not please the carnal minds. Of such, God through the prophet said, "With their mouth they show much love. But their heart goeth after covetousness, and their fear toward me is taught by the precepts of men." It is the same with many so-called Christians, who insist upon others to exercise more of what they call love. If the truth were told them as they deserve, and as it should by the ambassadors of God, doubtless they would become as indignant, regret the influence of the Holy Spirit, as did the Scribes and Pharisees, who were however extremely jealous in their unprofitable devotions to forms, always seeking to promote their own righteousness rather than the righteousness of God. Consequently the Holy Spirit could accomplish nothing through them since that self-righteous and sectarian spirit, which always runs counter to the

Spirit of God predominated in their hearts. If the ministers of God to-day were clean of this self-righteous spirit, and allowed themselves to be led and governed by the Spirit of God only, then would the righteousness of God increase. His *love*—peace would then abound and endure, the kingdom "flourish like the Palm-tree," and grace and unity in Christ grow in strength and durability like a "cedar of Lebanon."

In the parable of the "ten virgins" (Matt. 25) wisdom is contrasted with emptiness, formalism and vain show. The second coming of Christ is represented by a wedding, the exact custom of which we know not; yet it is not so obscure but we may derive benefit from the lesson. There were ten invited guests, "virgins" *undefiled*, together waiting for the Bridegroom; evidently to outward appearance there was no perceptible difference. All seemed prepared to meet the bridegroom. They all had "lamps." It was night. The Bridegroom "tarried." They all "slumbered and slept." Suddenly there was a cry, "The Bridegroom cometh." They all arose and trimmed their lamps, but alas! the lamps of some did not give the necessary light; they seemed to have oil, but not sufficient. "Their lamps were going out" at the very time when they most needed light, and, to add to their misfortune, the others had none to spare. And while they were gone to buy the wise went into the marriage, and the door was shut. But when they returned it was too late. They called however for admittance, but in vain. Their anticipated joy was turned to grief. Unhappy indeed must they have felt.

So will it also be when Christ our Bridegroom comes to gather his elect bride "from the four winds of heaven." When many professing Christians will claim the right to the marriage feast of the Lamb, for the good they affected to have done, and who, to the eyes of men, have been good and pious Christians in their time. But they will then, when forever too late, only learn that they foolishly wasted the time of grace, and now lack the prerequisites or essentials to be admitted to the everlasting feast of joy and happiness, and, as the foolish virgins cry, "Lord, Lord, open unto us," and receive the answer, "I know you not, depart from me ye workers of iniquity." O think of the unspeakable anguish that must then be realized. There shall be weeping and gnashing of teeth when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God (the church triumphant) and you yourself *thrust out*. Dear reader, think of it, *thrust out*, lost, *lost forever*, and the terrible agony that awaits all who neglect the time of grace. And this while we are so abundantly blessed with all the means necessary, both temporal and spiritual, to provide for that inevitable emergency—

the coming of Christ as a thief in the night. Let us be wise, ever ready, waiting and watching, having our hearts "filled with the fruits of righteousness," our lamps trimmed—burning with the fire of that inseparable *love* of Jesus, that we be prepared to enter in through the pearly gate, to shine forth as the sun in the Father's kingdom." O may the good Lord grant us grace to attain to this.

In the parable of the "talents" (Matt. 25:14) there are several facts, among the many presented, of vital importance to our spiritual welfare. I wish to notice the result of the proper use and misuse of talent, fidelity of trust and contentment in position in this lesson. The Lord illustrates the qualifications, spiritual as well as temporal, of his servants in his church, in which he represents Himself as the head (Mark 13:34). His mission, His authority and power, His going away and return to reward them for their doings are shown by the "man" who went into a "far country." He evidently knowing the qualifications of his servants, and "distributed his goods to every man according to his several ability."

Luke illustrates the same principles, by "ten pounds" (Chap. 19). Three, a sufficient number of servants, are here given to make clear the purpose of the lesson. After returning, this "man," as will Christ when he returns, called his servants to an account of their trust. The first two had "traded"—bought and sold—made good bargains, gained double of that which was entrusted to them. Although one gained more than double of that gained by the other, the result proved satisfactory. The gain was equal in proportion of talent, and the reward the same—the joy of the Lord. We may safely take it for granted that the other would have been likewise recompensed for the same fidelity. But, when called to an account, he excused his unfaithfulness by accusing his Lord of being unjust, and a "hard"—perhaps firm and scrupulously accurate—"man," and said he "was afraid." Of what, is not clearly stated, but evidently he was not content with his lot. Perhaps he was ambitious—like many to-day—ruled by that pernicious desire for preferment of position, rank or honor, causing such incalculable harm and disgrace to the church, and feared he did not stand as high in the estimation of his lord as the others did. Hence he would not trade with his Lord's money, nor even put it to the "exchangers" where interest at least would have been added. He "hid it in the earth" where it could neither benefit himself, his lord, nor any one else. What was the result? The days of his trust had expired, he had gained nothing, he could not even longer retain what he had. He offered to return that which he "seemed to have," but his lord would not accept it, and ordered it to be taken from him and given to him

who had much. He called him a wicked, slothful and unprofitable servant, and commanded that he be "cast into outer darkness."

The principal theme of the lesson seems faithfulness, judicious management of trust, which God assigns to his servants, be it in temporal goods, power and influence, divine knowledge, or position in life. All have their weight either for good or for evil. All we possess is the gift of God, for which we are accountable to Him only, and not for what we have not.

The talent here denotes money, representing spiritual gifts, also called talents. The manner of distribution applies to qualification, capability of management and measure of individual, intellectual capacity as it pleases God to suit the different functions of the divine arrangement of the church militant. They are as diverse as they are numerous in the spiritual life as in the temporal. Here all are entrusted with talent which is useful in building up and edifying the household of God, be it ever so humble. Our Lord requires that it be faithfully used.

To perfect great architectural enterprises requires numerous as well as various talents in art. Talented minds are required to perform the menial service of the foundation. They must attend to their own business and perform their part faithfully, as well as the men who are skilled to perfect the superstructure. No matter how accurately this latter may be performed, if the foundation is faulty, the whole fabric is in danger. While all can do something in building up the church, all have not the talent to preach, to interpret the Scriptures, or to sing the songs of praise. Even in these qualifications there is great difference in talent. Some are intrusted with temporal means, by which, if faithfully employed, with facilities unsurpassed in any age, the true light could quickly be brought to penetrate the remotest regions of darkness, ignorance and superstition. Much, O who can tell how much, could be gained for the Lord, and his kingdom be made to bloom as the rose.

But oh, that desire for the deceitful enjoyment of riches! Who can estimate the evil it brings about? How often do we see professing Christians, who apparently prosper in accumulating wealth, thus become stimulated, strive for more, overreach themselves, fail, lose all, and fall into shame and disgrace? Others seem to be industrious and doing well, yet from lack of exercising frugality, gain little or nothing, then call it all "bad luck," when in fact the cause is reckless management.

It is true, we have the poor "always." Jesus even "had not where to lay his head." But of poor there are two classes. Providential and reckless. The providential poor are not responsible for their poverty, and are not a shame or dis-

For the Herald of Truth.

WORK WITH A WILLING MIND.

"For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not." 2 Cor. 8:12.

How often we complain of our inability and our narrow sphere of doing good. But it seems to me there is danger of mistaking unwillingness for weakness. We see the necessity of working in the cause of Christ, let me feel to leave the work to those whom we think stronger and better qualified. But our not being qualified as well as others, will not excuse us altogether from working. By willingly doing what we can, we will become stronger and better qualified, and become able to do more and more.

The servant that received but one talent was required to improve it as well as he who had five. True, he had not as much to work with, for the talents were given according to each man's ability; yet if he had put to use what he received, he would no doubt have been accepted with those who received more. God has given his servants ability—talents to be used for his glory, not to lie idle or be wasted. He has given them light and knowledge of his will, to be communicated to others, and in imparting to others, we become living channels of light. If we do not exercise our spiritual strength we become feeble, as the limbs of the body become powerless when the mind is compelled to long inaction. It is use that gives power. Those who do little for the salvation of others, or to keep themselves right before God, will gain but little spiritual power. We need to use continually the strength God give us, that it may increase and develop. How natural the inclination to allow the days and years to roll by without realizing that our day is being spent, and life's evening draws near unawares.

One great error in the lives of many is the neglect of the little things in life, trifles that we pass by without realizing the opportunity to benefit self or some one else. Many are so apt to think if they attend church, pray, and read the Bible, and are honest in their dealings they are doing all that their profession requires. Indeed these things are all necessary, but they are not enough. There is a higher form of Christianity that finds every where an opportunity to benefit our fellowman all along life's pathway and to elevate and ennoble self. This opportunity need not be sought; it is near always, and will keep heart, head and hands busy. But this involves the exercise of self-denial, and a constant watchfulness to overcome the selfish inclination of human nature, thus doing double work as a benefit to self and all associates, thus taking a step toward the fulfillment of a Christian character.

Then let us work to the best of our ability, and do what we can, be it ever so

grace to any community on that account. For "The Lord maketh poor and maketh rich; he bringeth low and lifteth up."

The means God sometimes uses to prove the faith and patience of his children are varied, mysterious, and often strange, and this because he loves them. For example read the history of Job. It may be justifiable to venture into debt in a prudent manner, under various circumstances; but it is vicious to do so for speculative purposes, especially with borrowed capital. To go into debt when men can not see their way clearly and honestly out of it, keeping the fact of their circumstances from the knowledge of their charitably inclined securities until they fail and then take shelter under "Bankrupt laws," cannot be right. In this way they embarrass and defraud their friends also. That such poverty, brought about by a reckless use of talent, is unjustifiable and dishonorable, the Scriptures clearly verify. Paul says, "Owe no man anything, but to love one another." But how manifestly this admonition is *inverted*. The custom of the world is to own and owe much, pay and love little. Many nominal Christians run in the same channel, and through the snares of covetousness become involved, then they say, "How pay when I have not the means?" If the cause of such conditions were justifiable the means would be forthcoming. David in his old age said he had never seen the "Righteous suffer, nor his seed begging bread." Jesus teaches those who serve Him, that it is gentle-like, wicked, to have a fretful concern even for temporal necessities which shall be added unto them by the Father. And Paul said, "I have learned in whatsoever state I am, Therewith to be content." Obedience to Jesus is godliness, and godliness with contentment is great gain, yea better "than great treasures and trouble therewith."

Again, others have the gift to console the distressed, cheer up the disconsolate, and minister unto the needs and comforts of the sick, be it only in "a cup of water," with the proper motives. The reward will balance in the scales of God's mercy all that the millionaire can accomplish. Charity is the grandest attribute and most powerful factor possible in promoting the welfare of the Church of God, and should be earnestly coveted and emulated by every Christian in whatever station of life. The greater the talent we possess the greater the responsibility, and the greater the danger of erring. "For unto whomsoever much is given, of him shall be much required." The man with the least gift may feel discouraged, deem himself unfit to accomplish anything, and, like the unfaithful servant, become negligent, and by those means allow himself to be persuaded by Satan that it is useless to apply his seeming trifling talent along

with others of the same calling in any of the various branches of labor and economy in the household of God. But let it be remembered that; "If there first be a willing mind, it is acceptable according to that a man hath, and not according to that he hath not;" and that to have talent unemployed, much or little, genders slothfulness, and "He that is slothful in his work is brother to him that is a great waster," He gains nothing, and "He that gathereth not," said Christ, "scattereth abroad," and like the wicked servant, even loath what he seems to have, and must bewail his error when forever too late. But one may say, "How can I lose when I have nothing?" Is opportunity to do good nothing? Is it not always present in some direction? Can anything great or small be accomplished without it? The Scriptures give as much assurance of salvation to those who perform their little as to those who accomplish much.

Jesus said, "Blessed are the poor in spirit, for theirs is the kingdom of heaven." What a gracious promise and inspiring hope. The achievements of the humblest faithful servant with the least means are as acceptable with God as that accomplished by the most talented, therefore it is not much talent, much education, great wisdom, great knowledge, great works or any other greatness which merits salvation. This is alone obtained by *grace*, yet thus only by faithfulness to duty. It is voluntary obedience that meets the approbation of God in our behalf. An encouraging proof of this is given in that beautiful example of the poor widow casting her "two mites into the treasury of the Lord," than which there is not a nobler act of voluntary sacrifice on the page of sacred history. Many who are rich would perhaps notice with a sneer or smile of contempt only the trifling sum of a farthing, and with a feeling of pride and vain display for the sake of praise "cast in much" of their abundance. But the Lord takes notice of little things, judges by the motives and rewards accordingly. Jesus, in order to expose and peremptorily condemn or set at naught such idle show, declared that the farthing was a greater sum than the total cast in by the rest. This is the Lord's way of reckoning. The widow did what she could which the others did not do. Therefore let every soul who professes to follow Jesus, be content with the measure of his talent, and faithfully put it into practice, so that when our Lord returns with the holy angels to reckon up the account of our stewardship, and *gather out of His kingdom* all things that offend, and cast them into a furnace of fire, that our lot may be to shine forth as the sun in the kingdom of the Father—the church triumphant. J. K. Zook.

(To be continued.)

little; it will be as acceptable with God as when the strong do much. How often do we see that God chooses the weak things of this world to confound the wise. Paul besought the Lord thrice to take the thorn out of his flesh. The Lord said to Paul, "My grace is sufficient for thee, for my strength is made perfect in weakness." Paul said, "Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake, for when I am weak, then am I strong." Can we say the same with Paul, or is it too hard for the flesh to bear for Christ's sake? What are the scoffs and jeers of this world, which are but for a season, to be compared with the privilege of enjoying an eternity with Jesus? What is the world that it seems so hard to get loose from?

Let us show to the world by our action, walk, and conversation that we seek a better country. God has prepared a city for all those who love him with all their heart, soul and mind, and strength, and are not ashamed to confess him before him. So let us not become weary in well doing, even if we feel too weak to do anything. By the help of God we can do all that is required, if we do it with a willing mind. Let us live nearer to Christ that he may purge us to bring forth fruit abundantly. Every Christian professor must live in Christ in order to obtain that incorruptible crown which is in reservation for all the children of God. It is well worth laboring in the vineyard of the Lord when we consider the sinful world in contrast with that everlasting kingdom where Christ and the holy angels dwell forever and ever.

SISTER C.

For the Herald of Truth.

PROHIBITION IN PENNSYLVANIA.

Points for the consideration of the Pennsylvania brethren before June 18:

The Legislature of Pennsylvania having passed a bill, placing before the people the important question, *Will we continue to have intoxicating liquor manufactured and sold as a beverage in the State of Pennsylvania?* It becomes the duty of every Christian living in this State, to consider this question.

Therefore, I appeal to the Christian people of Pennsylvania to first consider the question in its spiritual tendencies. If we are Christians our first and highest concern is the spiritual welfare of our fellow beings. Now let us consider the question just in as plain a way as possible. Look about among your own acquaintance and see if you can call to mind one soul that has been brought to Christ, through the influence of the liquor traffic,

see if you can find a family whose religious, or even its moral principles have been advanced through its influence. Can you find a single one?

Look again. See how many persons you can find who were once members of a Christian church, but through the influence of strong drink have fallen from the church and consequently from Christ. Again. Are those who were once members of the church and have fallen off and become degraded through the influence of liquor, the only ones for whom we feel; and try to save from its degrading influence? I should say far from it.

Statistics show that 60,000 of our countrymen fill drunkard's graves annually. We are taught that no drunkard shall enter the kingdom of heaven. Have we not then lost 60,000 souls, and not gained one, through the influence of an article which we could easily do without as a beverage?

We should not say of some one of our neighbors, "Yes, he has a reason to vote for the amendment; his son is too fond of liquor, and if it is not put away it will ruin him." And then say, "It never hurt me; I have no point, in view, I will not interest myself in this matter." You have a reason as much as your neighbor, for to love our neighbor as ourself is our duty; and I hold that it is,

"Where Christian grace abounds
That charity is seen;
And when we climb to heaven,
'Tis on the rounds of love to men."

If, then, we love our neighbors even as ourselves, will we not do all in our power to help him on to a useful Christian life, and remove from his path the great stumbling-block, *intoxicants*.

Now I will suppose my neighbor to be a hotel proprietor, who wishes to continue the business and says it will be a heavy loss to him financially, if he is forced to discontinue his business, by the passing of a prohibitory amendment.

Would it be using him charitably if I should vote right against his financial interest?

Let us consider a few moments. Would I or would you, brother, take his place? Would we engage in the business of selling rum, as a beverage, and for the sake of enriching ourselves, engage in a business that dealt out over the bar, 60,000 deaths, oceans of tears, broken hearts, widowed mothers, starved children, financial disaster, and the ruin of many evils every year?

Such is the effect of the liquor traffic beyond dispute; hence we come to the conclusion it is not right for us to sell such an article. If it is sin for me (or if I do not think it a sin, but am afraid to engage in the business lest I become addicted to its use), is it not alike dangerous for any one else? Will it lessen the chances of my landlord, neighbor to be a useful, happy, prosperous citizen, and a

Christian if he is compelled to stop selling liquor? Will the chances for the welfare of his posterity be decreased, or will they be increased? I sincerely believe that in the majority of cases, the gain to landlord and his family would be greater than the loss, for the greatest loss possible for the landlord, would be his stock on hand, while the loss often sustained by being engaged in the liquor traffic is the eternal loss of his soul, or of the souls of some of the family.

Therefore, it is not unkind, even to those who most bitterly oppose the amendment. If my neighbor asks me to do something for him which he considers a favor, and I am aware at the time that at the end it will do him harm, is it charity for me to yield to his request just to gratify his wishes? or had I better refrain for his more lasting good? Please, brethren, consider the question and act just as your conscience dictates.

Now as for the financial effect this is entirely too small a thing to be taken into consideration, as set up against the value of general happiness, both in this life and in the future, to be made a question, to keep any one from doing what is his duty. In the case under consideration we have as plain a proof of the love of money being the root of evil as can be found; more people will talk of the financial advantage of the liquor traffic than all the other little imaginary advantages put together.

But as to the truth of there being any financial advantage in the liquor traffic to the people in general, it takes but a little observation of facts for any one to be convinced without a long list of statistics as to its cost, and the revenue it brings.

Look about you, brother, and see how many of your fellows you call to mind that have been made rich in this world's goods by the liquor traffic. Look again, and see how many you can find that have been ruined financially, directly and indirectly, through the same, and we will invariably find the latter to be the larger number.

All money invested in strong drink, to be taken as a beverage, is a total loss. Money received for the same cannot be more than all profit, hence the financial advantage is to the few, and disadvantage to the many.

To the wage-worker I would say, Do not let the idea of throwing men out of employment keep you from doing what you believe to be right. Allow me to state the case of the laboring men as it stands in Lancaster City, where there are five out of every hundred workmen employed by the liquor business. As near as can be ascertained, twenty dollars out of every hundred earned by the working class is spent for liquor; thus leaving the laboring class fifteen per cent. poorer than if there had been no wages derived from the liquor traffic. And no liquor to spend honestly earned wages for.

SANCTIFICATION PRAYED FOR.

Sanctify them through the truth: thy word is truth. John 17:17.

It is evident that the apostles were Christians, and of course then, were converted men; yet Christ prayed for God to sanctify them through his truth, his word. It is evident that there was a higher state implied in the word "sanctify." But what was this higher state? It certainly was not the removal of all inclinations to sin; if so, then the Holy Spirit might have done that at one stroke or instantaneous, and would not have had to come about through the word of truth.

Our Savior prayed for them to be sanctified through the truth. Now did Christ mean about this, that God would cause them to become more and more enlightened in things pertaining to his kingdom so that they would be able to drop off all errors with which their minds were yet beclouded, or errors that they did not at that time perceive to be errors, and thus become so pure and wise as to be one in judgment, one in doctrine, one in principle?

Admitting that truth enlightens, and that our capacities for light are such that we cannot be enlightened upon all points at the same time, and no one knew this better than Christ, it is plain why he prayed for them to be sanctified through the truth. Away goes instantaneous sanctification. Here is the sanctification Christ prayed for, viz., That they all might be one, as God and Christ are one, and that the world should know that God had sent Christ, and loved them, as he loved Christ. This is Bible sanctification, and not delusive sanctification. But says one, "The Holy Ghost came suddenly on the day of Pentecost, and so may we have this miraculous gift if we seek it with all our hearts;" to which I answer, they did not receive the miraculous outpouring of the Holy Ghost on that occasion by seeking it, but by simply tarrying at Jerusalem to wait for that special promise of the Father on that special occasion, as the prophet and Christ had foretold. It should be remembered too, that the change from the Law to the Gospel was taking place, and this must be done by miraculous signs and wonders. The Law was established when first given by Moses about the time of their departure from Egypt. This is why so many miraculous things were done in the days of Christ and his apostles. The word Sanctification and the word Holiness mean about the same things in the Scriptures and in our dictionaries. Mr. Webster says when "applied to the Supreme Being, holiness denotes perfect purity and integrity of character, one of his essential attributes." When "applied to human beings, holiness is purity of heart or disposition; sanctified affections; piety; moral goodness, but not perfect."

Notice the above contrast between the definition that is applied to God and the one applied to us. One denotes perfection in the full sense of the word perfect; but when applied to us is added, "but not perfect."

The body or power of sin is so destroyed in the Christian that henceforth he should not serve sin, that is, not commit sin. "Let not sin therefore reign in your mortal body, that we should obey it in the lust thereof."

This shows us plainly that sin is so far destroyed within us, if we be Christians, that we are able through the Spirit to prevent its reigning within so as to influ-

ence us to sin.—a thing a non-believer is not able to do. If we are able to keep his commandments we know that we are born of God. For sin does not have dominion over us. This seems very plain now.

I have been induced to publish these simple facts because some think I am teaching against holiness. I have never said a word against holiness through the columns of this paper. But I have condemned a false holiness theory, an imaginary holiness. I have condemned, too, some boasters of holiness who profess sanctification, but do not possess it. Some holiness professors, who are misled as far as others, claim that my teachings are correct on this subject.

In conclusion, I say, let no one be deceived by these boasters of holiness, who claim they have no tendency to sin remaining within; they are deceived and have not the truth.

Look at the Bible in its true light and you will readily see their mistake. Look at your own inward pressure, and you will often find you are affected with inclinations which, if yielded to would be sin actual. God would so impute it.

Do no go about over the world boasting that you are holy; but just be pure, holy, undefiled. If you are holy it will be observed; you need not boast about it.

"A city that is set upon a hill cannot be hid." If you boast of sanctification, it is mixed with man religion, and therefore you are not yet sanctified in the light of the Bible; but only in your own estimation "Be not deceived; for God is not mocked." If we have grace for our needs that is sanctification enough.—*Truth Crushed.*

WHAT DOES SILENCE SAY?

A writer in one of our exchanges makes an appeal for opposition against the evil of frequenting saloons and drinking places. He does his article in these words:

"Watchman on the walls of Zion in the Amish Mennonite fraternity, what does the christian world hear from you? Your silence does certainly not indicate in this matter that any of your members can hold on to the old custom of frequenting saloons or by their votes or conversation in any way encourage the rum traffic without being stumbling blocks to members of other denominations whose daily prayers ascend to the throne of Grace for the suppression of this great evil. As a christian denomination it becomes you to set the example, to warn your members, wherever they are found, to be a light to the world in this matter. In conclusion I can only say with—'We hope none of our readers will be offended in what is written, but I do hope the day will come when every man will arise in his strength and use all his influence to root out and banish from existence this great evil.'"

HERALD OF TRUTH.

JOHN F. FUNK, EDITOR.
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A. B. KOLB, }

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WANTED.—A few copies of Hitchcock's Analysis of the Bible. Also a few copies of Denner's Pledgins. The books must be in good condition. We will give in exchange for these any book mentioned on our catalogue.

QUESTION BOOKS.—We have again on hand a large stock of Bible, Intermediate and Primary Class Question books. These books are well adapted to the wants of every Sunday school in the land, whether Mennonite or not, as they are entirely non-sectarian, and are suited for scholars of every age. They have been introduced into many schools and are giving universal satisfaction, which is as good a recommendation as can be given.

The Bible Class Question Book contains 80 lessons on the Old Testament Scriptures, and is designed for the use of advanced classes. The Intermediate Question Book contains a series of Bible lessons in questions and answers on the New Testament Scriptures, designed for the use of intermediate classes. The Primary Question Book contains easy Bible lessons in questions and answers. The contents are of the same order as the Intermediate Question Book, but adapted to younger or less advanced scholars.

"Infant Lessons" contain 62 simple reading lessons for very young scholars, with simple questions to each lesson. The prices of these books are as follows:

Bible Class Question book	per copy.	20
"	"	dozen.. 2.20
Intermediate	"	copy.. 15
"	"	dozen.. 1.75
Primary	"	copy.. 10
"	"	dozen.. 1.15
Infant Lessons	"	copy.. .06
"	"	dozen.. .70

RAIN AND SNOW.—May 30th, noon. A cold rain has been falling steadily, and at times rapidly for over 30 hours, and it is still raining. Snow also fell at times so fast that the ground looked white.

CHANGE OF ADDRESS.—Bro. Joseph Yoder, of Goshen, Ind., informs us that his address at present is Flanagan, Livingston county, Ill. Friends and correspondents will please take notice.

THE BRETHREN John Smith, of Metamora, Ill., and Peter Summers, of Washington, Ill., who attended the conference at the Forks church in LaGrange county, Ind., stopped off at Elkhart on their return journey, on the 20th of May, and gave the HERALD OF TRUTH office a friendly call, which gave us much pleasure. Bro. Solomon Hartzler and wife of Belleville, Mifflin county, Pa., were also here at the same time. They all took the 7 a. m. train on Tuesday morning, the 21st, for the west.

TO LAWRENCE CO., PA.—Bro. John K. Yoder, of Orrville, Wayne Co., O. recently visited the brethren in Lawrence Co., Pa., holding meetings at different places.

BRO. J. F. FUNK, who had been called to Ohio, on the 14th of May, to officiate at the funeral of Brother George Brenne-man, of Rushmore, afterwards, also attended the conference in Orrville, Wayne Co., returned on the evening of the 21st. On the morning of the 23d he, with Bro. David Burkholder, of Nappanee, and Bro. Henry Weldy, of Waukarusa, left their homes to attend the conference in Stephenson Co., Illinois, on the 24th.

ANOTHER CONFERENCE.—From a reliable source we learn that Bishop C. Gehman, of South Cayuga, Ontario, and some others, held a conference on the 5th of April. The time, according to past usage and the date in the church almanac, to hold the conference in this district, is May 3d for this year.

A LAW has recently been passed in the state of Indiana, prohibiting the sale of cigarettes to boys under sixteen years. The penalty attached to the transgression of this law is made heavy, and it is sincerely hoped that it will put away the health-destroying habit from our youth. Other states have adopted the same law.

POST OFFICES NOT FOR SALOON KEEPERS.—John Wannamaker, Postmaster General of the United States, recently issued an order to the effect that no saloon keeper shall be allowed to act as post-master. Were other responsible offices honored in the same manner, a great deal of corruption in politics would cease, and the public morals elevated to a higher standard.

ANSWERS TO SCRIPTURAL ENIGMA.—The answer to the Scriptural Enigma in May number of the HERALD is "Love your enemies," Luke 6:27. Correct solutions were received from E. L. Rickert, Columbiana, Ohio; D. S. King, Larned, Kansas; Emma Driver, Versailles, Mo.; Anna J. Yoder, East Lynne, Mo.; Ida Miller, Grantsville, Md.; Elmira A. Kauffman, East Lynne, Mo.; Nancy D. Hartzler, Bellefontaine, Ohio; Mary E. Kulp, Gardner, Ill.; G. L. Bender, Grantsville, Md.

BRO HENRY SHAM, of Elkhart, Ind., went to Wayne Co., Ohio, on the 9th of May, to attend conference and visit the churches in that part of the state. He expected to be absent about three weeks.

AT THE LATE CONFERENCE of the United Brethren church, held at York, Pa., a number of ministers with Bishop Wright, of Ohio, at their head, seceded from the main body, or rather took a decided stand against a movement to alter the Constitution and Confession of Faith, concluding rather to form a separate body than countenance the permission of a member of their church to become a member of any secret society. Their firmness in standing boldly against the evil of secretism in the church of Christ and communion with the works of darkness, is highly commendable. Would that the professing church of Christ would ever jealously guard against the encroachment of Satan upon its sacred territory.

EXCURSION TO VIRGINIA.—The Annual Meeting of the Brethren (Dunkard) church will be held this year in June at Harrisonburg, Virginia. For the accommodation of those who wish to attend the meeting and such who wish to visit their friends in the East, the Lake Shore & Michigan Southern R.R. Co. will, from the 3d to the 10th of June, sell round trip tickets to Harrisonburg at single fare rates, the tickets good to return any time until June 22d inclusive. From Harrisonburg round trip tickets to any point east of the Ohio river will be issued during the time of the meeting to accommodate those who wish to visit friends still farther east. For further information and tickets apply to G. B. Wyllie, Elkhart, Ind.

PROHIBITION IN PENNSYLVANIA.—This important and much disputed question will come up for decision on the 18th of the present month. There has been a good deal said about it in the columns of this paper during past months, and we trust that by this time every brother may have decided on which side of the question he will throw his influence, and that that decision has been on the side of the Bible, on the side of religion and temperance. The conference of Lancaster county has also decided that no brother shall use his influence against the amendment. If a brother cannot favor the

amendment he is advised not to take any part at all. In other words every brother shall cast his influence in favor of the amendment.

If any brother shall still be undecided in regard to this question, we would ask him to consider what the Bible teaches; to consider what is right; to consider what his own conscience in reference to the welfare of his fellow-man and his weak brethren who may be inclined to indulge in strong drink teaches him; to think of the sorrows, the tears, the anguish of spirit, the sufferings from hunger and nakedness, and the want of the comforts of life, the widowed mothers and the fatherless children all over the land because of strong drink, and then pray to God with sincere hearts to direct you aright and we believe every one will throw his influence on the side of prohibition. God speed the right, and help us all to choose that which is best and well-pleasing to our heavenly Father.

CORRESPONDENCE.

FROM SOUTH CAYUGA, ONTARIO.—On Monday the 13th of May, Bish. Daniel Wismer, and Pre. Menno Cressman, of Waterloo Co., Ontario, came to Cayuga, and in the evening they held a meeting in the South Cayuga hall. On Tuesday forenoon they visited among friends, where they found several, who were, like Felix of old, almost persuaded to be Christians. In the afternoon communion services were held at Bro. Wismer's. A few members came down from Rainham, and we were permitted to enjoy a rich spiritual feast. In the evening we had another meeting at the home of the writer. On Wednesday morning the brethren left for Bertie. We feel thankful for their visit and hope their labors will prove a blessing to many.

CRISTOPHER HOOVER.

FROM HALLAMAND CO., ONT.—Bro. Jacob Gingrich, of Preston, Waterloo Co. Ont., came to Rainham on the 20th of April. He proceeded to the home of Bro. George Warner, and during the remainder of the day he visited brethren and sisters. On Sunday forenoon and evening he held services, both of which were well attended. On Monday he came to South Cayuga, and in the evening he held a meeting in Wismer's school house. On Tuesday an inquiry meeting was held at Bro. Wismer's which resulted in a universal expression of peace and harmony among the members.

In the afternoon at Mr. — Hallmans, and in the evening another one at the

home of the writer. These meetings were all very interesting and instructive. Bro. Amos Honsberger, at whose house he remained all night, took him to the station the next morning. May God be with him in all his labors for good.

C. HOOVER.

FROM DALTON, WAYNE CO., OHIO.—Dear brethren in Christ; may the grace of God be with you all. On this occasion we have joyful news to tell. Bro. John F. Funk, editor of the HERALD OF TRUTH, paid us a short visit, and on Saturday afternoon, May 18, he preached an earnest sermon from Rom. 6:23 in our meeting house, (Sonnenberg). We were much rejoiced to have the dear brother in our midst, and were only sorry that he could not remain longer with us. May God bless the words spoken to us, and sustain the brother in his calling, and endow him with power from on high, that he may continue to fulfill his mission, and many souls be won to Christ.

On Sunday the 19th we were again favored with a ministerial visit. The brethren Christian Steiner and — Burkhardt, of Allen Co., Ohio, both preached in the forenoon from Eph. 12:13. In the afternoon Bro. Steiner preached from 1 John 5:4. May God bless and sustain these brethren also, that they may work to the salvation of many souls.

On Sunday the 12th our S. school was reopened. Greeting to all the readers.
COR. HERALD OF TRUTH.

FROM BELLEFONTAINE, O.—My friends have requested to know how I am getting along in the work of selling books which I have lately begun. I can not find time to write to each one separately, so I will use the "HERALD" as a medium to convey a few thoughts. I started out the first of May, but did not do much active work the first week. The second and third weeks I met with good success, considering the circumstances. Our people in Wayne Co., Ohio, are willing to buy and support the Mennonite Pub. Co., when they have. Usually people want to know what they buy.

The Amish brethren have a large congregation in this county. While I was with them I attended several meetings, and also visited their S. S., which was well attended. There is a large harvest to be gathered in here some day, if these tender plants are properly cared for. The passage "Train up a child in the way he should go, and he will not depart from it when he is old," was brought to my mind very forcibly at this place.

Wayne Co. is well filled with Mennonites. There is a large congregation of Swiss Mennonites on what is usually called Sonnenberg. At Chippewa there is another church of the same people.

South of Orrville, at Martin's there is also a considerable congregation.

In this short time I have been with quite a number of the brethren, and they all used me well. Our voices mingled together and our hearts were moved by the same spirit, to praise God, who cares for us all. I am very much obliged to the brethren throughout Wayne for the kindness shown to me, and hope they will some day be richly rewarded for their benevolence.

I would yet add, if any of our ministering brethren pass through this section of the country; they will not regret it, if they stop and pay these brethren a short visit.

M. S. STEINER.

FROM UPPER PROVIDENCE, PA.—On the 28th of April 18 precious souls were added to the church by water baptism. We have great reason to rejoice in the Lord for the working of his spirit in moving so many to become willing to confess Him before so many witnesses. May they all hold out faithful and be as shining lights in the church, that by their life and example many more may turn to God and live and work for their divine Master.

We had preparatory meeting, and to-morrow, May 12, if the Lord will, we will hold communion services.

Our dear brother, John Wismer, was very suddenly called from our midst. He was painting, and fell from the roof of the building to the ground, a distance of 34 feet; from the injuries of which he died in less than a day. He was buried on Monday the 6th of May. How good it is to be prepared for such an hour!

We commenced our S. school last Sunday the 5th of May, with prospects of good attendance for the season, and we hope and trust the Lord will bless our work. The bringing up of children in the way they should go is, in these days, a great work, so many temptations being thrown around them to lead them into evil, and I find that I often come short in my duty toward them. yet it is the desire of my heart to do what I can for the welfare of their souls, even if I do feel that in many cases I might have done better.

I feel thankful for the articles in the HERALD OF TRUTH concerning the "Amendment." I believe it is our duty to help remove this great evil by which so many are dragged to perdition. I do not see how any christian can vote for the continuation of this dreadful soul destroyer—*strong drink*—and especially since it is declared in the divine word that the drunkard can *not* enter the kingdom of heaven. Can any one then, who loves the Lord, help to keep up this traffic? Why spend money for that which is not bread? Some say that it is depriving us of our freedom to stop this traffic, but I think quite the reverse. How many are *slaves*—bound

with a terrible chain—to this awful monster, strong drink? If the temptation is taken away there will be freedom, and what joy this would bring to many families. I can not help thinking that if we keep silent on this matter we are not doing our duty. *Let us ask God in this matter.* J. G. D.

REPORT OF THE INDIANA CONFERENCE—AMISH MENNONITE.

On the 16th of May, 1889, a number of ministers and deacons of the Amish Mennonite church and several ministers of the Mennonite church assembled at 3 p. m. in the Forks Church, LaGrange county. Words of admonition were spoken and prayer was offered by Daniel Miller, of Howard county, Ind. Jonathan Smucker, of Nappanee, was chosen Moderator, and J. S. Coffman, of Elkhart, was chosen Secretary. The meeting this afternoon was intended to arrange matter to be presented for the consideration of conference when assembled to-morrow.

A resolution was passed that the Minutes of the conference held on Haw Patch about one year ago, shall be read before the conference when fully convened to-morrow.

After arranging a number of questions for the consideration of conference, prayer was offered, a hymn was sung, and conference adjourned to meet to-morrow at 9 a. m.

The Second Annual District Conference of Indiana, of the Amish Mennonite church, was held on Friday the 17th day of May, 1889, at the Forks church, LaGrange county. A lesson was read, comments made, and prayer offered by Jos. Buerky, of Bureau county, Ill. Jonathan Smucker, of Nappanee, was chosen Moderator, and Jos. Buerky Assistant Moderator. John Smith, of Metamora, Ill., was chosen German Secretary, and J. S. Coffman, of Elkhart, Indiana, English Secretary.

On the suggestion of the Moderator all the ministers present, twenty-five in number, spoke in succession, calling attention to the work of the ministry, the necessity of earnest, prudent labor to build up the church, the need of faithfully enforcing discipline that our churches be not swallowed up in the worldliness allowed by many around us calling themselves Christians, and of their willingness to abide by and contend for the truths of the gospel as they have been taught and confessed by the church in the years gone by. Many earnest and feeling admonitions were given, and all seemed to be of one heart and one mind to maintain a doctrine that leads souls to a pure, holy life, separated from the world and wholly consecrated to God.

The minutes of the Conference of 1888, held at Haw Patch, were read by the last year's Secretary, Jonas Hartzler, and approved. The minutes of the meeting held yesterday, with the questions arranged for consideration by conference to-day were read in the German and English languages. The questions were then taken into consideration.

Question 1.—When one of the ministering brethren preaches a funeral for a person who holds a life-insurance policy, or if some one else holds a life-insurance policy on him, is it right for the minister to sign a statement to the effect that he preached this individual's funeral, saw buried, knows that the deceased is the individual that he is represented to be, etc.? The cause for this question was explained by the Moderator to be the fact that some of our ministers have been called on after funerals to sign such statements, sometimes more than one, revealing the fact that sometimes a number of persons are holding policies on the life of the same person in different companies. With a view of getting an expression from the Conference as to the sentiment prevailing concerning life-insurance generally, the question was asked why this question was brought before this Conference? The danger of covetousness and other evils in connection with life-insurance, along with the want of trust in God which it fosters were presented in a way that showed the church and the Conference to be positively opposed to life-insurance. The answer adopted to the question was, It is not right, because the foundation of the whole matter is "the love of money, which is the root of all evil," and is a violation of the texts, Matt. 6:24; Luke 16:13, etc.

Question 2.—Is it advisable to ask applicants for membership whether they have any connection with any secret organizations? In the remarks that followed the reading of this question, each speaker who took part showed in a manner that gave no uncertain sound that the church is still, as in the past, opposed to secrecy, that secret organizations do not harmonize with the word of God, and must be kept out of the church. The answer adopted to this question was, It is advisable as a guard against taking members of secret organizations into the church; also according to the Scriptures, John 18:20; Matt. 5:14.

Question 4.—What can be done that more may be accomplished in building up our churches in the west?

Earnest appeals were made by the brethren, Buerky, McGowan and others, that the ministers faithfully labor in spreading the gospel, and that the laity support them with the money to defray not only their traveling expenses but other wants that they may have. The answer adopted to question 4 was, More can be done by showing ourselves truly in earnest,—by prayer and reading the

Scriptures in the family, and teaching the children the principles of a non-resistant life, a life for God alone, a life of separation from the world. Much can also be done by faithful attendance of parents with their children at the Sunday-school and the church services where our people have them, not making excuses for not attending when little hindrances come in the way—visitors, inclement weather, etc. Much can also be done by spending time on the part of the ministry in the work of evangelizing, and by spending money by the laity to help the scattered members and small churches where there are few ministers or none to teach them the doctrines of the Scriptures as we understand them.

Question 5.—Shall this Conference have the right to call into question any bishop, minister, or deacon in any of the churches represented by this conference, if he fails to teach and lead his church according to the gospel?

The answer adopted was, Yes; but only after such bishop, minister, or deacon has been instructed and admonished by his fellow ministers and his church according to the requirements of the gospel concerning all transgressors.

Question 6.—To what extent shall members be allowed to hold secular offices? The dangers to which all who hold secular offices were clearly pointed out, as well as the evils into which many public officers fall. The inconsistency of non-resistant, non-swearing professors holding offices where they would be required to administer oaths, and sue at law to make collections, etc., was shown in earnest appeals by a number of the brethren.

The answer adopted was, The brethren should not hold secular offices for the reason that we are called to a higher calling, and because great dangers beset those who seek and hold them. Only a few offices, such as Christians need—school director or road master should be held at all by the brethren, and those only of necessity.

Question 7.—What can be done to prevent members of our faith from being led away by forms of doctrine which do not teach the observation of all the ordinances, and non-conformity to the world, etc.?

The answer adopted was, Much can be done by warning our people against teachers who are not presenting the whole truth, and are in the meantime earnestly contending for the unity of the different branches of the church. Also by enforcing discipline, and keeping the church clear of these innovations—not simply preaching against them. By earnest prayer for the ministry that all our teachers may earnestly and feelingly teach the whole truth, and by contending for the truth in our private conversations much can be done by the laity.

Question 8.—If there are duties that require the attention of a deacon, and there is no deacon in that church, who shall attend to said duties? The answer adopted was, The church shall appoint brethren to attend to such duties.

The following decision of the meeting of yesterday was to have been brought before the conference in order to bring out some expressions that might encourage still greater unity in the church:

Decided that any of the ministers who desire shall speak at the Conference with regard to the unity of the churches, and especially of the necessity of gathering the smaller churches into the several Conferences.

It was to be regretted that there was not time for the members to speak on this subject. A committee was appointed to decide upon the place to hold the next Conference. A spirit of unity and brotherly love pervaded all the proceedings of this Conference. Many of the brethren and sisters of the surrounding churches attend the Conference, and appeared to be deeply and profitably interested in the proceedings.

After prayer by Brother Buerky, and singing by the congregation, Conference adjourned.

JOHN SMITH,
J. S. COFFMAN,
Secretaries.

FOR THE LITTLE READERS.

(Continued.)

Solomon had now grown to manhood, so he chose himself a wife. But his wife was a heathen, being the daughter of Pharaoh, a powerful king of Egypt. It seems strange that Solomon would choose a wife from among a people who had so sorely oppressed the Israelites, but in the first place the marriage took place about four hundred and seventy five years after Israel left Egypt and all feeling of malice might long before have died out, and in the second place it is said by the Jews that Pharaoh's daughter embraced the Jewish religion when she became the wife of Solomon, otherwise Solomon would have done a very wicked thing in marrying one who was not a Jew.

About this time Solomon had a wonderful dream. You have no doubt heard that Solomon was a very wise man, and beside Christ he was the wisest man that ever lived. Well, in this dream God appeared to Solomon saying, "Ask what I shall give thee." Solomon answered, "I am but a little child," that is he meant that he was as a child in understanding. So he asked God for wisdom. God was well pleased with Solomon's prayer, for he might have asked for power and victory over all enemies that might assail him or he might have prayed for grandeur or long life. So God told Solomon that be-

cause he had not asked for these things but for wisdom, therefore he would give him a wise and understanding heart above all other men, and besides this he would give him riches and honor above all other kings; and, if he would remain true to God and obey him, he should also live happily to a good old age.

This was indeed a blessing, so Solomon, in thankfulness to God, offered up burnt offerings and made a feast for all his servants that they might rejoice with him for the blessings God had bestowed upon him.

Shortly after this Solomon found that wisdom is a precious thing and so did those who were in his household. For it came to pass that two women brought a case before him which would be very difficult indeed to settle by ordinary people. These two women each had a little boy, and one night one of them in her sleep smothered her child. As soon as she found out what she had done she stole up to the other woman's bed and quietly taking away the sleeping babe placed her own dead child in its stead. In the morning however the other woman saw that the child at her side was dead, but she saw also that it was not her own but that it had been placed there to deceive her and that her own child was still living. So she went to Solomon and told him the whole matter. But the cheating woman was also there and said it was false and that the living child belonged to her. Thus they quarreled for a while, each claiming the living child as her own son. At last Solomon, probably to the amazement of all said, "Bring me a sword." When the sword was brought he said, "Divide the living child in two, and give half to the one, and half to the other!"

Oh! we exclaim; would not that have been cruel to make a poor little innocent child suffer for something it could not help? Ah no; Solomon did not want the sweet little babe to be killed, but he knew that he could in this way find the real mother and so he could give her her child again. At any rate as soon as the real mother saw as she thought, that her child was going to be cut into pieces, she threw herself at the feet of Solomon begging him to give her little darling to the other woman rather than kill it. But the other woman, with less feeling for the little babe said, "Let it be neither mine nor thine, but divide it." Do you suppose a real mother could have consented to such wickedness? No, never; and Solomon, knowing now which was really the mother said, "Give her the living child, and in no wise slay it; she is the mother thereof."

The people that saw this and heard of it were astonished and pleased to see the wisdom of Solomon and they honored him still more. But how glad the poor mother must have felt when her dear child was returned to her. Her fears were turned to joy and gladness.

Solomon was now king over all Israel and under his rule it was very powerful. He had many princes or officers under him who discharged there several duties, and one of them, Abinadab, married Tappath, Solomon's daughter. We read that "Judah and Israel were many, as the sand which is by the sea in multitude;" and as the nation was peaceful and prosperous, the people were happy and contented. The kings who lived round about Israel, wishing to be well thought of by Solomon, gave him many rich presents and favored him in every possible way.

That Solomon was a great king can be seen by the many servants and assistants he kept and the amount of food it required to feed all who belong to his household. Why, every day it required thirty measures or nearly two thousand, three hundred gallons of fine flour; sixty measures or about four thousand five hundred gallons of meal, thirty oxen, one hundred sheep, "besides harts, roebucks and fallow deer and fatted fowl." According to this amount between forty and fifty thousand people must have been fed daily at the king's tables! "For he had dominion over all the region on this side the river, from Tiphshah even to Azzah, over all the kings on this side the river; and he had peace on all sides round about him. And Judah and Israel dwelt safely, every man under his vine and under his fig-tree" throughout all the land as long as Solomon lived.

Solomon also had forty thousand stalls of horses for his chariots and twelve thousand horsemen and a large number of dromedaries or camels all of which needed a large quantity of barley and straw.

Thus we see that God fulfilled his promise to Solomon; for besides his great riches Solomon had "exceeding much" wisdom and "largeness of heart," so that his wisdom seemed to have no end and could not be told, in fact although the Arabians and Persians were at that time considered among the wisest and most learned people in the world, yet his wisdom far excelled theirs and even that of the Egyptians, to whom wise people from other countries went to learn still more. Solomon also "spoke three thousand proverbs or wise sayings, and like his father, he was the author of many hymns or songs numbering in all one thousand and five. Of his proverbs and songs we have many in the Bible.

He also understood a great deal about Botany or the study of trees, and plants, and flowers. He was also well acquainted with the animal kingdom, or as it is now called Zoology. And his fame spread abroad, so that the wise people, instead of going to Egypt, or Persia or Arabia now went to Israel to learn of Solomon. Kings, princes, philosophers and men of every rank and nation flocked to his court to see and hear the great king of Israel.

To be continued.

BURNT TO DEATH.

On the afternoon of the first of May, Jonas, son of Eli and Mary J. Miller, near Berlin, Marshall Co., Ind., came to his death in a very shocking manner, at the age of 3 years, 3 months and 24 days. The hired man Isaac Yoder, had gone to plow in a field on the farm of Daniel J. Smucker, about half a mile from the house, and little Jonas went with him. A stump in the field had been set on fire, and while Yoder plowed, the child whiled away the time near the fire. The day was cold and windy, and in some way the child's clothes took fire, and when the hired man came to the spot the child was burnt to death. It was buried on the 2d, at Burkholder's school house, followed by a large number of friends. Services were held by John C. Schlach, from Matt. 19:13-24.

DIED.

BRENNEMAN.—George Brenneman was born in Rush Creek township, Fairfield county, O., on the 11th day of May, 1821. On the 3d of December, 1840, he united in marriage with Anna Burkholder, of Knox county, who survives him. He was the father of ten children, five of whom are still living. Some time after his marriage Bro. Brenneman and his wife both united with the Mennonite church, in Fairfield county, where they were at that time residing. In 1849 he was chosen and ordained to the ministry. In the spring of 1854 he came to this country, to Putnam county, on the place where he resided to the time of his death. In the same spring (1854) he was chosen and ordained to the office of bishop, which office he filled to the time of his death. He died on the 13th of May, aged 68 years and 3 days, unexpecting into the end of his earthly life. He was a true and devoted Christian, and his death was a great loss to the church. He was buried on the 15th, on which even. "They are as bright as the stars in the firmament of heaven." The funeral services were conducted by John P. Funk, of Elkhart, Ind., from 2 Tim. 4:6-8. A large concourse of friends were present. The loss sustained by his death is deeply felt by the sorrowing companions and children, as well as by the church for which he gave his life. May a kind heavenly Father grant us grace to hold our faithful unto the end and at last to enter into the rest remaining for the people of God, and there to meet those "Not lost, but gone before."

CORRELL.—On the 6th of May, at his residence in Arcadia, Hamilton county, Ind., of consumption, Bro. John S. Correll, aged 58 years, 6 months and 6 days. Funeral services were held in the M. E. church in Arcadia, by — McElwee, of Cicero, and J. S. Coffman, of Elkhart. The deceased was born in Lancaster county, Pa., came with his parents to Indiana in 1838, and lived in Arcadia since 1842. He retired from business on account of ill health, and was for years a constant but very patient sufferer. About the year 1863 he united with the Dunkard church. Over a year ago he made application for membership in

the Mennonite church and was received. He stated that he was always at heart in faith and sympathy with this church. His was an exemplary life for patience, submission and entire consecration. He was a bright example for his family, for which he had much concern; but he longed to leave this world and be with Jesus, and gladly welcomed the hour of his departure. May he ever enjoy that fullness of bliss that he anticipated and longed for.

LEATHERMAN.—On the 7th of May, near Wakarusa, Ind., of cancer of the stomach, Rachel, daughter of John and Sarah Shamm, of Wayne county, Ohio, and wife of Isaac Leatherman, aged 58 years, 1 month and 13 days. The deceased professed faith in Christ and united with the church about the year 1856. She was a great sufferer the last few years of her life, but waited patiently for the end. Of fourteen children eleven are still living. May the Lord richly bless them and our deeply bereaved brother. Buried at North Union where services were held by Daniel Brenneman and John S. Coffman.

KURTZ.—On the 4th of April, near Churchtown, Lancaster county, Pa., Elizabeth, widow of the late John K. Kurtz, aged 59 years, 3 months and 18 days. She was a faithful member of the Amish church and had an abiding hope in Christ. She leaves two children and five step-children, one brother and three sisters to mourn their loss. She was buried on the 8th. Services by G. Kerr and A. A. Arther in English, and Samuel Lantz, F. Mast, and Gideon Stoltzfus in German.

"Our mother dear is now at rest,
She's gone to be forever blest,
With all who have their rest made white
And shine in heaven's refulgent light."

BERKEY.—On the 8th of May, near Smithville, Wayne county, Ohio, Andrew Berkey, aged 75 years, 5 months and 16 days. Bro. Berkey led a quiet life and was an esteemed neighbor. He died with a living hope of eternal life. He was buried on the 10th at the Oak Grove meeting house. Services by J. K. Yoder and Elias Schrag.

SMELL.—On the 11th of May, in Bucks Co., Pa., Wilmer, son of Edward and Mary Smell, aged 7 months and 10 days. Buried at Deep Run. Services by S. Goshalsk and John Gross.

Dearest Wilmer, thou hast left us;
Without thee we lonely feel;
But the precious hope to meet thee—
This will all our sorrows heal.

S. G.

BEVERLY.—On the 5th of May, in Newton, Lancaster county, Pa., Widow Anna Beverly, aged 77 years, 3 months and 3 days. She was buried on the 8th at the U. B. church in Newton. Funeral services from Isa. 38:1.

HUNSBERGER.—On the 10th of May, in Leighton township, Allegan county, Mich., of inflammation of the bowels, Libby, daughter of Bro. Amos Hunsberger, aged 23 years, 11 months and 11 days. She was buried at the Gaines U. B. church. Services by C. Wenger. The deceased felt the need of a Savior in her last hours, and although in the eleventh hour, we still have reason to believe that she was accepted and is now at rest; yet it is a solemn and earnest warning to all to prepare in time.

KURTZ.—On the 11th of May, in Delaware township, Juniata county, Pa., Frances Kurtz, aged 65 years, 2 months and 1 day. She was a faithful sister in the Mennonite church for many years, and leaves one son to mourn the loss of an affectionate mother. Buried at Delaware meeting-house. Services by Jacob and William Graybill from Rev. 7:17 and Matt. 15:9.

BICHSSEL.—On the 20th of May, near Dalton, Wayne county, Ohio, of the infirmities of old age, Sister Elizabeth Bichsel, aged 91 years, 7 months and 21 days. She was a beloved sister in the church and a faithful mother. In 1821 she came with her husband to America, settling on the so-called Sonnenberg in Wayne county, Ohio, where she remained until death. Her husband died on the 14th of May, 1871. Out of a family of 15 children 9 survive her. Her posterity numbered 165 souls—83 grandchildren, 64 living, 65 great-grandchildren, 57 living, and two great-great-grandchildren. She was buried on the 22d in the Sonnenberg graveyard. Services by Chr. Sommer and Jacob Nushbaum, the latter from 1 Cor. 15:55-58.

HOOVER.—On the 5th of May, in Salunga, Lancaster Co., Pa., of inflammation of the bowels, Magdalena, wife of Jacob L. Hoover, aged 66 years 2 months and 18 days. Her sickness was short. She was a faithful member of the Mennonite church for many years. She was free from all worldly cares and longed to be at rest with her Savior. She spoke of going home, bade her kind husband soon to follow. Oh, how comforting to the bereaved husband and brother to believe that his dear companion is at rest in the home of the blessed, where he no more sorrow, but joy at God's right hand. What a happy meeting that will be. May the grace of God help us all to be ready when he calls. Funeral services May 8th at the Old Brethren M. H. in Salunga, by J. N. Brubaker and L. H. Goecker. Buried at Landisville M. H.

Dear uncle's heart is well nigh broke;
Aunt's death has caused a heavy stroke;
Friends and neighbors, true and kind,
Help stay the sorrows of my mind.

Kind friends, to one and all I say,
With Jesus walk and come his way,
That we may all be ready when he
And meet in blest eternity.

KAUFFMAN.—On the 7th of May, near Newshock Falls, Lawrence Co., Pa., of paralysis of the heart, Bro. Ezra Kauffman, aged 23 years, 10 months and 1 day. He was buried on the 9th. Services were held in the Amish church near his residence, from 2 Cor. 5:1-10; Hebrews 9:27,28, by John R. Zook. Ezra Kauffman was married to Salome Kurtz on the 5th of January of this year. He was a brother in the Amish Mennonite church. He was sick but a short time and his death was very unexpected. Many sorrowing friends followed the remains to the grave.

KING.—On the 12th of May, at her residence in Wilmington township, Lawrence Co., Pa., of erysipelas, Anna King (maiden name Zook), widow of Bishop Shem King, aged 65 years, 8 months and 12 days. She was married to Shem King January 20, 1842; was the mother of 10 sons and 1 daughter. Two sons and a daughter died in childhood, all the surviving sons attended the funeral. Buried on the 14th of May, in the Amish Mennonite burying ground, near New Wilmington. Many friends and relatives met to pay their last respects to one who was a faithful sister in the Amish Mennonite church, a kind mother and a devoted Christian. Services by John K. Yoder, of Wayne Co., O., and John R. Zook, from John 14:1-6.

HOFFMAN.—May 14th, in Landisville, Lancaster county, Pa., of cancer, Sister Catharine Hoffman, widow, aged 74 years, 8 months and 23 days. Funeral on the 17th. Text, Phil. 1:21. Buried at Landisville meeting-house. Sister Hoffman was a modest and consistent member of the old Mennonite church.

BLOSSER.—On the 19th of May, in Knoxville, Tennessee, of something similar to flux, Mary Agnes, daughter of Abraham and Miriam Blosser, aged 28 years and 22 days. She was buried in the Mennonite graveyard, near Concord. Services by H. H. Gool, from Acts 10:34, 35, which were listened to by a large number of sympathizing friends. This is another loud call to the young. Mary was sick only about five days. She had once professed religion, but had never united with any church. Truly, in the midst of life we are in death.

"Sister, thou wast mild and lovely,
Gentle as the summer breeze;
Pleasant as the air of evening
When it floats among the trees."

BRUBACHER.—May 10th, in Rapho township, Lancaster county, Pa., Benjamin Harrison, only child of Mr. and Mrs. Benjamin Brubacher, aged 6 months and 25 days. Funeral on the 12th. Text, Acts 17:30. Buried at Elbsman's meeting-house.

KRAZ.—On the 6th of May, near Chalfont, Bucks county, Pa., of paralysis, Abraham Kraz, aged 72 years, 1 month and 14 days. He had been greatly afflicted some five years and during that time he could not lie down, but bore his afflictions with patience and manifested an earnest desire after the living bread which cometh down from heaven, and comforted himself with the precious promises of God, looking forward to the time of his redemption. He was buried at Line Lexington, where a large concourse of relatives and friends were gathered. Services by —

Wells, J. Walter, Isaac Rickert and L. Rosenberger. He leaves a sorrowing companion and children to mourn their loss, which we hope and trust is his eternal gain.

KING.—On the 3d of April, in Clinton township, Fulton county, Ohio, Elizabeth King, aged 91 years, 7 months and 21 days. She was confined to her bed for a long time and was almost helpless. She was buried on the 5th in the Amish graveyard. She was a sister in the Amish Mennonite church. Services by Chr. Freybenberger, Chr. Stucky and D. Wyse, from 2 Pet. 3:12-15.

MILLER.—On the 28th of March, in LaGrange county, Ind., Ida, daughter of John and Elizabeth Miller, aged 2 years, 3 months and 5 days. She was taken to Fulton county, Ohio, on the 20th, as the parents were about to move to Fulton county on the same day. On the 30th it was buried in the Amish Mennonite graveyard. Services by Chr. Freybenberger, D. Wyse and Chr. Stucky from Luke 18:16, 17.

LEHMAN.—On the 12th of March, in German township, Fulton county, Ohio, Benjamin Lehman, aged 21 years, 3 months and 26 days. He was buried on the 14th in the A. M. graveyard, on which occasion D. Wyse, Chr. Freybenberger and Chr. Stucky made appropriate remarks from Isa. 3:10, 12 and John 3:14.

YODER.—On the 14th of April, in Newton county, Ind., of measles and heart trouble, Lucy Anna, wife of Daniel Yoder, aged 23 years and 8 days. She left two children and a deeply sorrowing husband to mourn their great loss. She was a faithful member of the Amish church and endured her suffering patiently, looking forward with a living hope to a blessed immortality. She was buried in Miller's graveyard. Services by W. Hostetler and T. Tschube.

YODER.—On the 17th of April, in Newton county, Ind., of measles and an affection of the lungs, youngest child of Daniel and Lucy Anna Yoder, aged 9 months and 14 days.

SOMMER.—On the 11th of May, near Dalton, Wayne county, Ohio, of whooping cough and bronchitis, Martha, daughter of Isaac and Elizabeth Sommer, aged 7 months and 21 days. It was buried on the 13th in the Sonnenberg graveyard. Services by Chr. Schneck and Jacob Nushbaum from 1 Pet. 1:24, 25.

Letters Received.

WITH MONEY.

A—H V Albrecht, Jacob Albrecht.
B—Mennio M. Bechtel, Samuel Base, J. D. Burkholder, H. Brann, Margaret Burk, Jonas H. Blosser, John Balzer, B. K. Brubaker, Samuel Bender, Jacob P. Brenneman, D. J. Bortreger, Samuel Brunk, S. W. Burkholder, H. Bentler.

C—Heinrich Eans, Gerhard Eans, Jacob Eicher, Isaac Ems.

F—Maria Friesen, Jacob Fehr, Theo B. Forry.
G—Franz Goossen, Peter Garber, Chr. Gressler, David Groe Dec, Jos Gotschals, Jacob C. Gotschals.

H—P. Hochstetler, J. H. Hershey, J. B. Harshiff, Lizzie S. Hostenstein, W. L. Hershey, S. G. Herr, Mary Hoffert, Elz Heintole.

I—Samuel Indrum.

K—V. C. Kinsinger, Susanna Kempf, Jacob Kaufman, Hannah Kurtz, H. W. Kraybill.

L—Ella Landis, John Leatherman, Joseph Lapp, C. K. Licht, Isaac E. Liden.

M—George Mumm, B. F. Myers, Daniel D. Miller, Abraham Metzler, Noah Miller, Barbara Musser, C. S. Miller, Jacob Mellinger.

N—D. Nisley, Philip Nice, Eph N. Nisley, Joseph Nafziger.

O—D. Ohrendorf.
P—D. Peters, D. Peters, D. Roswig, Samuel Rauer, Gideon Ryeher, John Ringenberg.

S—John K. Standler, Frank Schmitz, David Schwartz, Elias Shindler, Daniel Schmitz, J. M. Swartz, S. A. Stoen, C. J. Schwartzentruber, Katie D. Short, Daniel Schreck, Joseph Schreck, John W. Schuck, Chris Shewalter, Chr. Steckley, John J. Seckmidt.

T—C. C. Toews.

U—J. Urrah.

V—Corneilus J. D. Veer, John C. Voth.
W—Jacob Woolner, John W. Wert, Evan Weaver, Lizzie Wenger, Peter Wiens.

Y—D. Yoder, Joel Yoder, Jacob Yoder, J. S. Yoder, Maria.

Z—L. D. Zook.

MISSION FUND.

No name, \$2.00.

SPECIAL RATES AND TRAIN TO THE GERMAN BAPTIST ANNUAL MEETING AT HARRISBURGH, PA., VIA B. & O. R. R. For the benefit of the members of the German Baptist Church who desire to attend the annual meeting to be held at Harrisburg, Pa., a station on the Harper's Ferry and Valley Branch of the Baltimore & Ohio Railroad, this company will place on sale, at all principal stations, round trip excursion tickets at the low rate of one fare for the round trip. Sale of tickets to commence May 25 and continue until June 10, inclusive. Returning, will be good until July 5, 1889. One stop over in each direction will be granted at stations west of the Ohio river, and at all points east of the Ohio river, upon notice to the conductor. Stop over not to exceed the limit of the ticket.

On June 8th special train will leave Milford Junction at 2:45 a. m., arriving Harrisburg at 10 o'clock next morning. Fare \$16.00 for the round trip. To accommodate all those who may wish to visit friends in Virginia, West Virginia, Maryland and Pennsylvania, arrangements have been made to sell round trip excursion tickets at Harrisburg, east of Harper's Ferry, to all stations on the B. & O., at the low rate of one fare for the round trip. No round trip tickets will be sold east of Philadelphia or west of Harper's Ferry. For parties of thirty-five or more, traveling together, a through coach will be furnished.

For tickets and further information apply to agent B. & O., or address W. E. Reppert, Div. Pass., Agent, Columbus, Ohio.

The Mennonite Family Almanac, in English and German,—The Martyr's Mirror in German,—Menno Simon's Complete Works in English,—Menno Simon's Foundation in German, (new translation,) and the Philharmonia (tune book) are kept in stock and for sale by
PETER WIENSS, Reinfeld, Manitoba.

claims cannot be right, may not both be wrong? It appears that teachers in the past centuries overreached the Scriptures, using terms and making definitions not found in the written Word. Neither the term or the idea of the Trinity as they have been accepted by many denominations and schools of theology are found in the Scriptures. The same is true of Unitarianism.

There are many texts that give the idea of the Trinity in a limited sense. But this idea carried too far as do the Catholics and many others, becomes error that is damaging to those who hold it. There are also texts which convey the idea in a limited sense, held by Unitarians. But that idea also becomes error when interpreted, as many have done, to mean that the Father only is to be recognized as God.

The early Friends saw the error into which Catholic and Protestant Trinitarians had fallen. William Penn writes, "Before I shall conclude this head, it is requisite I should inform thee, reader, of the Trinitarian doctrine: Thou mayest assure thyself it is not from the Scriptures nor reason, since so expressly repugnant; although all brokers of their own inventions strongly endeavor to reconcile them with that holy record. Know then, my friend, it was born above three hundred years after the ancient gospel was declared; it was conceived in ignorance, brought forth and maintained by cruelty; for though he that was strongest maintained his opinion, persecuting the contrary, yet the scale turning on the Trinitarian side, it has there continued through all the Romish generations."

The non-resistant reformers who came out of the Roman Church, many of whom became martyrs for their faith in Christ, saw the error of Romanism in calling God a trinity, and applying the name "person" to their several divisions of the Godhead, as well as did the early Friends, who published their faith a good many years later. A division of the Godhead or a multiplicity of gods is a heathen idea that has prevailed in all ages where there was belief in God, yet ignorance of the true God. Many believe themselves to be Trinitarians because they believe that Christ was God, and that the Holy Spirit is God. This does not follow by any means. We believe in the Father, the Son, and the Holy Spirit as three names of God, and three ways in which He has been manifested to the world, yet are not Trinitarians in the sense the term has been used and accepted for hundreds of years.

Unitarianism is accused of denying the divinity of Christ and the Holy Spirit. This it does to such an extent that many who would refuse to be called Trinitarians, would also refuse to be called Unitarians. No, we are not Unitarians, as theologians have used the term, merely because we are not Trinitarians. Neither are we Trin-

itarians as theologians have used the term, merely because we are not Unitarians. Then the question arises, What are we?

We are believers in the teachings of the Scriptures, taking them simply as they read, without coupling with them definitions which they themselves do not sanction. "God is a Spirit, and they that worship him must worship him in Spirit and in truth." That one Spirit is manifested in the Word and in the world as the Father in creation, in power, and authority. That same one Spirit is manifested in the Word and in the world as the Son in being born into the world, living in flesh, and accomplishing the work of redemption. That same one Spirit is manifested in the Word and in the world as God the Holy Spirit, sent down upon faithful believers in Christ, baptizing them into one saved body, the church, the bride of the Lamb.

We believe in one God, not in three gods, but we believe that He has manifested himself in three different ways for three different purposes; yet we are neither Unitarians nor Trinitarians. We still hold with the reformers and martyrs, in opposition to Romanism and that part of Protestantism which was not willing to renounce all her errors, that the terms "person" and "trinity" cannot according to the Scriptures be applied to the Godhead. J. S. C.

For the Herald of Truth.

ON WHICH SIDE ARE YOU USING YOUR INFLUENCE?

Just now there is much agitation among all classes of people in the United States concerning intoxicating liquors. A certain class is zealously employing every means and using all possible arguments to educate the people against the use of intoxicants to break up their sale at public drinking places. Another class is equally zealous to have their sale publicly continued, and is spending immense sums of money to effect their purpose. There are numbers of course who are not working directly in the interests of either cause, but the number who are entirely free from lending influence one way or the other is much smaller than many are willing to believe. Even though persons fail to give decided expressions to their views, they still speak and act so as to give encouragement and lend sympathy to one side or the other.

There are two sides to this question and both cannot be right, therefore it is of the greatest importance that every one know his or her influence is on the right side. If the unrestricted sale of intoxicants is right in the broadest sense, it is right for all persons, Christians and unbelievers, to unite their efforts to have this liberty maintained in the states where the law gives this freedom. And it is then right

to use influence to overthrow the prohibitory laws of the several states which have adopted them and to help oppose the prohibitory movements recently put in motion in some of the other states. But before any one concludes that it is his duty to cast his influence on this side of the question he should weigh the matter well. He should look first at the fearful results of the free and licensed sale of intoxicants, then at the character of that class of men who are nearly all on that side of the question. He should not be ready to believe all the current reports of the failure of prohibitory laws, nor what is said of the unreasonableness of temperance advocates. He should remember that the whiskey men have organized for the most effective work possible, seeing that their craft is in danger, and are paying money to have these reports written up, sometimes sadly exaggerated, and circulated through the papers. It has been proven beyond a doubt that many of their arguments are false, and numbers of their reports unreliable.

It is clearly to be seen that this ruinous business is kept up through the avarice of a class that care not for the good of society, morality, nor Christianity, and are supported by the unfortunate victims of appetite, who are more to be pitied than despised, which together with a number of thoughtless though good sober people form a party strong enough to defeat in many places the efforts of temperance people.

Since through the liquor traffic no good comes to any one except the saloon keeper and the speculator, neither of which is worthy of or makes good use of his ill-gotten gains, and since untold evils are entailed upon thousands through strong drink, every one should look well to his influence to see whether it is cast in favor of the happiness and prosperity of the greatest number of fellow beings or the financial interests of the comparatively few who are not really benefited.

Brother, you are not neutral; on which side is your influence, and what will be the results?

A MINISTER, visiting a young man of his congregation imprisoned for forgery, was met with a defiant spirit, and with the severe reproach: "You and the church were the authors of my crime. I began the business in your Sunday school when they hid a gold ring in a cake. Just for twenty-five cents, too, I got a whole box of little books. I was pleased with my luck, and went in afterwards for chances; sometimes I gained, and sometimes I lost. Money I must have for lotteries. I was half mad with excitement, so I used other folks' names, and here I am. The church may thank themselves that I am what I am; their raffling was what did it—it ruined me."

For the Herald of Truth.

THE INWARD MAN RENEWED.

The apostle Paul in his second letter to the Corinthians (4:19) writes, "But though our outward man perish, yet the inward man is renewed day by day." That the outward or natural man is perishable, mortal, liable to destruction at any time was plainly manifest to the apostle and to the Corinthian brethren as well as to us at the present day. To perish is a calamity; and no doubt the apostle felt to encourage his brethren by calling their attention to that life and principle within that instead of perishing is renewed day by day.

The sensitive and refined mind is filled with regrets on beholding any creature or object in a perishing condition. To see a building which was once the comfortable and pleasant home of happy inmates, forsaken and lonely while the marks of decay are plainly showing that it is surely perishing is an unpleasant sight. Travelers tell us that to look upon crumbling towers and deserted castles, or to walk among the ruins of ancient cities, where once all was gayety and busy life, the mind becomes overcast with a gloom that amounts almost to sadness. It is sad to see man perishing. The body, once full of life, grows feeble as the years pass; the step grows more slow, the form more bowed, grey hairs adorn the temples, all speaking with more power than words the truth that the outward man is perishing. This, however, is a sad fact only to those who look alone to the outward man.

To grow aged has been to the worldly minded one of the greatest unavoidable calamities. David sings of the mercies and blessings of God, and among other things he says, in speaking of the Lord, "Who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's." To have youth renewed was to David one of the greatest blessings that God confers upon his children; yet he must have had reference to that buoyancy of spirit and earnestness of purpose characteristic of youth and not youth for the aged body. With men of the world there has been a longing for a return of youth. This is exemplified by Ponce de Leon, one of the early Spanish explorers, who spent years in traversing the broad prairies, and wooded hills, and rugged mountain wastes of the newly discovered America in search of the fabled *Eldorado* or fountain of youth. He continued his search till he grew aged and enfeebled, longing to bathe in the youth restoring waters, but died in his search, never having come to the spot where he could say, *cureka*—I have found it. Some of his friends, after Mexico and what is now the United States had been vainly searched, penetrated the wilderness to the north as far as Canada, where they gave up the search with the expression *a Canada*, I can

find nothing, or there is nothing to be found. Hence the name Canada.

How many misguided souls would renew the outward man rather than the inward man. But for the apostle there were no regrets when he saw the outward man perishing. For him the world had had enough of "Trouble on every side," "perplexings," "persecutions," "casting down," "peril among false brethren." Of these things he says, "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." The true child of God seeks not the glory of the creature the body, but declares plainly by faith that he seeks a city whose builder and maker is God.

The outward man is wasting away, and must eventually perish, but this is no calamity to those who have a knowledge of the inward man. While the outward perishes, the inward is renewed. There is a daily renewal. The natural body needs daily food to prevent it from perishing at once, and the inward man needs food from heaven, day by day. Not only is the inward man fed with spiritual food that it perish not, but it grows constantly stronger.

Sometimes when the outward man has grown so weak that there is scarcely strength enough left to lift a cup of water to the feverish lips, the inward man is still strong enough to stand fearless in the face of death, rejoicing in victory over the last enemy that is to be destroyed. Let everlasting thanks be given to Him who renews day by day the inward man while the outward man is surely perishing. C.

PROHIBITION IN KANSAS.

A temperance worker in Pennsylvania requested that a brief statement as to the result of prohibition in Kansas be signed, that it might be used in the campaign for the amendment.

The following certificate was prepared, and somewhat hastily circulated for signatures:

"We, the undersigned, citizens of Kansas, and familiar with the operation of the laws prohibiting the traffic in intoxicating liquors, declare that prohibition has been a moral and financial benefit to Kansas. These laws are as well enforced, and in many portions of the state even better enforced, than other criminal laws. There has been an enormous decrease in the consumption of liquors and the amount of drunkenness. During the eight years since prohibition was enacted our population has greatly increased, business has prospered, poverty and crime have diminished, and the open saloon has disappeared. A very small per cent. of our people are opposed to this policy. The great majority of the citizens of Kansas are well satisfied with the results of pro-

hibition, and would not on any account think of returning to our former system of license."

When the limited time for its circulation is considered, and the difficulty of finding persons in their offices or places of business on one visit, it has an extraordinary indorsement. It was signed by the governor of the state and three ex-Governors, the Chief Justice of the Supreme Court and the Associate Justices, a number of judges of Judicial Districts and ex-judges, sheriffs, prosecuting attorneys and other county officials, the speaker of the House of Representatives, Department Commander of the Grand Army of the Republic, mayors of cities, justices of the peace and police judges. In addition to these officials there are noted representatives of the business life of the commonwealth. We find the names of the second vice president and manager of the Atchison, Topeka and Santa Fe railway, with the resident director, treasurer and superintendent of telegraph of the same great corporation. There are a number of bank presidents and cashiers leading real-estate men, capitalists, merchants, manufacturers and contractors. Among the signatures are those of the late Commissioner of the General Land Office, editors of leading newspapers, with prominent attorneys and physicians.

Among our educators we find the names of the Chancellor of the University, the presidents of the State Normal School and Agricultural College, the presidents of nearly all of the denominational colleges, with many of their professors, county superintendents of public instruction, and superintendents of city schools. As to the ministry, there are names of the resident bishop and a number of the presiding elders of the Methodist Episcopal church, and many pastors of the various denominations, occupying the prominent pulpits.

Some things in general as to this statement and its signers may be noted.

1. There are names of persons of all classes, of all political parties, and from every quarter of the state.

2. A stronger statement as to some of these points would have been cheerfully signed by the same persons, and many have characterized the certificate as "very moderate."

3. These are but representative names. They could be obtained without limit as to the actual success of prohibition in Kansas, and its general and cordial indorsement by the people.

4. A number of our prominent men who were opposed to the amendment at the time of its adoption signed the statement. They have become believers in prohibition because the law has been successfully enforced, and because of its beneficent results in advancing all the interests of the people.—D. C. Milner, in Independent.

WE SHALL KNOW EACH OTHER
THERE.

When the evening shadows gather,
And the long day's work is done;
When we reach that unknown country
Out beyond the setting sun,
After all the weary waiting,
In their peaceful rest to share;
No more need of anguished partings—
We shall know each other there?

Cherished forms walked there beside us
Down the aisles of bygone years;
How we watched them fade and vanish
Through a mist of falling tears;
Loving voices hushed in silence
Joining now the angel band,
Singing, Glory, hallelujah?
Over in the Benlah land.

But if Jesus bids us enter
Through the pearly portals wide,
They will be the first to meet us,
Safe within our Father's mansion,
Over on the other side,
Clad in robes so bright and fair,
Hymning out a joyous welcome
We shall know each other there.

All the way they've walked beside us,
Ever near us, though unseen;
Hidden from our blinded vision
By the veil that fell between;
All the while their tender accents
Whispered words of love and cheer;
But life's battle raged so fiercely
That our ears were dull to hear.

Hush then each rebellious murmur,
For we too are going home;
Going to find our household treasures
When these tired feet cease to roam.
On the resurrection morning,
Free from toil and free from care,
With our tear dimmed eyes made perfect
We shall know each other there.

Selected by HANNAH SMITH.

For the Herald of Truth.
PROHIBITION.

My heart feels sad when I think of the great responsibility resting upon all God-fearing people in relation to the subject of Prohibition. It is looked upon so differently by the different church members. I am indeed alarmed to think that this golden opportunity may pass by, and the benefits which might be derived therefrom be lost. The use of intoxicants is a great evil and has been the cause of many deaths and much sorrow and suffering. Still many professors take but little interest in the matter, while others say it may be good in some ways, and in some other ways it may be injurious. Let us think what we are doing before it is too late. If the Christian people neglect their duties in regard to this terrible destroyer of human happiness and human souls, how will we excuse ourselves? I believe the enemy of souls will do all he can to preserve this evil among the people, and for that reason the followers of Christ should, by all means, use their influence in favor of putting away which is a means of so much sorrow and distress in the world. We should love our neighbors as ourself,

and if we know to do good and do not we are certainly doing wrong. Let us think over the subject; let us pray over it. God can direct us if we are willing to be directed; and then let us do with it as the Spirit of God and his word shall direct us.

For the Herald of Truth.
REFLECTIONS ON THE PARABLES OF CHRIST.

(Concluded.)

By the parable of the rich man (Luke 12:16) the folly of covetousness and concern of this life is set forth. This "man" was wise in his own eyes. He meant to hoard up his goods and solace his heart in temporal ease, luxury and mirth for many years to come, without perhaps a thought of dying, or any concern of the future state of his soul, as illustrated by the "sower," the "word" would have had but little or no effect upon his heart. It certainly was not in a condition for that. He was not concerned about this. His heart was riveted to his temporal affairs; these were his *treasures*. He trusted in the abundance of his wealth. To him this was a "strong city, and as a high wall in his own conceit." There seemed no reason to fear want of anything. All was quiet within and plenty without. But alas! "In the fullness of his sufficiency he shall be in straits." "Thou fool," said God, "this night thy soul shall be required of thee, then whose shall those things be which thou hast provided?"

How often do souls pass away apparently without a moment's warning? And what often becomes of their effects if they are rich? What good do they accomplish? They simply create enmity, strife and disgrace among heirs until much is wasted by litigation, or squandered in a life of rioting and dissipation. There are numbers who profess Christianity, ministers among them, like this *rich man*. "Every tree is known by its fruit." "Out of the abundance of the heart the mouth speaketh." "Being of the world, therefore speak they of the world." These manifestations are incontrovertible and infallible Scriptural proofs of character, and so explicitly stated that no paraphrasing could make them plainer. Instead of speaking of, and meditating in the word of God, their conversation day in and out is of temporal things—crops, stock, their value, etc., etc. Here these things must be first and uppermost in their hearts. They are ever ready to speak of and reach out every avenue of information for the best methods to gain wealth. But present a spiritual subject, and they are evasive, and if pressed, will shift into formalism, time honored, spiritless customs, which they scrupulously observe with the most accurate nicety, and with a zeal, were it according to the

knowledge of God, they might soon be enabled to esteem attention to perishable things as waste of time and foolish concern and leave it all "For the excellency of the knowledge of Christ Jesus." They would be led out of darkness into light, from death to life. Although if it be possible for the rich to enter the *church triumphant*, yet, from the tenor of the Scriptures and nature of their circumstances, it seems exceedingly doubtful whether many will.

Riches, if properly applied, are susceptible of accomplishing much good, while on the other hand, they are fraught with incalculable danger to the soul. "The love of money is a root of all evil," and the rich almost invariably do love money. At best much of their time is taken up in devising ways and means to protect it from loss and depreciation, and to insure increase. *Formally* they may, but *virtually* they cannot possibly be in the church of God while their treasures are manifestly elsewhere. For where these are, be it in heaven or on earth, there will be their hearts, their mind, their attention, their concern, their meditation, their conversation. While they may regularly attend divine services, be formally in good standing, and with an almost irresistible influence, sway a congregation to and fro, mold it to suit their own inclinations, and enjoy its temporal advantages, they can not inherit its spiritual blessings. For practically they are aliens to the spiritual character of the church. Therefore, "It is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of heaven"—*invisible church*. Hence, the prospect of salvation for the rich is doubtful indeed, and it is pitiable to behold how men toil, exert and enslave themselves to become rich, regardless of the consequences, which all may know if they desire, that inevitably will follow. The apostle James warns them thus, "Go to now, ye rich men, weep and howl for your miseries that shall come upon you," etc.

The "householder" (Matt. 21:1). This householder went out early in the morning to hire laborers, with whom he bargained for a penny a day, "and sent them into his vineyard." And he went out about the third, and sixth, and ninth and eleventh hours, and saw others standing idle in the market-place, where customarily then doubtless employers and employees expected to find each other. He said unto them, "Why stand ye all the day idle?" They said, "Because no man hath hired us." And he said, "Go ye also into the vineyard and what is right that shall ye receive." So when even was come, the Lord commanded his steward to pay those laborers, beginning from the last until the first, giving to every man a penny. But when the first saw that the last received also a penny, they, regardless of their agreement, ex-

pected to receive more, and murmured against the good man for equalizing their wages. Naturally it seems unjust that one bear the burden of labor and heat all day long and receive no more than he who labored but an hour in the cool of the evening. But the spiritual significance of the lesson illustrates the merciful goodness of God toward man. To one he said, "Friend, I do thee no wrong, *didst not thou agree with me for a penny?*" Notice, the last accepted employment as soon as they found it. Take that which thine is and go thy way, I will give unto the last as even unto thee. Is it not lawful for me to do what I will with mine own? Is thine eye evil because I am good? That this parable refers to the gospel dispensation, seems clear from the preceding paragraph. The "householder" represents God; the "steward" Christ; the "vineyard" the church; and the "penny" salvation through Christ. *Salvation* implies life—everlasting happiness without measure or degree so far as redemption through Christ is concerned. Therefore, as a penny was the wages paid by this householder, through his steward, salvation is obtained of God, through Jesus Christ, by all who serve him alike.

This was a lesson for the twelve, especially, whom he sanctified as the pillars of his church, to teach them the nature of compensation for labor in the spiritual *vineyard*, in which, although yet in a great measure ignorant of its principles, they were engaged to labor. The lesson may also apply as a predmonition to counteract the impending burst of indignation which he knew would manifest itself among them concerning the request for preferment in, as the supposed, the temporal reign of his kingdom by the ambitiously disposed "Sons of Thunder"—James and John. But as it was not the steward's business to give the laborer in the "vineyard" any more than his lord commanded, it is Christ's office to give salvation, but not preference, in the kingdom of glory. This belongs to the Father. Verse 23. Their aspirations were carnal. They knew not what they said; They were even clinging to the idea of a Messianic reign of the kingdom of Israel restored. And as Christ sometimes was much displeased at his disciples, and sharply reproved them for their unbelief and perverse disposition, He here gave them a lesson which would seem unmistakably apparent to those familiar with his manner of life, as were they, by comparing the methods of temporal government, where Gentile princes rule and exercise authority, with the characteristics of his own method of dealing with men; and the qualifications and requirements of ministrations in the spiritual kingdom, where their duty was, not to aspire to authority, but in humility to serve and prefer one another rather than seek preferences.

The disciples preferred their ability, however, to drink of the cup he drank, and be baptized with his baptism. Which they also manifested, as they "grew into the measure of the stature of his fullness." About eleven years later James suffered martyrdom, and, according to history, John, among other trials, was plunged into boiling oil, forced to drink poison, banished to the sterile isle of Patmos among wild beasts, and survived it all. As a burning, shining light he died a natural death at an old age, variously estimated from eighty to one hundred years. Upon John the knowledge of good and evil dawned in his youth, and he faithfully bore the burden with Christ, in the spiritual vineyard, until the eve of a life of "three score years and ten," and, having tasted the spiritual gifts, would he not rejoice, yea, exceedingly rejoice, to see an unconverted soul of a like age, who having lived in the lusts of sin, perhaps, without a call, or realization of his condition, like the thief on the cross, until the hour of his death, and then yet repent and receive salvation? Surely no true Christian could feel displeased at the goodness of God under such circumstances.

J. K. ZOOK.

For the Herald of Truth.
AN HONEST CONFESSION.

Bonfort's *Wine and Spirit Circular*, a paper devoted to the interests of the liquor trade, and a high authority on the subject, makes the following statement: "It is all very well for the wine and spirit trade to quiet its apprehensions by reverting to the majorities against prohibition in Michigan, Texas, Tennessee, Oregon, and West Virginia elections, but the fact is still apparent that the sentiment against our business is constantly growing in this country and gaining friends among the most substantial element in our population. The question is a grave one, and the sooner we appreciate fully the hold it is securing on the public mind and conscience the better. It is to most of its followers what the Every question was to its adherents—a great moral question. The good that alcohol does is seldom referred to; the harmful effects following its abuse are seen by the world. To check this abuse, is the aim of the conservative classes, and, hoping to find a remedy in prohibition, they are rapidly falling into its ranks. We are all familiar with society's complaints against the liquor traffic. We realize that there is good ground for these complaints. We deplore these facts, but stand helpless and without a word of advice to those who would correct them. Herein lies our weakness. We are without a policy. We see young men becoming drunkards, but we offer no remedy. We see old men turning common sots, but we offer

no remedy. We see the scum of society all flocking into the retail liquor business, but we offer no remedy. We see those men gain control of the city governments, but we offer no remedy. We see the retail liquor business dragged down to the level of the bawdy house, and little hells are operated in public places under liquor licenses, but we offer no remedy."

The writer of the above evidently sees the baneful effects that the liquor traffic is having on public and private morals, and seeks to call attention to the fact, but he offers *no remedy*. But why does he offer no remedy? Simply because the liquor traffic of the present day has no redeeming feature, but tends to drag down to degradation and debasement those engaged in it. It is a confession, which, coming from the source it does, is fraught with the gravest of importance, and should be sufficient to spur any man, be he husband, father, brother or son, to use every influence, against this tremendous evil that is stalking through our fair land, and under the guise of necessity and accommodation, is destroying the moral and nerve force of a nation, and yearly thrusting thousands upon thousands into unhalloved graves, thousands who, but for this evil, might be the light of the world and the salt of the earth, the promoters of the cause of Christ; ornaments of society; the joy of home, and the comfort of old age.

The world is struck with horror at the terrible calamity at Johnstown, Pa., a few days ago where thousands were hurled into eternity, almost without a moment's preparation; but the fact that between sixty and seventy thousand human beings in this country are every year hurled into the regions of despair as the slaves of strong drink, is received with an apathy and indifference that would almost indicate that the general public considered it a common necessity. Brethren "these things ought not so to be." K.

A TRUE REVIVAL.

Every revival of religion recorded in the Bible seems to have been a revival of personal righteousness among God's own people. No amount of outward prosperity, no increase of numbers, no new and attractive forms of worship can possibly make up for, or take the place of the faithful conformity to the whole will of God on the part of those who are called by his name. The sooner the ministers and churches recognize this fundamental truth and necessity, and bend all their energies toward the bringing about of such a revival the better it will be for the church as such, and the speedier shall we all reach the desired end of seeing ungodly and skeptical unbelievers brought under the power of the gospel.

Selected by SAMUEL SHANK.
Broadway, Rockingham, Va.

THE BURMESE BIBLE.

The Bible was translated into the Burmese language by Dr. Judson. It takes many years of study and labor to translate the whole of the Scriptures into any language, and it was twenty years after Mr. Judson reached Burma before he finished this work. He, by this time, so well understood the hard Burmese tongue, so well knew all the shades of meaning, that I believe this Burma Bible is one of the best and most faithful translations of God's word that ever was made. Just before Mr. and Mrs. Judson went to live in "the golden city," he had finished the New Testament. A part of it had been printed but the larger part was only in writing.

On the 8th of June, 1824, early in the war between England and Burma, Mr. Judson was taken from his home in Ava and thrust into prison. Mrs. Judson then took this precious manuscript, and with her silver and a few things of value, buried it in the earth under the house. But it could not long stay there, for it was the rainy season, and the dampness would soon cause it to mold.

It could not be returned to the house, for if found by the Burmans, it would be destroyed. When Mr. and Mrs. Judson, three days later, met at the door of his prison and were permitted to speak a few words to each other, one of the first questions asked by Mr. Judson was, "Where is the New Testament manuscript?" When told, he said he would try to take care of it. So Mrs. Judson put the treasure inside of a roll, carefully sewed it up, then put on a cover, and Mr. Judson used it for a pillow. It looked so poor and hard that not even the keeper, who wanted almost everything, coveted it.

When the missionary had been a prisoner seven months, suddenly a change came. The little bamboo room, which Mrs. Judson had been allowed to have made for her husband in the prison-yard, was torn down, the pillow and mats scattered, and Mr. Judson, with the other white prisoners, hurried into the inner prison. Two more pairs of fetters were put upon their ankles—they already had three pairs—and there, fastened to a bamboo pole, more than a hundred men expected to be killed before morning.

Mr. Judson afterward said that, even during this terrible night, he thought of his pillow, and wondered if its precious contents would ever fall into the hands of his wife; and he even thought how he might have better translated some passages of the divine word.

The keeper, to whose share the pillow fell, gladly exchanged it for a good one bought by Mrs. Judson, with, perhaps, some wonder that the white man should take this hard ragged one in preference to a good one, never dreaming what a treasure it contained.

On another occasion the pillow was again taken from him, and the guard into whose hands it fell untied the mat which was used as a cover to the precious pillow, and threw into the yard what he thought was worthless cotton.

A few hours later, Moung Ing, one of the native Christians in looking about found the roll, and took it home with him as a relic of the prisoners. Months after the manuscript was found within the cotton and not at all hurt. Soon after the close of the war the New Testament was printed and given to the Burmans; and, in 1834, the whole of the Bible was in the language of the country. The day it was finished, Dr. Judson knelt down with the last leaf in his hand, and asked God to use it in "filling all Burma with songs of praise to our great God and Savior, Jesus Christ."—*Little Helpers*.

THE STRENGTH AND WEAKNESS OF SECRETISM.

It must be admitted when we consider the number of secret organizations; their immense membership, diffused through every rank of society and around the world; the enormous cost of buildings, paraphernalia of all sorts, fees for initiation, fines, etc.; the persistent life of these various orders against the attacks of their powerful and determined opponents aimed at their destruction and with such inadequate results,—we must concede, in these circumstances, that there are some powerful latent principles underlying the whole system of secretism which need to be carefully studied, their character analyzed and the difficulty of overturning them duly appreciated. But there are also weak points in the system, so radical, so fatal, that to know them will inspire hope and encourage effort for the ultimate removal of the imposing, gigantic evil of lodgery.

A brief statement of the strong and weak points in secretism may not be unacceptable or unprofitable.

In regard to the strength of lodgery it may be remarked:

1. *It addresses the social nature of man.*

Although the lodge is an abnormal and perverted form of social co-ordination, as it brings men together of the most diverse characters and conditions, and binds them in bonds most extreme and unnatural; yet, because of the common and intimate fellowship thus begotten, it ministers to a natural craving in the human heart for pledged friendship and helpfulness. Where there are none of the heartfelt and divinely instituted relationships of life, as in family, church and neighborhood, or where these are discarded, prevented or betrayed, the lodge then comes in, takes their place, and in some measure forms a link of connection between man and his fellow, without whom life is a piti-

ful fragment and a social desolation. Thus a traveling stranger feels less his isolation when he is able, in the unknown multitude around him, to catch the friendly grip of a brother member of the lodge. Or in his own community, if restless and unhappy in his own home or lodgings, and having no better place to go to, his lodge becomes a welcome retreat and a temporary solace against ennui and loneliness.

2. *Another strong point in the lodge is its possession of secret knowledge.*

A very poor and cheap kind of knowledge, indeed, but its merit is its secrecy. It is an immense gratification to some peculiar natures to be able to say: "I know something which you do not, and you cannot get it except you come my way, for I dare not tell." Even in childhood one may mark a glorying in the possession of an incommunicable secret. And lodgemen, in this respect, are wonderfully like little children. It may be seen in the mysterious way in which they give and receive their satisfying tokens, recognitions and salutations. To be able to do this while the ignorant crowd takes no note, or if they do, cannot understand, is felt to be a proud distinction and singular pre-eminence.

One of the strong points once made to the writer by some pious savants of the lodge and to which he was all too susceptible, was, that immemorial Masonry had in its possession some valuable traditions about the plan and structure of Solomon's temple, and the craft of the workmen thereon, which was unattainable except through the lodge. It is strange that anybody should be found able to make such a preposterous claim, but still more strange that a sensible man should be entrapped by it. But it shows the wonderful capabilities of the lodge for humbuggery, and the pitiful gullibility of the average aspirant for occult wisdom. The secret and special knowledge of Masonry has the paradoxical distinction of being very cheap and very dear. The writer so found it, and long since has committed his mystical diploma to the flames.—*Sel.*

DR. LYMAN ABBOTT says that early in his ministry he resolved—and still holds to the resolution—that he "would not profess religion for a man after death who had never professed it for himself when living." No man ever made a more rational resolve. The orthodox preachers who are ready to find a title for every great, rich, or popular man to mansions in the skies, even though he never gave any Scriptural evidence of being born again, take back in particular what they preach in general, excite contempt among unbelievers, encourage neglect of religion, and strengthen the hands of loose thinkers in and out of church.—*Sel.*

BEER VS. FOOD.

Among modern millionaires brewers have in recent years become conspicuous. How their wealth is accumulated by impoverishing the poor is well illustrated by the Holyoke (Mass.) *Transcript*, which in a late paragraph, headed "Meat or Beer," says: "On a recent cold morning the very smallest size of a small boy went into a market and asked for five cents' worth of salt pork. It was portioned out, and then the child showed two cents more, and said it was for a soup bone. The bone was produced, and as the marketman handed it to the child, who was barefooted, though snow and ice were on the ground, he observed that he held in one hand a large pail, and inquired what he was to get in it. 'Beer,' said the small boy. To fill that pail with beer would cost fifteen cents, which was double the sum appropriated for the family's food for that day. This happens daily.—*Nat. Temperance Advocate*.

THE HANDWRITING ON THE WALL.

In the book of Daniel we find a description of a feast by Belshazzar, and in the midst of the feast the writing upon the wall: "Mene, Mene, Tekel, Upharsin," and Daniel was called upon to explain it. This passage has not been clear until a very late date. But by the light thrown upon it by Assyrian research, it is perfectly clear now. These three words are the names of three Babylonian weights, or coins, for weights and coins were the same in Babylon. They are used here symbolically to indicate the worthlessness of Belshazzar. King Belshazzar was probably an atheist. He was not liked by the Babylonian priesthood. It seems that the Babylonian priesthood joined in a conspiracy to deliver the city over into the hands of Cyrus the Great of Persia. The city, as we know from other accounts, was taken by Cyrus, but had not been for the conspiracy of the priesthood, it is probable that Cyrus could never have taken the city by force. The cylinder of Cyrus was found about eight years ago. Most of the Assyrian cylinders are in the shape of barrels, and are separated into columns and are read around the barrel by turning it around. They are about three inches long, an inch and half thick.

Returning to the writing on the wall. We have three accounts of Belshazzar—one in the Bible, the second in Herodotus, the third the cuneiform. All of these represent Belshazzar as very unpopular. Now, the city was taken during the feast, and these words written on the wall was to a signal to the conspirators for the time largest carry out their plans. Mene is the Babylonian weight, which consists of sixty

shekels, a coin so frequently mentioned in the Bible. Tekel is the Babylonian for the Biblical shekel; Upharsin is two half minas. They would make alone the same proportion as a dollar, cent and two half dollars. Mene symbolizes Nebuchadnezzar, the founder of the Babylonian dynasty. Tekel symbolizes Belshazzar, who was but a shekel compared to Nebuchadnezzar. The Upharsin, or two half minas, symbolize the kingdom divided into the Medes and Persians. This shows how Assyrian researches throw light upon biblical interpretations. This explanation is a very late one, and has not yet been published.

THREE WARNINGS.

A young man, residing in Manchester, has for many years been notorious for his profane and profligate way of life. Three times had he been laid upon what appeared to human judgment his dying bed.

Three times had he most solemnly declared his repentance, and vowed that if it would please God to restore him to health, the remainder of his life should be dedicated to his Maker and to His cause.

Three times did a merciful and long-suffering God hear and answer his supplication; but, alas, no sooner were his fears allayed and present danger past, than he again returned to his sin. "The last state of that man became worse than the first."

Once more he was laid upon the bed of dangerous and protracted illness; the most dreadful anguish took possession of his mind; no prayer, no conversation, appeared to impart one moment's hope or comfort. One day, when in an agony of despair, he asked J. A., who was sitting by his bedside, to request every member of the family to retire into different rooms to pray for him, which was immediately done. And while they were all engaged in prayer, and as it afterwards appeared at the same moment, the awful words were presented to the minds of each: "Because I have called and ye refused; I have stretched out my hand and no man regarded; but ye have set at naught all my counsels, and would none of my reproof; I also will laugh at your calamity, I will mock when your fear cometh." Instantly, as they expressed it; almost irresistibly, they arose from their knees, and rushed to the chamber of the unhappy sufferer, when, as the door opened, the same fearful words, "I also will laugh at your calamity, I will mock when your fear cometh," were shrieked out, rather than spoken, by the dying man. In an instant all was still; the spirit had fled to its eternal destiny.

Readers, this may be a warning for you, take heed lest you fall after the same

example of unbelief. Trifle not with your present convictions, lest you quench God's Holy Spirit. "Seek the Lord while He may be found, call upon Him while He is near;" so shall you "obtain mercy and find grace to help in time of need."

A SPIRIT IN THE U. B. CONFERENCE.

About twenty-five members of the United Brethren Conference in session at York, led by Bishop Wright, left the main body and set up a convention of their own owing to their unwillingness to work under the new Confession of the church. The seceders, or minority members, are the delegates who so vigorously opposed the adoption in its entirety of the new Confession of Faith and revised constitution. These seceders claim they are the only conference and the regular one, and hold out for the church property and moneys. A lawsuit is thought to be inevitable.

The following resolution was unanimously adopted by the Conference amid the clapping of hands.

"WHEREAS, Milton Wright, a bishop, and J. K. Atwood, W. H. Clay and C. H. Kiraface, delegates from the North Ohio Conference; H. T. Barnaby and W. S. Titus, delegates from the Michigan Conference; C. L. Wood and G. A. Bowles, delegates from the North Michigan Conference; C. Bender, a delegate from the Rock River Conference; A. Jenett, delegate from the Oregon Conference; A. Geeding, delegate from the Missouri Conference; and Halleck Floyd, delegate from the White River Conference, have actively participated in the proceedings of this body from its organization of the 9th day of May, inst., until the third day's session, and

"WHEREAS, The bishop and these delegates have vacated their seats in this body and have joined in the formation of another church organization outside and separate and apart from the place properly and officially occupied by this, the lawfully elected General Conference of the Church of the United Brethren in Christ; therefore

"Resolved, That the aforesaid persons are hereby declared as having irregularly withdrawn from this body and church and are, in view of the facts above recited, no longer ministers or members of the Church of the United Brethren in Christ."

THE Cumberland Presbyterians just before their adjournment at Kansas City, adopted a resolution declaring they would aid no young man to study for the ministry who uses tobacco in any form.

HERALD OF TRUTH.

JOHN F. FUNK, Editor.
J. S. COFFMAN, ASST. EDITOR.
A. B. ROUB, ASST. EDITOR.

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BIBLE STUDENT'S HAND-BOOK, an introduction to the study of the Holy Scriptures, etc. 8 vo., 266 pages, cloth bound. Price,

J. E. MILLER asks for information but fails to give us his address, so we are unable to accede to his wish. We will be pleased to do so as soon as we are informed of his whereabouts:

MINISTERIAL VISIT.—On the 30th of May the brethren, Jacob Mensch and Michael Moyer, of Montgomery county, Pa., preached very instructive sermons at Millersville, Lancaster county. May the Lord reward all with the reward that is promised to His faithful ministers.

FROM A CORRESPONDENT.—A correspondent writes us: "I have been a reader of the HERALD OF TRUTH for a number of years. I expect to continue to read it as long as I live. It often brings joy to my heart when I read the articles sent from different places. May God bless the work."

BRO. C. K. GRAYBILL, of Osborne, Osborne county, Kansas, writes us under date of April 30th: "After a failure of crops for the past few years we have bright prospects of a good year now. Wheat and oats look well. We also have a good opening for an active Mennonite minister here, as there is none in this county at present."

BROTHER J. M. Eby, who has for some time been employed at this office, recently went east to spend a short time with his parents and friends at his former home in Hagerstown, Maryland. He is our authorized agent, and any orders he may take for books, or subscriptions he may receive for the HERALD or any of our other publications, will receive our attention. He expects to spend some time in canvassing and collecting in Virginia, Maryland and Pennsylvania, and we hope our patrons and friends who may have business with us will see him and have him attend to it for us.

BRO. M. S. STEINER, of Allen county, Ohio, has been traveling in the interests of the Mennonite Publishing Company for a number of weeks, and expects to continue in this work during the rest of the summer. He sells books and takes

subscriptions and makes collections for us and all business entrusted to his care will receive prompt attention. If any of the brethren or others desire to purchase books they may order of him, and may rely on the matter receiving attention as well as though they were dealing directly with the house. We are endeavoring in this way to bring our business and our publications before the public, in order to help our work, and we hope the brotherhood will feel such an interest in their own church publishing house that they will be willing to give it all the trade they can. We will make every effort that is possible to serve in a satisfactory manner all who will favor us with their patronage. Bro. Steiner has been in Wayne, Logan, Champaign and Butler counties, Ohio, and will also visit Livingston and other counties in Illinois.

INFORMATION WANTED.—A communication dated June 5th, with a request to publish it in the HERALD, without name or address, but which by the post mark appears to have been mailed at Sherkston, Ont., has been received by us and reads as follows: "ANOTHER CONFERENCE.—We learn that some of the bishops in Waterloo county, Ontario, held a Conference at Markham, Ontario, on the 24th of May instead of the last Friday in May. So the Conference on the last Friday in May was held by four bishops, and we have reason to believe that the Lord was with us. A BROTHER."

This is a matter through which we do not quite see, since the time appointed in the meeting calendar for the churches in Canada for the annual Conference in Markham is Friday, May 24th, and by that it would appear that there was either an error in the time made in the aforesaid calendar, or else the Conference on the last Friday in May (31st) was not held at the appointed time. If the former was the case the date of the Conference given in the HERALD should have been corrected. If the latter was the case the bishops from Waterloo held their Conference at the appointed time and the others did not. Will the writer of the communication or somebody else please explain.

TRUST.—Whether we understand or do not understand God in nature and in revelation, let us trust Him. If his word makes requirements of us that we cannot

comprehend, let us still trust; for we have ever found that in obeying we were blessed, and could afterward see reasons for obeying that we had not seen before. If long continued drouth seems to afflict the land, let us trust it may be for the best. If continued rains descend upon us till we think there is an excess, let us trust, it may be best so. If frosts come in summer and blight vegetation so severely that some fear there shall be want for food, trust, TRUST, all may be for the best, only we cannot understand. C.

CHURCH NEWS.

FROM KOKOMO, IND.—On the 1st of June Bro. J. P. Snucker, of Nappanee, Ind., came to Howard county, Ind., to visit the church at this place, holding a meeting the same evening. The following day, Sunday, he conducted the communion services, at which about one hundred members participated. He also preached on Sunday evening and Monday. May God bless the brother for his faithful labors and the admonitions to the brethren and sisters.

FROM LANCASTER CO., PA.—On Saturday, the 1st of June, there were seven persons baptized and received into the church, and one reinstated into full membership, in the Millersville church in Lancaster county, Pa. On Sunday the 2d of the communion of the Lord's Supper was observed at the same place. We are glad to hear of the prosperity of the church in this place.

FROM JUNIATA CO., PA.—The church in Juniata county, Pa., seems to have gained a stronger foothold again, and manifests a considerable degree of prosperity. There are now eighteen converts to be received into the church and reclaimed. It is encouraging indeed to see souls made willing by the grace of God to turn from the ways of the world and consecrate themselves to the service of God, and unite with his people to work in the vineyard.

CORRESPONDENCE.

FROM SHANBAUGH, PAGE CO., IOWA.—Bro. Jos. Weaver and wife, from Jasper county, Mo., who had been visiting in Kansas, arrived here on the 14th of May, and remained with us till the 20th. During their visit we had four very interesting meetings in our vicinity. Their friendly visit was very much appreciated by us. We trust the meetings and their visit may be richly blessed by the Giver of every good and perfect gift. May the Lord continue to be with them and bless the brother that he may be able to go forth and

preach the gospel to those who are yet out of the ark of safety, that they may find a place of joy and peace. May the God of all comfort direct and keep us all, and finally gather us to his glorious home above, where parting of friends never takes place.

"Where the wicked cease from troubling,
And the weary are at rest."

L. A. HORNING.

FROM STEPHENS CITY, FREDERICK CO., VA.—On the 4th Sunday in May (26th) we held our communion meeting at Kernstown. Bishop Abraham Shank and four other brethren and sisters were with us from Rockingham county. We had preparatory services on Saturday afternoon. Our meetings were small, but very interesting. Both saint and sinner gave their strictest attention to Bro. Shank's able sermon, that was based on Christ and him crucified. We are very thankful to our dear Savior for the promise he gave unto us, that where two or three are gathered together in his name there will he be in the midst of them. So we ought not to feel discouraged. God will be with his people wherever they worship him, if we worship him in spirit and in truth.

May the 30th and 31st we had one of the heaviest rains and floods that has ever visited this valley. It has done a great deal of damage along streams and to railroads. We had no mail for several days. Some roads will not run for some time as nearly all of the bridges and part of the railroad is gone.

CHRISTIAN EBERSOLE.

FROM OPAL, FAUQUIER CO., VA.—On the 19th of May we were encouraged again by the brethren, Samuel Coffman and Jos. F. Heatwole, of Rockingham county, Va., who were with us. On account of the inclement weather they were only able to hold two meetings, one at the Liberty church and one at our house, at which time communion services were held. We had a good attendance and good order, all seemingly to be interested. May it have the desired effect, and may God give the increase to his honor and glory.

We were also visited by the brethren, H. B. Detweiler, Moyer and Weaver, from Blaine, Ontario, Canada, who were here looking for homes. I hope they will succeed and come to our midst and organize a church here. It is encouraging to see and meet with our brethren from afar. When I look over the columns of the HERALD OF TRUTH and see that our ministers are visiting the scattered brethren and sisters it cheers my heart. I can rejoice with them, for I know how glad we feel when they come to us. The HERALD is a great comfort to me. My brethren, let us not have any

prejudice against it; we who are alone only know the good it does in bringing us the news of all the churches. If we do not agree in everything or do not see alike, we must bear with one another. We sometimes get wrong and then we think others are wrong. "We are weak and do err." Let us build up and not tear down that which is good. Let us all work for union, then we are not far wrong. May God bless us all.

H. L. RHODES.

FROM HAMILTON, OHIO.—This date, June 3d, finds me in Southern Ohio, hearty and well as usual. The last two weeks I spent among the Amish brethren of Logan and Champaign counties. At this place I met many dear friends whom I had never seen or known before. The work at this place was not so prosperous as it might have been. Yet, looking at the circumstances I can not help but think it to be a great benefit for them and us in the future.

Several striking incidents have presented themselves to the people in this vicinity. In their country village, West Liberty, and vicinity, there were four human beings lying in the sleep of death, on the 22d of May. What makes the picture morose is the fact that one of the number, and who was regarded as one of the best citizens of the town, being troubled about his idle boys and other things, put an end to his life by discharging a pistol through his heart. A few days later, a man who was under the influence of liquor, was run over in Urbana by a locomotive and killed.

These are striking incidents, and they are a warning to us all. How true the words, "Thou turnest man to destruction; and sayest, Return ye children of men."

The church at this place was organized in 1845. Since that time it has flourished and grown till at the present they have four houses and a membership of about five hundred. Here I met one of the oldest Sunday schools in the State. The school was organized as early as 1853, and I cannot see how these people could do without a school, although they have had one so long. In one of the schools they still use the Testament; and they have a large attendance.

I am under many obligations to the brethren at this place for their hospitality and kindness to me while among them. I find there is not so much difference between us and the Amish brethren as some may think, and that it would be very beneficial for us to visit each other more and become better acquainted with each other so that we become more powerful in the work of Christ. The laws of grace and charity have already too long been violated, and we have also paid dearly for it. The time is coming when all the non-resistant churches will be tried, and it is time

we are finding them out. Some of our churches have already dwindled down to nothing; others are fast going to ruin, and the cry for help, even in our stronger churches, is almost daily coming to my ears. I would to God that some one of our brethren would sacrifice a little home comfort, money and time to encourage the precious souls that are forced down before us into the great pool of worldliness. "If thou wilt be perfect go and sell all that thou has and follow me," said the Master.

M. S. STEINER.

OUR TRIP TO OHIO AND ILLINOIS.

In answer to a telegram from Ft. Jennings, Ohio, requesting me to attend the funeral of Bro. George Brenneman, in Putnam county, I left home on the midnight train, May 13th. I arrived at the home of Bro. Brenneman on Tuesday, where the friends of the deceased and his sorrowing family were already beginning to gather, to attend his funeral on Wednesday the 15th.

The funeral was very largely attended, there being over 100 conveyances at the church, and the large house was filled with a deeply affected and attentive audience. The death notice of Bro. Brenneman was published in the last number of the HERALD.

When the services were over and we had performed for our dear brother the last kindly services of a Christian burial, and once more the parting hand was given, and the oft-repeated: "God bless you," was spoken from many lips, the large congregation began to separate. I, in company with Bro. John Shenk, proceeded at once to Elida, and boarded the train there for Orrville, to attend the Conference for the State of Ohio, to be held on Friday the 17th, at Martin's meeting-house near that place.

We reached Orrville about ten o'clock, and were kindly entertained for the night by Brother and Sister H. A. Mumaw. He is now practicing medicine in that place. Many of our readers will also remember him as the originator and former publisher of the WORDS OF CHIEF.

On Friday we attended Conference. There were present six bishops and twenty-four ministers and deacons. The Conference passed off very harmoniously and no time was lost in the work, and it afforded us much pleasure to see a number of the Swiss and Amish brethren belonging to surrounding churches, present, and taking part in the discussions before Conference. The proceedings of the Conference are being printed in circular form for distribution among the members of the Conference and others who may desire them, and for that reason they will not give them place in the HERALD.

On Friday evening after Conference

closed we had public worship at Martin's meeting-house, where a fair congregation was present. On Saturday forenoon I was present at the funeral services of a child of Bro. Burkett, buried at Martin's meeting-house. In the afternoon a meeting had been appointed in the Swiss meeting-house, of the Sonnenberg church, where a large number assembled and we had a pleasant meeting. Bro. J. Baumgartner brought me from Martin's meeting-house and after meeting he took me to the Amish meeting-house near Smithville, where there was to be a meeting in the evening. On our way thither we made a short visit with Pre. Jacob Nussbaum, one of the ministers of the Swiss church.

At the Amish meeting-house we met a large congregation, and there were four Mennonite ministers present. The services were led by Bro. J. M. Greider, from Rom. 12:1. Several of the other ministers also participated. It was a source of great pleasure to see the kind, fraternal feeling existing between the several branches of the church. It seems as though the old partition walls were wearing away, and that love and union are taking their places.

I had promised to spend Sunday with the brethren in Medina county, and Bro. King volunteered to convey me thither. I spent the night with him, and the next morning we drove about 17 miles to the meeting-house, where the brethren had their regular services that day. The weather was quite unfavorable and the meeting was not so large, but we felt that the presence of God was with us. In the evening we had another meeting at Kapp's school house where there was a full house and good attention.

I remained with Bro. William Kindig all night, and the next day I visited, in company with Bro. Martin Leatherman and wife, several families and in the evening Bro. Leatherman brought me to the Chippewa Swiss church, where we had a well attended meeting, and a number of Mennonite and Amish brethren were also present.

This church is in charge of Bro. David Amstutz and Christian Steiner, and there appears to be, between them and us, a very warm brotherly feeling, which I trust may continue to grow and become stronger until the bond of unity may be perfected, and we be brought into the full fellowship of the communion of the children of God. May God bless the work of the brethren here.

This was my last appointment, for this trip in Ohio, and I accompanied Pre. David Yoder of the Amish church, to his home and the next morning he kindly brought me to Sterling, where I boarded the train north, on my return home. Bro. and Sister Noah Baker, of Medina county, accompanied me to Goshen, intending

to spend several weeks visiting friends in Elkhart county.

The brethren, Henry Shaum and Amos Mumaw, from Elkhart county, who also attended the Conference in Ohio, also during their stay visited Bro. Abraham Boyer, in Ashland county, and had meeting there. They also had meeting near New Pittsburg, in Wayne county. Bro. Shaum also visited the brethren in Medina county, and expected to be with the brethren in Holmes county, at their communion services on the 26th.

(To be Continued.)

VISIT TO PENDLETON AND RANDOLPH COUNTIES, W. VA.

On the morning of May 17th, Bro. A. Wenger, of Dayton, Rockingham Co., Va., and myself started on a horseback trip to visit the scattered members of the church living in Pendleton and Randolph counties, in West Virginia.

On the first day we rode about thirty miles, our way leading across the Shenandoah mountain, the top of which forms the boundary line between the states of Virginia and West Virginia.

At candle lighting on the same evening an interesting service was held in God's honor, at the Pleasant Grove church, in Pendleton Co., the subject under consideration was Acts 26:9. Spending the night with Bro. Robert Eye, the next day, after a tiresome ride of thirty miles over a country much broken up by hills and mountains, we reached the home of Bro. Samuel Miller, who lives on the North Fork of Potomac settlement.

Here we found ourselves at the eastern base of the Alleghany mountains, and surrounded upon every hand by numerous projecting spurs that here extend outward from the principal range, and in lifting their towering tops around us served to shut out from view at least one-half the face of the sky that is usually seen by the residents of more level sections of country. Near here, too, are seen the famous Seneca Rocks, that consist of a great precipice of tilted limestone strata that rises perpendicularly to the height of 950 feet above the river that flows at its base.

On Saturday evening a service was held in the new Mennonite church near Bro. Miller's, and on Sunday morning following, another was held at the same place. Both these meetings were interesting; the hearers apparently bore testimony to the truth by giving us their most respectful attention. Another service was held at 3 o'clock at Brushy run church, in the afternoon of the same day. Though the weather was rather inclement at the time, this meeting was well attended. We spent the night with the family of Jonas Kisamore, who lives far up on the side of the Harper Mountain. In keeping

with the injunction laid down by the apostle Paul, we found Sister Kisamore "Given to hospitality," and under the shelter of her home we enjoyed that rest and relaxation so highly appreciated by the weary traveler whose lot it is to journey among these mountains.

By Monday morning (the 20th), we reached the summit of the Alleghenies, from which point we had a glorious view of our surroundings. The main peculiarity of this range of mountains is that the top is from one to one and a half miles in breadth, and as the greater portion of this side of the Mississippi river are brought to light. This section is inhabited by a people, who as a class are widely known for their hardihood, and like the Israelites of old, are almost wholly given to pastoral pursuits. At ten o'clock A. M. there was preaching at the Carne's school house, where the "bread of life" was offered to a small though appreciative audience, from Matt. 6:12.

We spent a few hours with the family of Bro. Andy Smith, who, though still strong in the faith, we were sorry to find somewhat enfeebled in bodily health.

From here we began the descent of the Alleghenies on the western slope, and at three o'clock in the afternoon preached in the Upper Gandy school house, in Randolph Co., spending the night with our genial friend, Jacob S. Kisamore. The next morning at ten o'clock we held another service at the Thorn Grove school house, in the Cheat river valley.

By this time we had ridden about 80 miles over an unusually rough and mountainous country, and had held seven meetings.

We were desirous of continuing our journey down the Cheat river and Monongahela valleys to visit the church in Fayette Co., Pa., but in order to be present at our communion meeting, we thought it best to turn our faces homeward from this point.

L. J. HEATWOLE.

Dale Enterprise, Va.

APPALLING LOSS OF LIFE.

The most appalling calamity of the kind this country has ever known, occurred on Friday night at Johnstown and other towns in the Conemaugh valley at the foot of the Alleghany mountains in Pennsylvania.

Conemaugh Lake, an artificial body of water confined by a dam from 700 to 1000 feet long, with a base of 300 feet in thickness at the bottom, gradually narrowing to a width of 20 feet on top, is located about 2½ miles northeast of Johnstown. The lake thus formed 2½ to 3 miles long and has an irregular width varying from one-half mile to a mile. It ranges from

60 to 100 feet in depth, so that it is really the most capacious reservoir in the United States.

About 5 o'clock P. M. on Friday, May 31st, the dam above mentioned broke, causing a torrent as tumultuous as the Whirlpool rapids of the Niagara, sweeping everything before it in its relentless fury, wiping out of existence and causing the loss of thousands of lives and millions of dollars worth of property. Johnstown, until overtaken by this disaster was one of the most flourishing and prosperous manufacturing towns in the state. Including its populous suburbs, which are really a part of the town, several of them being separated from it only by imaginary lines. Johnstown had nearly, if not quite 35 thousand inhabitants. Its site is picturesque and beautiful—in fact the natural scenery of the whole country is perhaps unsurpassed in the state. Nothing is now left of Johnstown proper. Large churches, big hotels, substantial brick business houses have been torn more completely asunder than though an earthquake had occurred. The handsomest dwellings and the wealthiest families were blotted out of existence.

It is simply impossible to attempt to count up the number of the dead. People having gotten accustomed to estimating the missing by the amount of population in the districts where the loss of life was the heaviest.

Fire was added to the terror of the flood, and many hundreds of persons swept down from points above, perished within sight of the shore at the big stone bridge of the Pennsylvania railroad. Their cries and groans could be heard all night by crowds who were attempting to aid them. From East Conemaugh hundreds of houses were washed away and lodged against the bridge. Perhaps fire in a stove in one of the houses started the flames.

As the houses dashed across the immense stone structure and were crushed like egg shells, the flames spread, and Johnstown was illuminated by them so that a person a mile off could read a newspaper. The victims of the flood were wedged in among shattered boards and timbers, and so became victims of the flames. Cries of the ill-fated people could be heard issuing from the ruins as the flames spread toward them. The bridge itself was intact, but the approaches to it on the east side were washed away by the mighty water, and a boiling, roaring torrent seethed between either end of the shore, but how it happened I do not know.

Ex-Mayor Chalmer Dick, in speaking of the flood said: "I was playing in the yard with my little daughter, and a neighbor's child was on the swing. All at once, without any warning, the water rushed down upon me. I grabbed my little girl, and was reaching out to take

hold of the other child, when quick as a wink, she was carried off. I managed to get out alive with my daughter."

One of the most touching sights along the Alleghany river was witnessed Saturday afternoon at Verona. John Grimes, a well known citizen of that place was out in a skiff looking for bodies among the drift. He noticed a pile of debris coming down the stream, which looked as if there might be something valuable among it. Mr. Grimes rowed out and thought he saw a cradle in the middle of the pile, and almost concealed out of sight. He came down to the debris, and was surprised to see the chubby little hands up in the air. He carefully forced the prow of his skiff through the great mass of debris, and sure enough there was a baby there as peaceful and contented as one could wish. Great difficulty was experienced in getting the cradle to shore, but when the landing was made a hundred hands wanted to grasp the little darling. Mr. Grimes took it home and notified the authorities in this city of his find. The baby is a boy about five months old, and his rescuer is wishing that he be allowed to keep it. The little one was quite wet from his ride, but he is apparently none the worse for his adventure. How the cradle could have passed through the debris, all the way from Johnstown to Pittsburg without overturning and spilling out its happy occupant, is a mystery.

JOHNSTOWN, Pa., June 2.—In this city, where long rows of dwelling houses and business blocks stood forty-eight hours ago, ruin and desolation now reign supreme. Probably 1,500 houses have been swept from the face of the earth as completely as if they never had been erected. Main street from end to end is piled fifteen to twenty feet high with debris, and in some instances it is as high as the roofs of the houses. This great mass of wreckage fills the street from curb to curb and frequently has crushed the fronts of the buildings in and filled the space with reminders of the terrible calamity.

The loss of life is not only great, it is simply dreadful. Later estimates put the number from 4,000 to 8,000. As fast as the bodies were found in the flooded houses, among the drift, and along the banks, partly or entirely covered with mud they were held for identification. Many were identified by some of their friends who had escaped, while many were found for whom there had not been left one friend to claim their dead bodies. These, after being kept as long as possible, were buried in nameless graves. After four or five days the bodies found were mostly unrecognizable.

The wreckage at the bridge which covered acres and acres was filled with bodies that floated there in their own houses, only to be crushed to death or

pinned fast to be destroyed by the fire that soon blazed in the wreckage. It is supposed that thousands of bodies either burned, or were still in the wreckage after the fire companies from Pittsburg had put out the flames.

How blessed were those of the number who perished who could say: "Thanks be to God, which giveth us the victory through our Lord Jesus Christ." "Oh death, where is thy sting? Oh grave, where is thy victory?" Let us so live that if death to the body should come in the twinkling of an eye we could say, "I am ready."

TWO UNBELIEVERS.

Perhaps few events tend more powerfully to impress the mind, as to the overwhelming power of the evidence attending true Christianity, than the fact that many, who have sat down to read the sacred volume with the view of opposing it, have been compelled by the force of conviction cordially to embrace its truths. From many instances of this kind, we select the following as related by T. T. Bidolph.

The effect which was wrought on the mind of the celebrated Gilbert West, by the particular evidence of our Lord's resurrection which was afforded to his apostles, was very remarkable. He and his friend Lord Littleton, both men of acknowledged talents, had imbibed the principles of infidelity from a superficial view of the scriptures. Fully persuaded that the Bible was an imposture, they were determined to expose the cheat. Gilbert West chose the resurrection of Christ, and Lord Littleton the conversion of St. Paul, for the subject of hostile criticism.

Both sat down to their respective tasks, full of prejudice and a contempt for Christianity. The result of their separate attempts was truly extraordinary. They were both converted by their efforts to overthrow the truth of Christianity. They came together, not as they expected, to exult over an imposture exposed to ridicule, but to lament their own folly, and to congratulate each other on their joint conviction.

Their able inquiries have furnished two most valuable treatises in favor of revelation: one entitled, "Observations on the conversion of St. Paul," and the other, "Observations on the Resurrection of Christ."—*London Religious Tract Society.*

HITTING THE NAIL SQUARELY.—Hear the words of an English missionary: "If the African be the image of God carved in ebony, the white liquor dealer of Chicago is the image of the devil carved in ivory."

A NEW CHILD. A BIOGRAPHY OF LYDIA ANN NIXON.

Lydia Ann Nixon was born at Plymouth, in Montgomery County, Pennsylvania, on the 14th day of the 12th month, 1835. Her parents formerly resided in North Carolina, where they with many other colored persons, had long been under the care of the Society of Friends. A number of this company, including the parents of Lydia Ann, had been sent to Philadelphia, and Friends of this city interested themselves in obtaining suitable places for them. Her parents resided for some time in the family of Hannah W., of Plymouth, and Lydia Ann, when four years of age was regularly indentured to Abigail, the youngest daughter of Hannah. Being thus under her particular care, the young child clung to her as to a mother, and the filial feeling remained with her through life.

Much care was bestowed on her, both in instructing her in good, and restraining her from evil. She was taught to read and write, as well as to perform those household duties which appertained to her station in life. As she advanced in years, she manifested a tender and kind feeling for others, showed much sympathy for the sick and afflicted, gladly embracing every opportunity of waiting upon them, and was very considerate and humane to the brute creation. She very early in life manifested a fondness for serious reading, and often spent her first-day afternoons in copying religious verses. She was careful of her things, and the books presented to her she neatly covered, to protect from injury.

During the winter of 1851-5, she took a heavy cold, and feeling her health declining, she wished to get again into the family, and spend her last days among those who had brought her up, and who had watched over her so faithfully, in childhood. They still, to her, were the nearest and dearest of earthly objects. Phoebe, one of the daughters of Hannah W., had removed with her husband, J. R., to Chester County, and their house seemed the most suitable place for the poor invalid, as Sarah, another daughter of H. W. could be there to nurse her. Early in the Fourth month, 1855, she was taken to the house of J. R., and the physician who was sent for, pronounced her right lung much diseased, and gave it as his opinion that she would never be much better. So it proved. The progress of the disease was rapid, and it was but eight weeks from her arrival in Chester county, until her decease. She was able, however, to go down stairs, and to walk out of the house, almost every day, until within two weeks of her death. For the last week of her life, she was confined wholly to her bed, except during the short period requisite to make it.

The gentleness, innocence and simplicity manifested by her during this time of her weakness, gave pleasing evidence that through submission to the inward baptisms of the Holy Ghost, and of fire, a change of heart had been wrought in her, and that the Spirit of the Lord Jesus was present comforting and sustaining her in patience. One of her friends, noticing her increasing feebleness, and inability to help herself, said, one day, "Lydia Ann, we are poor things," "Yes," she replied, with earnestness, "poor sinful things!"

She did not complain of much pain, but lay very still and quiet, in patient, cheerful submission to her lot. She was very fond of hearing the Scriptures read, as well as other good books, and often requested those with her to read them to her. It was particularly pleasant to her to hear little Alice, one of J. R.'s young children, read, and she said the reading of no one seemed so good to her. It is probable that the child read slowly, and with childish simplicity, and Lydia Ann felt, although a woman in age, as if she too had become a little child.

A few days before her death, she desired S. to arrange the things in her trunk, telling her there was a pack of conversation cards in it, which she wished burned; she added, "they are not considered a bad kind of cards, but foolish, and I do not want any one to have them."

She told S. she wished her mother to have her "nice feather bed and the best quilt," and added, "I would like thee to have the work-box thy aunt, S. K. gave me, thee would value it, and put some of thy little treasures in it, and keep it to remember me."

After breakfast she said to S., "please get those book-markers out of my trunk." The first handed to her, had on it, "Watch and pray," she looked at it earnestly for a while, and then said, "this is for M. H., (the person with whom she had learned manta-making,) she has been a good friend to me, always giving me good advice." She selected four for different persons, and then desired to see her brother, who was living in the family of J. R. He was soon by the bedside. She seemed pleased to see him, and inquired what he had been doing that morning, and then after a silence, she addressed him in very suitable language, instructing and striking, and such as he could easily understand; her appearance and manner at the same time being very impressing and touching. She told him that she was very desirous that he might be a good boy, and grow up to be a good man, if he should live. She expressed her earnest desire that he would never tell stories, or take anything that was not his own, adding, "I don't know how I should feel now, if I had done so; but I never did. Mistress Hannah told me on her death-bed, and I now tell thee, Jakey, 'Lydia Ann, try to be

good that when thee dies, thee may go to heaven.' Now, Jakey, thy father is dead, and I am going, and if thee should live to be a man, I hope thee will be good. I want thee to mind what is said to thee, from Phoebe down. Don't be saucy. I heard thee answer back the other day, when told to do something. Here is a card, with good advice on it. I want thee to have it and keep it as long as thee lives, to remember me. Now thee can put it away carefully." This precious card she had selected for him the day before, from among her treasures. It was a good piece, headed with the following passage from Scripture: "Enter not into the path of the wicked, and go not in the way of evil men; avoid it, pass not by it, turn from it, and pass away."—Prov. 4:14, 15.

Her ideas of honesty were clear and sound. A few days previous to this, she had spoken with disapprobation of some domestics taking even little things, such as cotton and needles, from their employers.

After her brother left her, she enquired of S. "have I been patient? I have tried to be." She was told she had been remarkably preserved in patience throughout her illness, she then desired to see J. R. Jacob had gone from home that morning, and had not returned. This she regretted, fearing she should not live to see him. She felt her close was drawing near, and requested the family to be called.

Her mother and brother were seated by her bedside. S. was at the head of it, fanning the dying girl, and P. with her children and girl stood around. She looked upon them with great composure, then extended her hand to each, bidding them farewell, and saying, "I am well." To her mother, she said, "Mother, don't weep for me! I am not afraid to die." To Phoebe's two daughters, she said, "I want you to be two good little girls; will you try and be ready to come to grandmother?" She then charged her brother to remember what she said to him that morning. She then continued, "I have prayed, and prayed—I could not make out much—but I have faith and trust. I believe I am prepared. I feel like a new child. Nothing seems to trouble me. I feel so happy, happy. I am going to that happy home in heaven. My Heavenly Father is calling me. I hope to meet you all in heaven."

About noon J. reached home, and coming into her room, she expressed her satisfaction in seeing him, and her grateful feelings to him and his wife for their kindness to her. He told her she was very welcome to all they had done. She then said, "I want thee to bring up Jakey right—as I was brought up. Mother cannot do it. It is as much as she can do to take care of herself." She again said, "I am not afraid to die."

Soon after this she had two or three sinking spells. On reviving from one, she said, "I don't feel anything against

anybody. What a beautiful day this is. That is not why I feel so happy. I feel like a new child." She then had another sinking spell, and it seemed for a time as though her last struggle was on her. She revived however, and soon broke the silence which reigned in her room, by singing that beautiful hymn:

"O Jordan's stormy banks, I stand,"

Her fever soon subsided, and she lay perfectly quiet, and passed away so peacefully and easily, that the moment of her departure would not have been known, had not her failing breath been very closely watched. A pleasant smile settled on her countenance. The family, who were collected in the room, felt a comfortable assurance that a blessed change had taken place, and that for the late patient sufferer there was nothing to desire; but they were exhorted to attend individually to that witness for God within, which, if followed faithfully, will, through the mercies of God, in and through Christ Jesus, our Lord, fit every one for fulfilling their earthly duties, and prepare them to receive the crown of glory, the reward of acceptance in his heavenly kingdom.

Her death took place on 2d day, the 4th of the 6th month, 1855, being, at the time, 20 years and 5 months old. She was buried, according to her request, in Friends' burial-ground, at Plymouth.—*Tract Repository.*

TOMMY BROWN; IS HE IN YOUR SCHOOL?

"What is your name?" asked the teacher.

"Tommy Brown, ma'am," answered the boy.

He was a pathetic little figure, with a thin face, large, hollow eyes, and pale cheeks that plainly told of insufficient food. He wore a suit of clothes evidently made for some one else. They were patched in places with cloth of different colors. His shoes were old, his hair cut square in the neck in the unpracticed manner that women sometimes cut boys' hair. It was a bitter cold day, yet he wore no overcoat, and his hands were red with cold.

"How old are you, Tommy?"

"Nine years old come next April. I've learnt to read at home, and I can cipher a little."

"Well, its time for you to begin school. Why have you never come before?"

The boy fumbled with his cap in his hands, but did not reply at once. It was a ragged cap with frayed edges, and the original color of the fabric no man could tell.

Presently he said: "I never went to school 'cause—cause—well; mother takes in washin', an' she couldn't spare me.

But Sissy is big enough to help; and she minds the baby besides."

It is not quite time for school to begin. All around the teacher and the new scholar stood the boys that belonged in the room. While he was making his confused explanation, some of the boys laughed, and one of them called out, "Say, Tommy, where are your cuffs and collar?" And another said, "You must sleep in the rag bag at night, by the looks of your clothes!"

Before the teacher could quiet them, another had volunteered the information that the father of the new boy was "old Si Brown, who is always as drunk as a fiddler."

The poor child looked round at his tormentors like a hunted thing. Then, before the teacher could detain him, with a suppressed cry of misery he ran out of the room, out of the building, down the street, and was seen no more.

The teacher went to her duties with a heavy heart. All day long the child's pitiful face haunted her. At night it came to her dreams. She could not rid herself of the memory of it. After a little trouble she found the place where he lived; and two of the W. C. T. U. women went to see him.

It was a dilapidated house, in a street near the river. The family lived in the back part of the house, in a frame addition. The ladies climbed the outside stairs that led up to the room occupied by the Brown family. When they first entered, they could scarcely discern objects, the room was so filled with the steam of soap-suds. There were two windows, but a tall brick building adjacent shut out the light. It was a gloomy day, too, with gray, lowering clouds that forbade even the memory of sunshine.

A woman stood before a wash-tub. When they entered, she wiped her hands on her apron and came forward to meet them.

Once she had been pretty. But the color and light had all gone out of her face, leaving only sharpened outlines and haggardness of expression.

She asked them to sit down, in a listless, uninterested manner; then taking a chair herself, she said:

"Sissy, give me the baby."

A little girl came forward from a dark corner of the room, carrying a baby, that she laid in its mother's lap—a lean and sickly-looking baby, with the same hollow eyes that Tommy had.

"Your baby doesn't look strong," said one of the ladies.

"No, ma'am, she isn't very strong. I have to work hard, and I expect it affects her," and the woman coughed, as she held the child to her breast.

This room was the place where this family ate, slept and lived. There was no carpet on the floor; an old table, three or four chairs, a broken stove, a bed in one

corner; in an opposite corner a trundle-bed—that was all.

"Where is your little Tommy?" asked one of the visitors.

"He is there in the trundle-bed," replied the mother.

"Is he sick?"

"Yes; and the doctor thinks he isn't going to get well." At this, the mother laid her head on the baby's face, while the tears ran down the thin and faded cheeks.

"What is the matter with him?"

"He was never very strong, and he's had to work too hard carrying water and helping me to lift the wash-tubs, and things like that."

"Is his father dead?"

"No, he isn't dead. He used to be a good workman, and we had a comfortable home. But all he earns now—and that ain't much—goes for drink. If he'd only let me have what little I make over the wash-tub. But half the time he takes that away from me, and then the children go hungry."

She took the child off her shoulder. It was asleep now, and she laid it across her lap.

"Tommy has been crazy to go to school. I never could spare him till this winter. He thought if he could get a little education he'd be able to help take care of Sissy and me. He knew he'd never be able to work hard. So I fixed up his clothes as well as I could, and last week he started. I was afraid the boys would laugh at him, but he thought he could stand it if they did. I stood in the door and watched him going."

"I can never forget how the little fellow looked," she continued, "his patched up clothes, his ragged cap, his poor, little, anxious look. He turned round to me as he left the yard, and said, 'Don't you worry, mother; I ain't going to mind what the boys say.' But he did mind. It wasn't an hour till he was back again; I believe the child's heart was just broke. I thought mine was broke years ago. If it was, it was broke over again that day. I could stand most anything myself, but oh, I can't bear to see the children suffer!" Here she broke down in a fit of convulsive weeping. The little girl came up to her quietly, and stole a thin little arm round her mother's neck. "Don't cry, mother," she whispered, "don't cry."

The woman made an effort to check her tears, and wiped her eyes. As soon as she could speak with any degree of calmness she continued:

"Poor little Tommy cried all day. I couldn't comfort him. He said it wasn't any use trying to do anything. Folks would only laugh at him for being a drunkard's little boy. I told him his father would be mad if he saw him crying. But it wasn't any use. Seemed like he couldn't stop. His father came and saw

him. He wouldn't have done it if he hadn't been drinking. He ain't a bad man when he's sober. I hate to tell it, but he whipped Tommy, and the child fell and struck his head. I suppose he would have been sick, anyway. But, oh, my poor little boy! my sick, suffering child!" she cried. "How can they let men sell a thing that makes the innocent suffer so?"

A little voice spoke from the bed. One of the ladies went to him. There he lay, poor, little defenseless victim. He lived in a christian land, in a country that takes great pains to pass laws to protect sheep, and diligently legislates over its game. Would that children were as precious as brutes and birds!

His face was flushed and the hollowed eyes were bright. There was a long, purple mark on his temple. He put up one little, wasted hand to cover it, while he said: "Father wouldn't have done it if he hadn't been drinking. Then, in his queer, piping voice, weak with sickness, he half whispered: 'I'm glad I'm going to die. I'm too weak ever to help mother, anyhow. In Heaven the angels ain't going to call me a drunkard's child, and make fun of my clothes.'"

He turned his head feebly on his pillow, and then said, in a lower tone: "Some day—they ain't going—to let the saloons—keep open. But I'm afraid—poor father—will be dead—before then." Then he shut his eyes from weariness.

The next morning the sun shone on the dead face of little Tommy.

He is only one of many. There are hundreds like him in tenement houses, slums, and alleys, in town and country. Poor, little martyrs, whose tears fall almost unheard; who are cold and hungry in this christian land; whose hearts and bodies are bruised with unkindness. And yet—"the liquor traffic is a legitimate business and must not be interfered with," so it is said.

Over eighteen hundred years ago, it was also said:

"Whoso shall offend one of these little ones, which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depths of the sea."—Common School Education.

FOR THE LITTLE READERS.

(Continued.)

Among those who sent ambassadors with friendly messages to Solomon was Hiram, king of Tyre. On a part of the country over which Hiram was king grew very fine trees, the widely known cedars of Lebanon. When, therefore the ambassadors returned, Solomon sent a message with them to their king. In this letter Solomon told Hiram that he was

going to build a temple for the worship of God; that even David, his father, had intended to do this, but was prevented on account of his wars. So he asked Hiram to help him in this good work by giving him as many of these fine cedars of Lebanon as he needed wherewith to build; also to furnish him workmen from Sidon who were skilled in cutting and framing timber, to help such men as Solomon should send.

The Jews were mostly farmers, and were therefore not much skilled in the art of building. Solomon offered to pay Hiram whatever wages he might ask for his workmen, which indeed is not the way in which bargains are generally made now.

Hiram accepted this offer and in a short time large numbers of men were busied in felling the trees, hewing and dressing them and preparing them for use in the house of the Lord.

To pay Hiram for his services and his wood, Solomon gave him twenty thousand measures, or about two hundred and sixteen thousand bushels of wheat for food to his household, and twenty measures, or about twenty-one thousand six hundred pounds of pure oil; and this was paid every year while the temple was being built. Hiram was amply paid for all he had done for Solomon, although he must have sent a large number of men. Solomon himself employed thirty thousand of his own men, ten thousand of whom worked one month, ten thousand the next month and ten thousand the third month. In this way every man could work for himself two months out of every three, which was indeed a very wise and good plan, and shows the kindness of Solomon.

The man who was appointed by Solomon as overseer of the Israelite workmen was called Adoniram, and it was his duty to see that every man was kept at his post, and that each company of workmen was got together when their turn came to work.

Solomon had seventy thousand men to bring the stones down from the mountains and eighty thousand to dig the stones out of the quarries and cut them to their proper shapes, and over these he appointed three thousand three hundred men to oversee the work and see that all were about their work properly.

Some of these stones were very costly and were very large and beautifully fitted one to the other, and with these large, smooth stones the foundation to the temple was laid. "So they prepared timber and stones to build the temple."

Solomon had now been king a little more than three years when he began to build the temple. The house of the Lord was one hundred and eight feet long, thirty-six feet wide and forty-eight feet high. Besides this house were a number of courts partly covered, or enclosures

and fine pillars and other structures, and altogether it was a very grand and glorious sight to behold.

I have told you before that the timber and stones were prepared in their respective places, and this was done so accurately that when the material was brought to the proper place in the building it needed no hammer nor axe, nor saw nor any tool to further shape it, so that no tool of iron was "heard in the house while it was building."

You will perhaps wonder how it could be possible to make everything fit so exactly; but God blessed the work and gave the workmen much skill to perform their labor without making mistakes, so that all that was needed to put the joints together was perhaps wooden mallets and levers.

There is a beautiful lesson for us in the story of the building of the temple. This building was to be a place made expressly for the worship of God. It was a type of the church of Christ, and hence it was as perfect as material could make it.

This teaches us that those who would constitute the church of Christ must be prepared by the divine Master-builder before they can occupy a place in the same, and that in the building up of the true church of Christ no great clamor or force is to be used, for all the preparation must be made beforehand, otherwise there would be confusion, and the body of Christ would be defiled on account of the many "stones" that would not and could not be used and would only hinder the progress of the work.

Thus the work progressed from day to day, and as the walls rose higher and higher the structure became more and more grand and imposing. The walls were very finely decorated with carved wood in the shape of knops or egg shaped ornaments, and flowers.

It will be an hour pleasantly and profitably spent to read the whole account of the building of the temple in the seventh chapter in the first book of Kings, and hoping that all the dear young readers will do so, I will only add, that as the gold and silver and precious stones, metal and wood, were occupied in building the house in which God would be present with his people, so we should make and keep our house—the body which God gives us—a fit place for Him to live in, by keeping it free from defilement of every kind, and above all give Him the most precious of all that we have—the heart—to His service and use; and that as only the pure and good of everything was used for the building of God's house, so we who would constitute the church of Christ must be pure and holy.

Many people have tried to make an estimate of the cost of this beautiful building, but it is impossible for any one to do so with any degree of certainty. However this may be, we know that the amount of gold and silver and other material ex-

pended was enormous, and that no other temple for the worship of God was ever erected that cost nearly so much as this temple of Solomon did.

(To be continued.)

DIED.

MOYER.—On the 12th of May in Bedminster township, Bucks county, Pa. of palsy, Mary Moyer, aged 50 years, 5 months and 13 days. She had been helpless for many years. She was buried on the 16th at Deep Run; funeral was largely attended. Services by S. Godshall, I. Gross and Isaac Meyer.

THAYER.—On the 28th of May, in Knox-ville, Tenn., of cholera infantum, Bertha May, daughter of Robert and Frances Thayer. Buried in the Mennonite graveyard near Concord. Services by H. H. Good, from Mark 16:19.

"Lo, such the child whose early feet Thy path of peace have trod, Whose secret heart with influence sweet Is upward drawn to God."

FAUST.—On the 9th of May, in Sharon township, Medina county, Ohio, of consumption, Diana Faust, aged 55 years, 1 month and 7 days. Services by Martin Leatherman, from John 5:25-28. She was buried at Guilford Mennonite meeting-house.

FIELD.—On the 28th of May, in Ness county, Kansas, of scarlet fever, Harry Oscar Field, aged 5 years and 10 months. He was buried in the Mast burying ground.

FIELD.—On the 31st of May, in Ness county, Kansas, of scarlet fever, Mary Anna Field, aged 6 years and 9 months. Two more children are very sick of the disease. May God comfort the hearts of the dear parents in their bereavement. They moved here from Goshen, Ind., some time ago.

HEDDINGS.—On the 26th of May, in Logan county, Ohio, Samuel L., son of Pre. Samuel Heddings, aged 17 years, 3 months and 19 days. Buried on the 27th, when a large congregation assembled to pay their last respects to one who was loved by many.

Far from this world of toil and strife, They're present with the Lord, The labors of their mortal life End in a large reward.

LEIGHTY.—On the 31st of May, near Orrville, Wayne Co., Ohio, Catty, daughter of Oak Leighty, aged 27 days. She was buried at Oak Grove meeting house. Funeral services by D. Hostetter and S. K. Plank, from Mark 14:1. "I am going to live with the angels so fair, I'll look for you mother, and wait for you there."

Where tears do not flow, and death cannot come, Together we'll dwell in that beautiful home."

MELLINGER.—On the 25th of May, in Mahoning county, Ohio, of palsy, Elizabeth, widow of Melcher Mellinger, deceased, aged 78 years and 4 months. She went to bed in the evening in usual health, and in the morning was found dead. She leaves six sons, one daughter and many grandchildren and some great-grandchildren to mourn their loss.

Her remains were interred at Oberholtzer's church, on the 26th, in the presence of many friends and relatives. Services by Michael Rohrer and John Burkholder.

PLANK.—On the 15th of May, near Smithville, Wayne county, Ohio, of paralysis, Fanny, widow of Jephtha Plank, deceased, aged 78

years, 11 months and 5 days. She was a faithful and consistent member of the Amish Mennonite church. She bore her sufferings with great patience and Christian fortitude, and was fully resigned to the Lord. She was buried on the 17th at the Paradise Union graveyard, in the presence of a very large assemblage of friends and relatives. Services by D. Hostetter and J. K. Voder, from Rom. 5:1 and John 16:16.

WEISE.—On the 30th of April, at Evansburg, Butler county, Pa., of consumption, Deborah, wife of George Weise, aged 52 years, 10 months and 18 days. Services by Jos. Ziegler, at the house where she died, from Rev. 14:13. Her remains were brought to her home at Westfield Center, Medina county, Ohio, where services were held by Martin Leatherman and Pre. L. P. Gross, from John 14:1-3. May the good Lord help our brother and the rest of the family to bear the sad bereavements in which they are so deeply afflicted. In thirteen months and 2 days time the mother, one that dreadful disease consumption. She longed to go home to her parents in Pennsylvania. Jacob and Susannah Stein thinking that she could recover from the feebleness which resulted from her close attention to her dear children, which she had attended in their illness. She was there only a week when she began to fail so fast, that in less than three weeks she died, leaving her husband, one daughter and three sons to mourn their loss. We now hope and trust that she went home to her children that have gone before to sing praises forever and ever.

DARKWOOD.—On the 29th of May, near Milford, Ind., Anna, wife of Samuel Darkwood, aged 51 years, 11 months and 16 days. Funeral services were held at the Whitehead church, near New Paris, by Pre. Stutsman, Noah Metzler, and John S. Coffman. The deceased was a faithful sister, and a devoted Christian. With the care of a number of little children, yet she was willing to leave them satisfied that the Lord would care for them. Her example of trust in God was well worthy of imitation.

Letters Received.

WITH MONEY.

A—P. Abrams & Co., Joseph Albrecht, B—Joseph Trever, I. Burkholder, Tobias Brubaker, H. Baker, Amos Breuneman, D. Baumgartner, Daniel Brubaker, M. Buckwalter, David Book, C—Jacob Christophel, C. Clonson, Sarah Conrad, E—Mary Elst, J. M. Erb, Christ. Engel, G. Ems, H—Alice Flury, G—Joseph Weig, Lattie Garber, Samuel Guder, David Gusho, T. S. Gehman, P. G. Gortner, H—Joseph Hershberger, Abraham H. Herr, J. H. Hostetter, J. C. Hostetter, Mary Robert, J. P. Hostetter, J. P. Harns, Isaac Hanning, Fred Hager, J—Walter Jacob, Samuel Jantzen, S—Michael Kautzman, J. J. Kemmel, N. Kaufman, D. Kiewer, Abraham P. Klossner, Jacob Kratz, Anna Klossner, E—Peter Litwiler, C. F. Loe, John N. Loshier, Sarah Lantz, M—Malinda Miller, Amos F. Martin, Ch. Mosiman, Wm. N. Moyer, M. T. Miller, Ch. Mosiman, John Miller, N—Joseph Naffziger, O—D. Oberholtzer, P—Ellen Plank, R—C. H. Rohrer, Mrs. Barbara Risser, H. D. Rohrer, S—Peter Steck, Joel Sailer, J. A. Seimens, Jacob Seimens, John Schrock, Nance Speltz, J. H. Schertz, Chas. A. Schmitz, John Smith, Jacob P. Stutzman, Rudolph Shook, J. G. Stauffer, P. P. Seimens, T—Prany Trover, L. W. Trover, W. S. H. Wenger, Benj. S. Wisner, A. Weber, Benj. Weaver, A. Wamhold, Levi Weber, Y—Moses D. Voder, Dan Voder, Katie Voder.

WANTED.—Several good agents to sell our Family Bibles and other good books. Address: Mennonite Publishing Co., Elkhart, Indiana.

affinity, obtained leave from Alexander the great to build a temple upon Mount Gerizim, and to inaugurate a rival priesthood and altar there to those of Jerusalem. "Samaria thenceforth," says Prideaux, "became a common refuge and asylum of the refractory Jews." Gerizim is still the Samaritans' what Jerusalem is to the Jews, and Mecca to the Mehemetans. No wonder the Samaritan woman in conversation with the Savior at Jacob's well at the foot of Gerizim, could point to it and say, "Our fathers worshipped in this mountain, and ye say, Jerusalem is the place where men ought to worship."

Tabor is described as being one of the most interesting and remarkable mountains in Palestine, it rises abruptly from the northeastern arm of the plain of Esdraelon and stands entirely isolated except on the west where a narrow ridge connects it with the hills of Nazareth. It presents to the eye, as seen from a distance, a beautiful appearance, being so symmetrical in its proportions and rounded off like a hemisphere. It lies six or eight miles due east of Nazareth. This mountain could tell us how Barak, at the command of Deborah, assembled his forces on it and descended hence with ten thousand men after him into the plains where he routed Sisera on the banks of Kishon, and that when the latter fled and was received into the tent of Jael, she killed him by driving a nail into his temples.

Gilboah could tell us how Saul and his sons were there slain in battle as a punishment for his disobedience in sparing Agag.

Carmel could tell us how there Ahab, in accordance with Elijah's proposal, collected the 450 prophets of Baal, and how they cried unto their dead idol from morn till night without an answer, and how fire came down from heaven in answer to Elijah's prayer and consumed victim and altar, together with the water that was in the trench around it, and Elijah caught and slew the false prophets at the brook Kishon.

Hermon could (if we can rely on statements of modern travelers) tell us of one of the most impressive and interesting scenes of the Savior's life upon earth, the transfiguration in which the Savior gave his three favorite disciples an opportunity to more clearly comprehend the glory which he left in coming to this earth, and the glory which should follow the completion of his plan of redemption when he should return to heaven, and to give them such a glimpse as they should be able to bear of the condition of the glorified souls above. But it would make my article too long to speak of all the mountains of Israel such as Lebanon, Zion, Olivet, Calvary, Gilead, Abanin, Corruption, etc., and I would say with the Psalmist, "As the mountains are round

about Jerusalem, so the Lord is round about them that fear him."

Nappanee, Ind.

For the Herald of Truth.

PROSPERITY.

Those who love God, and his children, and his church are always deeply interested in seeing the church prosper. John the Baptist saw the number of his disciples decreasing, but this did not move him to envy Him of whom it was said, "Behold all men go to Him." John knew that he was sent to herald to the world that the kingdom of heaven is at hand, but that the kingdom was in the hands of another. He said, "He that hath the bride is the bridegroom; but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice; his joy therefore is fulfilled." John was interested in the prosperity of the kingdom, and his joy was fulfilled when he saw the multitudes flocking to Jesus and not to himself. So every true child of God rejoices greatly to learn that souls are gathered into the church of Christ, wherever that ingathering may be. Prosperity of the church brings joy to all God's children everywhere.

What appears to be prosperity is not always really that. Many times there is an appearance of prosperity that, if it were fully understood, would be an occasion for fasting and prayer rather than for rejoicing. Great ingatherings are not always evidences of prosperity. When Constantine the great had his whole army of soldiers baptized, and had them recognized as Christians it was a great addition to the church in numbers; but there may have been but few converted souls among them. The gathering of great numbers of unconverted people into the church of Rome may have been the foundation for the ignorance, and superstition, and corruption which led to the atrocious cruelties which she afterward practiced upon those who refused to accept her rulings which were in direct opposition to the letter and the spirit of the gospel. Not only has the church of Rome gathered numbers of unconverted souls into church fellowship, so that she has become the "mother of harlots," but the Protestant churches have done the same thing to such an extent that they may truly be styled the daughters of the "great whore." When we hear of great additions to the churches it is always a question whether we all rejoice or feel sad.

There are many churches in the land that would rise in a much higher state of prosperity if the members would become more spiritual, and live more in harmony with the word of God, even if so doing would reduce their number one half. A

congregation once held a number of meetings to investigate the cause of some trouble that had for a time existed, and if possible to adjust the difficulty. One of the members on being asked concerning the meetings remarked, "O yes, we had a good time, indeed we had a blessed revival; we did not receive any converts into church, but we turned fifteen of the old, unfaithful members out." There are many congregations that would be in much better prosperity if they should set earnestly to work to expel their unfaithful, unregenerated members instead of trying to get more of the same kind into the church. It is in opposition to the word of God, and it becomes a ruinous calamity to any church to gather in its communion a great number of unconverted members. The great need of the present day is faithful teaching that shall lay upon the shoulders of the convicted sinners the real cross of Christ, so that he may well count the cost and become truly converted. When the numbers of such are added to the church it is an actual evidence of prosperity. Let not the church count her prosperity by the number of professed converts that are added to the membership, but by the spirituality and the holiness of her members, and the entire consecration and the undoubted conversion of the converts she receives. Let us earnestly pray and zealously labor for the prosperity of the Lord's Zion. C.

For the Herald of Truth.

SELF CONTRADICTION.

Kind reader; did you ever stop to think in how many ways we may, and probably often do, contradict ourselves? How often we live contrary to what we profess. How many things we call wrong, and then in some manner, directly or indirectly, sanction either by our actions, occupation or intercourse with the world in general. It is an undeniable fact that living contrary to what we profess, is one of the greatest hindrances to the cause of Christianity. Indeed it may be denominated a mild type of hypocrisy.

It matters little what we profess, to what church we belong, or what the discipline of that church may be, or whether it be composed of live and zealous Christians, if *our lives* do not correspond with the written word, we might almost as well serve mammon at once, so far at least as our influence for good is concerned. The unconverted portion of men and women look for a godly life in those who have professed godliness, and they have a perfect right to do so.

It is said of the first church that they were in favor "with all the people." Acts 2:47. This was the result of living up to their profession. They meant what they said and the world saw this and respected them for it.

Nearly all of us may be able to single out some men or women that, so far as outward appearances are concerned, live a blameless life. If we would all shun the very appearance of evil, all might live better lives. A worthless, useless, and harmful weed is known long before maturity, and we destroy it, if possible, at its very first appearance. If we were as wise in matters concerning the salvation of souls, in things pertaining to the glory of God; if the spiritual eyesight was as comprehensive in discerning what might or might not be conducive to the glory of God, as the natural eye is in ascertaining what investment might pay best, or what occupation would be the most profitable to engage in, we would not be liable to deviate so much from right, and consequently set our light under a bushel.

We should shun and abhor the first appearance of evil as much as the evil itself. We should be able to trace any evil to its source. We ought also be able to prove anything that will aid in preventing the growth of any evil, and in doing thus our lives would harmonize with our profession, or in other words, we would "practice what we preach."

There are but two sides to any question, and there is but one that a Christian can choose, and that is the side of right, that which will promote the cause of right and justice, for which Christ died to establish. No neutral ground can be taken. Men sometimes censure and condemn in the strongest terms the sins of others that they themselves help to bring about. Take for instance the much agitated prohibition question. Church members, and even ministers, will sit in church council and help to chastise and even punish those that have been so unfortunate as to acquire the drink habit—and then cast their vote with the political party that will license (give men the right) to sell the very article which has destroyed the character, and will probably sink his brother's soul to hell. Such inconsistencies can not stand the test of scripture. Paul says, "If I again build those things which I destroyed, I make myself a transgressor."

In many other ways we contradict ourselves on our profession, which, so far as we are concerned, would not be so disagreeable to think of, but as it is an injury to the Christian religion, and a great barrier to the growth and progress of the church of God. We should prove well all we do, and that which we know can not in any possible manner conduce to the honor of the Master, we had better let alone. These inconsistencies in the church contribute not a little to bring the world farther from God, and narrowing the chasm that should exist between the church and the world, until there is little left to distinguish one from the other.

Her influence and power to do good, are to a great extent gone, just because we that compose the church militant, are not guarding the erring as we should. Let us try and live lives consistent with our profession.

Smithville, O.

A. K. KURTZ.

For the Herald of Truth.

KNOCKING.

"Knock, and it shall be opened unto you. Matt. 7:7.

Naturally, when we go to the house of our neighbor, or any house and we have a desire to enter that house, we knock at the door; then we wait and expect someone of the inmates to open the door unto us. How would we feel if, in answer to our knocking somebody would come to the door, and after looking at us would not open unto us? Where does the Savior mean that we are to knock? The command is from Him but he does not here say where we are to knock; still the promise is that it shall be opened unto us. Reader, are you at a loss where to knock? Ah, I fancy I hear one say so at the door, but what door is it? is it not at the door of the house where we wish to enter? Yes, indeed; but where is that house? Is not heaven the house, and Jesus the door? Reader, have you knocked at that door? If so, no doubt the door is opened unto you, if not, then, "knock, and it shall be opened unto you." The promise is sure; but if we are far from a door, we cannot knock thereat. Such as are far from this door of heaven, I would entreat to start out on the way that leads thereto, and not to turn back. If we intend to travel a road or go to any place where we never were before, we are wise enough to inquire of a friend who knows the way. How careful we are, or should be, to note all places where we might easily take a wrong way, and some are so cautious as to take a guide with them that is familiar with the way. If you do not know the way to this heavenly house, then listen to Jesus who says, "I am the way." Take my advice, friends, and take a guide with you, for it is dangerous to try to travel alone, and all those who travel alone will get lost before they are able to find this heavenly house. The best and only safe guides are the word of God and the Holy Spirit. They will bring any one safely to this heavenly house; you may fully rely on them, and when you get to the door you need not knock hard or often or wait long for the inmates to open the door. Oh, come and knock, for "it shall be opened unto you."

In Rev. 3:20, we read, "Behold, I stand at the door and knock." Who is this "I"? Can it be John the Revelator, or a sinner at the door of heaven? Oh no, they need not call the attention of the inmates by calling out, "Behold." It is

Jesus, the Revelator standing at the door of every sinner's heart and knocking. Very many of us are so heedless of his knocking, therefore he calls, "Behold, I stand at the door and knock," so that each one may hear his voice and open unto him. He says, "I stand"; sinner, he might soon leave, never to knock again. Friend, how would it please you to stand and knock again and again, and no one would open the door unto you? That is the way you are treating the dear Savior, the very best friend you ever can have.

"Behold the Savior at the door,
He gently knocks, has knock'd before;
Has waited long, is waiting still,
You treat no other friend so ill.

O! lovely attitude! he stands,
With melting heart and out-stretched hands;
O! matchless kindness! and he shows
This matchless kindness to his foes.

Admit him—for the human breast
Ne'er entertained so kind a guest;
Admit him or the hour's at hand
You'll at *his* door *rejected* stand.

S. You who hear his knocking, let this be
? your answer as you open unto him:

“Open my heart, Lord, enter in—
Slay every foe, and conquer sin:
I now to thee my all resign,
My body, soul shall all be thine.

Oh sinner, be so generous and open the door of your heart, it will be for your good. I once went to a house on a beautiful spring morning. The outer door was open; I knocked, but it was not heeded; I knocked again, and again, still it was not heeded. I knew some one was in the house, for I heard rocking in an adjoining room, but who it was I did not know. I turned away, and the thought burdened me how often Jesus had knocked at the door of my heart, in the beautiful spring-time of my life, and I was heedless of his knocking. But oh, if he had done as I did—turned away—probably never to return, what would have become of me?

The Savior will not enter in unless the sinner opens the door unto him. Then do not delay, but open unto him, and that will be the most joyous hour you ever had. When he first knocked at the door of my heart, that I heeded it, my house was all out of order. I was then going to put things into a little better order before I would open the door; but when I was going to put one thing in order, I only kept making matters worse. At last, fearing he would leave, and never return, I opened the door, and my house was soon put in order then. Oh, sinner, once more I would call, open the door for him. "If you hear his voice, harden not your hearts." If any one will hear his voice and open the door, he will come in to him. What a refreshing time that is!

W.

A BID FOR THE SOUL.

Who bids for the bright jewels,
This band of children fair?
No gems that grace a diadem,
Can with these souls compare.

"We bid," said Sin and Sorrow,
"We bid for birth and life."
"We'll give them pleasure mingled
With want and woe and strife."

"I bid," said the False World, smiling,
"I offer large and fair;
Gay fashions, ease, fantastic joys,
And castles in the air."

Power and fame and riches,
If I these gifts control;
And I make but one condition—
That they give to me their soul!"

Said Satan, "I'll bid higher still;
And he speaks with a devilish grin;
"I'll captivate their guileless hearts,
With the witchery of sin."

I'll give—if you'll trust my promise
Far more than tongue can tell;
And then when life is ended,
A home with me in hell!"

Hark! hear the heavens resounding,
With a voice from Calvary;
"Tis the blessed Savior speaking:
"Come, loved ones, come to me;

I'll give you present blessing,
And guide you in the way
Which ever shineth brighter,
Unto the perfect day."

"I pledge a Savior's promise,
With a Savior's gifts I come;
A crown of life, and a harp of Gold,
And a heaven for your home!"

"O, take them, blessed Savior,
We give them all to Thee,
Not only for the years of time,
But for eternity!"

Selected by, SISTER S. C. G.

For the Herald of Truth.

EATING AND DRINKING.

When Daniel was a captive among the Chaldeans, and was chosen as one of the fair young men that should for three years enjoy the luxuries of the king's table that he might appear fairer still, he showed his superior wisdom by purposing in his heart that he would not defile himself with the king's meat nor with the wine which he drank. He proposed that, instead of the savory food offered him, he should have only pulse to eat and water to drink for ten days, while others ate of the king's meat and drank of his wine. In this way the effect of the different kinds of food was to be proven. This test was so satisfactory to those who made the experiment that Daniel was allowed to continue on his fare of pulse and water.

The lesson in this is that it is better for the health and more strengthening to the body to eat plain food, and to drink water rather than wine. Many have readily taken to the opinion that they have script-

ure against this position; and, to sustain this opinion, quote from our Savior's words when he said, "not that which goeth into the mouth defileth a man, but that which cometh out of the mouth, this defileth a man." Matt. 15: 11. A number of texts from the writings of the apostles are also used, among which the following are a few: "The kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost." Rom. 14: 17. Let no man therefore judge you in meat or drink." Col. 2: 16. "Commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth."

For every creature of God is good, and nothing to be refused if it be received with thanksgiving." 1 Timothy 4: 3, 4. "Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities." 1 Tim. 5: 23.

Let us notice these texts separately: When the Savior spoke the words of Matt. 15: 11 he was not laboring to show that anything and everything can be eaten with impunity. He was evidently correcting the error into which the Jews had fallen through their superstitions and the traditions of the elders. When the Pharisees brought their complaint against the disciples of Jesus for eating with unwashed hands, they likely had in their minds only their transgression of established rules brought to them by tradition. They thought it was a sin to violate these traditions, and that for so doing guilt would rest upon their souls. "Not that which goeth into the mouth defileth the man," means that eating without first washing the hands, or to eat possibly a little dirt would not be a stain of guilt upon the soul. But this text does not show that there will be no evil effects upon the body by eating any kinds of food, and any quantity of it, that a perverted appetite may suggest. If we should in this way knowingly sin against our bodies, bringing upon them suffering and disease, it becomes a sin against God, and our souls are not without guilt. While it is not a sin to violate formal traditions, it must be sinful to abuse our bodies by eating and drinking imprudently or to excess.

When the apostle Paul states that "the kingdom of God is not meat and drink," he shows that eating and drinking does not constitute the enjoyment of the children of God. They are not specially interested in these temporal things; their joy, their interest, their work are altogether of a different character. An incident, of which the writer has some knowledge, illustrates how the spirit of this text has been shamelessly violated. A minister living some distance from a few families who were members of his congregation went regularly to preach for them. Knowing the minister's weakness and having the same weakness themselves

they undertook to please him especially when he made his next visit. So they provided a keg of beer, and after the Sunday morning services the minister and part of the congregation spent the rest of the day in eating and drinking and general hilarity. They must have known of nothing of the spirit of the kingdom of God, and failed altogether to understand the apostle when he said, "The kingdom of God is not meat and drink; but righteousness, and peace and joy in the Holy Ghost." This text does not show that eating and drinking, or not eating and drinking have nothing to do with the Christian life.

The text, "Let no man therefore judge you in meat or in drink," Col. 2: 16, is an argument to get the Colossians, and us as well, to understand that eating and drinking at the feasts which the Jews held under the law should not be a matter by which these early Christians should be condemned or approved. It is not an argument that the Christian may eat and drink to the fullness of the cravings of his, perhaps perverted, appetite, and that no one should then have the right to question the propriety of his so doing. This text utterly fails to be an argument in favor of unrestricted eating and drinking.

According to 1 Timothy 4: 3 the apostles plainly saw, through the Spirit, that the time would come when some of the professed followers of Jesus would become fanatics, and would forbid to marry, and command to abstain from meats, etc. This has been literally fulfilled by the Roman hierarchy for hundreds of years in the past. But the fact that the apostle already condemned those practices before they were put into execution, does not give license to excessive indulgence on the other hand. "Every creature of God is good, and nothing to be refused," says the apostle. But we must not understand from this that we are compelled to eat of every thing that God has made to grow out of the earth or to move upon its surface, merely because it is a creature of God. "Every creature of God is good"—good in its place—but not every one is intended for us to use as food. This may be illustrated by repeating a little conversation which took place between a tobacco user and one who argues that it had better not be used. The user quoted the text, "Every creature of God is good," etc., claiming that tobacco was a creature of God, and should be received with thanksgiving. His friend, to show him that he might safely leave it alone if there was any reason against using it, said, "Burdock is also a creature of God, why do you not chew or eat that?" He saw the force of the argument, and with a smile he said, "because I don't like it." While we have the right to eat all the creatures of God that are conducive to health and happiness, and to use all for the proper purpose, whose uses we under-

stand, yet we have no right to use merely for gratification of perverted taste the creatures God has intended for good purposes. Besides we should remember that not every thing which men have tampered with as food and drink is a good creature of God. Some things which men eat and drink are the creatures of men, which their avarice has caused them to make into vile, poisonous compounds that must be abominable to God, as they are hurtful to man.

"Drink no longer water, but use a little wine for thy stomach's sake, and thine often infirmities," was the apostle's admonition to Timothy. It is not necessary to claim that Paul made a mistake when instructing Timothy, to use a little wine, or that we should wish that the apostle had not put this little piece of advice on record. The whole matter must be just right, and what men need to do is to look at it reasonably and sensibly, and act accordingly. Timothy's health and physical condition were likely just such that a little wine was what he needed. He likely never had been a drunkard or to the least degree enslaved to intoxicants, and the apostle knew that it was perfectly safe to advise him as he did. Timothy did not take his "little wine" in a public drinking place where the drinking, swearing, lewd fellows of the baser sort congregated. He likely did not take it in any public place where his example would prove a snare to some who were not fortified and guarded against its use to excess. Any one at the present time is perfectly safe in obeying the apostle's instruction to Timothy. Remember he said a little wine for thy stomach's sake and thine often infirmities. If any one takes wine on the authority of the apostle Paul let it be a little, and remain a little whenever it is tasted, and you are safe. Let it also be for the stomach's sake—because you are sure you need it, not because you wish to gratify carnal appetite, and you are safe. Let it be for often infirmities, then you are safe in using a little wine. Be sure, kind reader, that your case is paralleled with that of Timothy, and this article recommends you to the same treatment. But be sure that you like Timothy need urging to take wine because you need it. If you should need urging to stop taking it or to take less, do not think for a moment that the above text gives you license in the least to drink wine or any other intoxicants. Timothy seems to have been a total abstainer, and it was no sin for him to abstain, and any one who now abstains for prudential reasons is perfectly safe in so doing. It cannot be wrong to leave wine alone even if it should be a good creature of God. No one is compelled to drink it for this cause when he sees that there are other reasons why he should not drink it. The Scriptures give abundant evidence that wine and strong drink may be safely discarded. When God was about to favor

Manoah's wife with being the mother of the strongest man that the world ever saw, she was commanded to drink neither wine nor strong drink. Her son Samson also was to be a Nazarene from his birth—he must drink neither wine nor strong drink. When God would have a man to herald to the world that the Messiah was at hand he prepares John the Baptist. He was a Nazarene who must not drink wine nor strong drink from his birth. Locusts and wild honey and water from the wells in the wilderness are his meat and drink, and yet there is none greater among all that are born into the world. For what great work may not God use any of his children who abstain from savory food and strong drink? How many are utterly unfit for the master's service in the house of God's holiness because of imprudent (if not sinful) eating and drinking? May not any and all of us then with Daniel purpose in our hearts that we will not defile ourselves with the king's meat and drink (that which the children of this world love and use to excess)? Let us use what we need, but not defile ourselves. J. S. C.

For the Herald of Truth.

WHOM IT MAY CONCERN.

Dear readers of the HERALD, brothers and sisters, I will try by the help of God to write a few thoughts that are resting on my mind. Thinking of our family, one has moved here another there. How will it be in eternity? Will some go here, others there? Did you ever think of these things? Sad indeed, but did you ever think you had a soul to save? Certainly you did. Our parents have often told us about heaven. It is our own fault if we do not get there. Of eleven of us children only five made a start for heaven—not half yet. We are all old enough to work for Christ. Youth is the time to serve the Lord. "Remember now thy Creator in the days of thy youth." Do you remember when our sister was home from the far west about two years ago, and all of us children gathered around father's table as we never did before nor ever will again? What did father say after we had sung and prayed together? Why, he said he wished he could see all his children start for heaven before he would be called away. Now come with us; give your hearts to Jesus. Could you follow father to the grave and not be prepared? or could he follow you to the grave and your soul not saved? I thought when we were all together there, that we were all born in this world prepared. But we are not all prepared now. Why not? Because having left the way of truth we have not all returned. I have tried by the help of God to do my work. My prayer to God is that you may not put off this important work any longer. Come with us; work

with us; it will be so much better for us all.

One by one we will have to leave this world. Will we leave it as we were born into it, the oldest first? We could hardly expect this to be the case. It may be you or I, we know not. But let this be as it may, if we are prepared we have nothing to fear. One day will be the last day. We have no promise of to-morrow.

Dear readers, we have no time to bide. I often think of the passage, "He that gathereth not with me scattereth abroad." Which are we doing? We are doing one or the other, for it is impossible for us to do both. We cannot serve two masters; we will either obey the one or the other. We all have a work to do. If we can not do much let us try and do at least a little. May God add his blessing to my prayer. HENRY WELDY.

Wakarusa, Ind.

For the Herald of Truth.

A CLEAN GARMENT.

Sunday is the first day of the week, and taking the week as the life of man, each day, a period of about 12 years, Sunday would then be the period of innocence. Then comes Monday the first working day of the week or the beginning of work in the week of life. Most people do their washing on Monday, and it is indeed a fitting time for that work, for then the garments are clean and can, where necessary, be mended ere the close of the week and thus be ready for the coming Sabbath which in this case might be called the Sabbath of eternal rest.

Now you who live in the Monday of your life, are you standing idle and without a clean garment? If so, make haste, come and work with us, our Master gives good wages and offers us a beautiful garment that can be kept pure and spotless. Many a person makes the mistake in thinking his own garment is not so much soiled yet and that it will be good for a good part of the week at least. Looking at it with the natural eyes, and considering it in the natural sense it may not seem so, but in the eyes of God it certainly is much polluted with sin, selfrighteousness, pride, self-will, etc. Do not be so foolish as to wear your filthy rags until the last day of the week, but come now and get a clean garment, one that is faultless and spotless, the garment of righteousness. I know what it is to wear filthy rags, for I was in that state. I tried to sew up the rents and rub off some of the spots of sin, but alas, my garments were still but filthy rags, daily growing worse. I was very poor, yet proud and I did not wish any one to know my wicked state. The great king took pity on me, seeing my hopeless condition, and he offered me a new garment such as I could never expect to make myself. It was spotlessly clean, and set with

the finest gold. I thought at first that it would be altogether too precious for one like me, but I accepted it at last. I had nothing to pay for it, nor could I find words to express my gratitude, and from that day to this I have willingly engaged in his service, since in his service there is nothing that defileth; no filthiness will cleave to it.

Now, take my advice, you who are still wearing your filthy rags, cast them off and accept the garment that Jesus offers you. I know that he is anxious that you should have it, and all for your own good. And you who have accepted it, Oh do not change it for your old rags again.

Jesus is our garment of righteousness, and his blood is sufficient to wash away every stain of sin upon us. Come and be clothed with the garment of righteousness and humility.

H. W.

For the Herald of Truth.

REASONS FOR NOT USING TOBACCO.

Once in a great while an article appears in the HERALD concerning tobacco and its use, or, I would rather say, abuse. I have noticed that but few, if any of these articles are written by our members. They are mostly selections from other papers or are editorial remarks.

I think it is quite as necessary to testify against the tobacco habit as it is to speak and write against pride, extravagance, and worldliness in general. I am very well aware that this will meet with the disapproval of some who call themselves brethren, and I am sorry to say there are quite a number of our ministers who are strong defenders of the weed, who will likely say, "Oh! here it is again, nothing but tobacco every time. Why don't Brother Funk throw such stuff in the waste basket, and publish something that is edifying? Why don't he let tobacco alone? God made nothing in vain. He called all he made 'very good,' they say."

It is from a sense of duty that I write this, not that I like to do it, because I know what opposition I have had on this subject, and very likely will have again. What I may write may seem to be exaggerated, but I write from what I know, and not from hearsay. Duty impels me to write and testify against this as well as every other evil. Lately I was again reminded of this duty by a conversation I had with an old brother who is a lover of the weed, and a staunch defender of the filthy habit; and he is, I am grieved to say, not the only one that I know who classes all who use their voice and pen against tobacco, with prohibitionists, Salvationists, Free-Lovers, etc., and vehemently denounces them as seducers; quoting Scripture to sustain his argument. Let us reason together a little. Let

us look at this matter charitably, fairly and honestly. The Bible is the standard by which all our reasoning should be tested, and according to the letter and spirit of its teaching let us willingly follow. The defenders of tobacco claim that it is good for them, that it saves their health, preserves their teeth, or in some other way benefits them. This may be true in a few exceptional cases, while it is equally true that if some mild, inexpensive remedy had been used, the patient would have been cured, without being obliged to use tobacco all their days as a medicine. I will not dwell on the physical harm its use causes, as all thoughtful persons who have duly considered the subject admit that tobacco is nearly always of no benefit to man used in chewing, smoking or snuffing, but almost always harm. But let us look at the harm it has done and is doing in the church.

We are to be a light to the world, an example of virtue, piety, moderation, cleanliness, etc. What we do we should do in the name of the Lord, and to His honor and glory. Christ tells us of the unjust steward, who wasted his master's goods. Are we not also stewards? No one will deny that we must render an account of our stewardship. "Honor the Lord with thy substance," is a Bible command? And is it not therefore our bounden duty to do the most good we possibly can with the goods the Lord has entrusted to us. Brother, think on the words, "Do it to the glory of God," and see if you can chew or smoke in the name of, and to the glory of our Savior who died for us. Some might try to make amusement out of this view of the matter, but I seriously ask you, are we not dealing with stern, invincible, and solemn facts? In the face of these facts can you sit down, surrounded by your family, and honestly feel that you glorify God by taking a chew or lighting your pipe, and probably spitting where it will take strength and labor that can not well be spared, to clean it up, or fill a spittoon with disgusting stuff for your tired wife to empty, or if one of the babies upsets it you coldly keep your seat and order your wife or hired help to hurry and clean up? This is not overdrawn, but the facts that have come under my notice more than once in my observation. Or can you glorify God by filling the room with a thick cloud of poisonous fumes which your overworked wife has to endure, even if she already has a severe headache, else leave the room for fresh air? I seriously ask, is this the way to "honor the Lord with thy substance" and thus thank the Lord for this good (?) tobacco?

Here you are wasting money that belongs to God, and should be devoted to his service in one way or another. Probably if you are a laboring man your

wife needs new clothes, or the children go with bare feet when the weather demands that they be better clothed. Groceries and other articles conducive to the health of the family are very often articles of scarcity in the family of the poorer classes which could easily be supplied if the husband would deny himself of this wasteful practice of using tobacco. How many a mother would like to preserve fruit or berries for the winter, but, "No, we can't afford such things, we must economize!" And all this time enough is wasted on tobacco to supply the groceries in a small family. How many a dime is thus wasted, which would do the whole family good instead of harm, all to gratify one selfish man!

You may say, "My family is provided for in those particulars." Then thank God that He has blessed you with what you need. But may you not still be guilty, so long as you waste money on tobacco? "What!" you say, astonished; "guilty? impossible!" You are guilty of omission. Jesus says: "The poor ye have always with you, and when you will you can do them good." With the amount you can save in a year by giving up tobacco you can make many a poor widow or orphan glad in many ways. If a poor brother should lose all his property in a fire or storm, and sympathizing brethren request others at a distance to come to the aid of the unfortunate one, you can give a few dollars, and your reward will be much greater and your satisfaction much keener than if you should waste it on tobacco. Better than spend these dollars on yourself buy books and clothes for poor children who can not go to school for want of these things, and make them as well as yourself happy.

Not unfrequently there are poor members, especially sisters, whose lot is cast among strangers, away from home, friends and the company of brethren and sisters, whose circumstances absolutely prevent them from attending our meetings, who can not spare enough to pay for the "HERALD OF TRUTH," even if they should desire it ever so much, while you are wasting on tobacco, perhaps in one month, what would give them spiritual food for one whole year. Here you have a grand chance to "honor the Lord with thy substance," instead of wasting it on tobacco.

Speaking of the "HERALD," calls to my mind the lamentable fact that many whom the editors may have kindly put on the free list use enough tobacco in a year to pay for a number of copies of the "HERALD."

Many a brother who is not getting the "HERALD" on the ground that he can not afford it, wastes enough on tobacco monthly to pay for the paper the whole year. I know of some who are in arrears a number of years, who spit away

enough money in the shape of tobacco juice in one year to pay for ten "HERALDS."

Ask a sister, the wife of a tobacco using husband, why she does not attend church more regularly, and sometimes she might say: "My clothes are not good enough half the time to go to church; we are too poor, and I feel that I had rather stay at home and try to do the best I can, etc." "Do you get the 'HERALD?'" "No, I would so much like to have it, it would be very encouraging to read in it when I can not go to church, but we are too poor, we can not afford it. And all the time this sister's husband uses more money to gratify his abnormal tastes than would buy her all the needed dresses and shoes to go to meeting well clothed, and, besides a year's subscription to the "HERALD."

Paul says: "Salute one another with the Holy Kiss." I would candidly ask all my brethren, can a kiss be holy when it is offensive? When the mouth and breath of the tobacco user are repulsive, is the love of brethren really manifested which the kiss is intended to show, when, for the sake of not giving offense, one forces himself to do something he would rather not do? Might not hypocrisy be practiced in this way? How is it, when, as I have seen done, one takes the cigar or pipe out of his mouth to salute his brother with a kiss? Is this glorifying God? Is this the kiss of charity, when it is given only to avoid offense?

The cry of scattered ones comes up to us from every side, calling to have the word preached unto them. There are many scattered churches and fragments of churches where much good might and should be done, and we are held accountable, in a measure at least, for their neglect. There are calls for ministering brethren from all around us, and many are urging the matter, but if there are such, who would be qualified and willing to go, they have not the means at their command. The evangelizing work is not receiving the support it should to enable ministers to work among the scattered ones. Here would be the grandest opportunity for all who are truly in earnest about their own soul's salvation, and the salvation of their fellow-beings to renounce the habit of tobacco-using, and henceforth dedicate the money spent in this way, to the service of the Lord, by sending to the evangelizing fund, or other places where it might be used, every month, what they formerly wasted. Let us be faithful with the mammon of unrighteousness, that when we shall be awakened in the morning of the resurrection we shall find that we were faithful in a little, and shall receive the blessings of Him who said, "Inasmuch as ye have done it unto one of the least of these, ye have done it unto me."

K. Y.

For the Herald of Truth.

WHY JUDGE WE ONE ANOTHER?

"Therefore, thou art inexcusable, O man, whosoever thou art, that judgest, for wherein thou judgest another, thou condemnest thyself; for thou that judgest dost condemn the same thing," Romans 2:1. What authority have we to judge another, knowing that we are also guilty of sin? We dare not judge anyone in the least without being altogether "inexcusable" for God alone has the right to judge the creatures he has created. Do we think, if we judge another of a sin and are guilty of as great sins, that we shall "escape the judgment of God?" God is a wise and just judge and we will all have to come before Him, high and low, rich and poor, to be judged according to our deeds. When we judge others we are in danger of condemning ourselves. We must first cast the beam out of our own eye then if we can convince another of a fault and urge him to correct it we may do him good.

When we once search out our own faults and shortcomings and try to get rid of them we will be so humiliated by their number that we will not be so apt to see other people's faults much less to tell them. "If you cannot speak well of any one do not speak of them at all" is a very good rule to follow.

When Nathan related to David the parable of the ewe lamb, having reference to David's own wicked deed of causing Uriah's death and then taking his wife, I have no doubt David felt himself justified in saying "The man that hath done this shall surely die," but he was only condemning himself and how must he have felt when Nathan said "Thou art the man." He was then convinced of his own wickedness. When the adulteress was brought to Christ, and they asked Him what should be done with her, He said: "He that is without sin among you, let him first cast a stone at her." But they were convicted by their own conscience and went away without stoning her as was the custom at the time of Moses. So if we would first humble ourselves to see our own nothingness we would be convicted and the faults of others would appear less in our eyes and comparatively few with our own. Fault finding is to many of us too great a luxury, and we are slow to give it up, but it must be given up just the same as any other carnal lust, if we would have our lights shine to the world and be heirs of eternal glory. We are not able to free ourselves from this habit, but we must be willing to give it up and let God take it away. We must not only surrender ourselves to Him, but also our burdens and evil habits He is able to release us from the bondage of sin and make us free in the liberty of the glorious gospel of Christ. "For the time is come that judgment must begin at the house of God; and if it

first begin at us, what shall the end be of them that obey not the gospel of God?" 2 Peter 4:17. CLARA M. BRUBAKER.

TIME.

"What is its worth?" In response to this question the poet gives answer: "Ask death beds, they can tell." They often do, when with deep regrets for wasted time they serve as detectors of the heart. "How shocking must thy summons be, O Death! to him that is at ease in his possessions. who, counting on long life of pleasure here, is quite unfurnished for the world to come." Time, how short! Eternity, how long! In consideration of the shortness of time, we are often reminded how swiftly it passes by. "Compared with the speed of its flight, the tempest lags behind and all the swift winged arrows of light." The question, why should a limited portion of time only be allotted to man or to creatures of earth? is deserving some thought. Firstly, finite capacities tire when aiming to reach Infinity. He who made the world and all that therein is, has given to man a full opportunity to acquit himself, by obedience to authority superior to himself. In the exercise of a free agency, the pride of the human intellect is manifest by rebelling against the powers ordained of God. Human destinies are based, to a great extent on choice. Man's elevation or destruction of himself lies within himself. Alas! "Aspiring to be gods, angels fell! Aspiring to be angels, men rebel." It appears by the early history of man that a prolonged life was not suited to the Creator's benevolence, neither to man's highest good. Opportunities lengthened out for the sinner and not improved, only add to his condemnation.

"Mark the perfect man, and behold the upright man, for the end of that man is peace." Mark the contrast between a true Christian believer and a man of the world, as represented by Dives. In the picture drawn we see one faring sumptuously every day, while the other is sitting at the rich man's gate covered with sores—each in a condition awaiting their reward in a future world of either happiness or misery! Who but would exclaim: "Give me joys that will not die, joys that point above the sky."

Friend's Review, P. R. GIFFORD,

The Wrong Excuse.—Two working-men were talking about a comrade who had lately "got into trouble," as the saying is.

"He oughtn't to say he was led into it," said one; "he lent himself to it." The remark struck me as a thoughtful one. When a man, open-eyed, goes into dangerous places, associates with questionable characters, surley he lends himself to evil—he is not led into it.—Scf.

HERALD OF TRUTH.

JOHN F. FUNK, Editor.
J. S. COFFMAN, J. A. E. ROLFE, Asst. Editors.

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THE NEW HYMN AND TUNE BOOK.—The work of getting up the plates for this book is progressing slowly. We are waiting anxiously to get them and begin the printing on them. There seem to be a good many little things that come up continually to retard the work. There are now over 150 pages done, and we hope the balance will be made without any further delay.

BRO. MARTIN ZIMMERMAN, of New Pittsburg, Wayne county, Ohio, formerly of Cumberland county, Pa., who is now in his 81st year has been unwell for some time, and is at present hardly able to move about in the house. May God give him much grace and an ever increasing trust that he may ever look to the Lord for comfort, and thus gather spiritual strength as his bodily powers wane.

BRO. J. F. FUNK was called by telegram to Washington, Ill., on the 24th to officiate at the funeral of Sister Agnes Hartman, mother of Pre. Emmanuel Hartman. Sunday the 23d was the time appointed for communion services at the Cullom church, but on account of this death Bro. Hartman was not present, and Bro. J. S. Coffman, who had intended to be present, being unwell at the time, was not there either, so that the congregation was without a minister, and the communion services had to be postponed.

WORTH THINKING OF.—A sister in the state of Indiana writes us as follows: "Dear Editor, I read so much about Prohibition in Pennsylvania and Kansas, and I want to ask: 'Why could we not have Prohibition in Indiana? I pray to God that we may have Prohibition here too. I know it would make thousands of now miserable homes happy. I know it would make my home blissful and happy, and bring the sunlight of peace and love into many others. There are so many bad actions caused by strong drink. Let us all pray that the Lord may give us Prohibition here. My own troubles are like mountains before me on account of strong drink, and thousands of others suffer even as I do from the same cause. May God help us."

SISTER B.

A RAINBOW AT NIGHT.—On Friday evening, the 13th of June, as Bro. Samuel Yoder and wife, of Elkhart, were returning from a visit to some of their friends in the neighborhood of South Bend, they beheld an unusual sight which Bro. Y. graphically describes. It was about 10 o'clock p. m., and the sky was overcast with black clouds, except a streak along the horizon in the southeast. The moon was just past its full and rose as bright as he had ever seen it. At the same time a heavy rain from a very dark cloud was passing in the northwest. To his astonishment he saw a perfect rainbow span the heavens, the colors almost as bright as those usually seen in the sunlight. The bow remained entire for a considerable time, and in all lasted twenty minutes or longer. Many persons in this vicinity had the pleasure of seeing this unusual phenomenon.

NOT SECEDED.—A correspondent writes the following which explains itself:

Dear brethren,—In the HERALD of June 1st appeared an editorial concerning the action taken by the conservative branch of the United Brethren Church at their late conference at York, Pa. One of their members called my attention to the editorial stating that he was well pleased with it with the exception of the word "seceded." He says they did not secede. He says your ideas and views of the matter are of course all right; but he fears the word "seceded," will leave a wrong impression on those who are not so fully acquainted with the matter. I told him I would write to you about it, and perhaps you would give a few words of explanation through the HERALD.

Yours Truly D. S.

Remark. By the term "seceded," we did not mean that they had left the old doctrine and constitution, but that they refused to sanction the new articles adopted by the other side, and hence separated themselves from those who adopted the revised constitution.

THE HYMNS WE SING.—The hymns used in almost any congregation are almost a certain index to the character of the worshippers. When hymns are used consisting principally of choruses where the little thought that is in them is repeated over and over till it becomes vain repetitions, the singers must become as

soulless as the hymns, which are usually applied to music that is still more soulless. Light songs and frivolous tunes produce no permanent good in the minds of worshippers. They may excite and please the ear, but fail to impress truth upon the soul. It is possible after an impressive, truthful sermon has been preached, to sing hymns to a class of music that the two taken together are well adapted to banish whatever solemn impression might have been made in the minds of the hearers.

The use of meaningless hymns with light music, with a little cultivation of love for them soon takes the mind away from worship so completely that the singers think of nothing but the music—empty sound without sense. This is entirely out of harmony with the teachings of the apostle when he admonished to "sing with the spirit and with the understanding also." There had better be no singing in a congregation than to allow it to be of a character that separates it from true heart-worship of God.

It is not difficult to understand that it is a matter worthy of serious consideration whether the hymns used in the congregation are accomplishing actual spiritual good. To do this they must contain a large amount of Scripture truth rather than sentiment; and this truth must be expressed in strains of music that solemnly impress this truth upon the soul. Then only can we say of our singing, "It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O Most High."

C.

AN OLD MENNONITE MEETING HOUSE.

—From an old letter, written by a correspondent, we make the following extract: "Last night a man by the name of E. Miller was with us, at the house of whose parents I once staid all night. They lived about four miles beyond Johnstown, in Lebanon Co., Pa., and about twenty miles north of Harrisburg. Together with my brother-in-law, also named Miller, we attended services on Sunday forenoon in a meeting house that had been built in 1775.* We found this inscription in black letters on a white painted

*This was one year before the war of the Revolution, when the American Colonies still belonged to Great Britain, and Canada was under French rule. The house is now 114 years old. Ed.

board, sunk in the peak of the gable end of the house: "Built by the Old Mennonites in the year 1775."

After the services were over we walked all around the building, which, by the way, was quite a curiosity to us, and as it was noticed that we were strangers, several of the older men engaged us in conversation. I asked them if that inscription might have been made when the house was built? They replied that they had never thought anything else, than that it had. With the exception of a new roof now and then, the building is the same. It is painted on the outside, but inside nothing is painted but the ceiling, against which there is placed a heavy girder about twelve inches square. The ministers take their places on chairs at a long table. On this occasion there were two old ministers present.

But I must return to the conversation we held outside the house. I remarked that I was much interested about the inscription on the board, for, since it says, "Built by the Old Mennonites," it would seem as if there had, even at that time, been such a society. They said that they thought they were so called when they came over from the other side of the water."

This building is indeed quite a relic of the former century, erected, as it must have been, when that part of the country was still almost a wilderness. It would have been of additional interest had the correspondent given a more detailed account of the surroundings, but perhaps the brethren living there now will favor us with some of the historical facts connected with the erection of this landmark of more than a century.

THE CHURCH IN CANADA.—In another column will be found a report of the Annual Conferences in Canada. We regret to have to record two Conferences for the church in Canada this year, and we trust the little misunderstanding which has caused this may speedily be adjusted so that perfect peace and unity may prevail.

The following drawn from letters and articles sent us in relation to the matter, in addition to the account of the Conferences, given in another column will explain the cause of the misunderstanding.

†Over the Atlantic ocean from Europe.

"According to the request made in an article in the HERALD of June 15th, under the title of "Information wanted," I will give the following particulars:

"Bro. Samuel Bowman was appointed by the Semi-Annual Conference to write up the Meeting Calendar. While at that work he noticed that the month of May had five Fridays this year, which seldom occurs; and Ascension Day being on Thursday previous to the last Friday in the month, on which day nearly all our churches hold services, Bro. Bowman saw that it would be impossible for the ministers in Waterloo county, or in any church district except in Markham, to attend the meeting on Thursday and be at Conference on Friday, as it requires the greater part of the day to get there. Therefore upon consulting some of the brethren it was agreed to set the meeting in the Meeting Calendar, on Ascension Day as usual, and as is customary, appoint the Conference on the fourth Friday in May, in accordance with a decision of Conference adopted some years ago. Communion services should be held on the following Sunday only at the place where the Annual Conference is held. The regular meeting day at Weidman's was also at this time. Some objection was made to the Conference on the 24th, because it was not the last Friday in May, according to the aforesaid resolution authorizing a change of date when advisable. This was the regular Conference, and the following brethren were present, Bishops: Amos Cressman, Elias Weaver, Daniel Wismer. Ministers: Moses Bowman, Jacob Woolner, Samuel Bowman, Tobias Bowman, Noah Stauffer, Isaac Weber, Jacob Gingerich, Joseph Nahrang, Solomon Gehman, Moses Erb, Menno Cressman, Moses C. Bowman, Daniel Hunsberger and the ministers of the district where the Conference was held.

The Conference on the 31st of May was attended by the following brethren, Bishops: Christian Reesor, Abm. Martin, Christian Gehman and Christian Shaum of the so-called Wisler Branch, of Elkhart, Co., Indiana. Preachers: Elias Snyder, Peter Martin, Daniel Brubacher, Joseph Gingerich, Isaac Rittenhouse, Abm. Rittenhouse, Abm. Hoch, Leonard Hoover, and the ministers of the district who attended both Conferences."

The above explains pretty fully the article in the last HERALD referred to above. We have made here a simple statement of facts as given to us, and forbear further comment. We trust and pray, however, that the law of love may prevail in all hearts, and that peace and the love of God may be manifested by every one.

CHURCH NEWS.

FROM MONTGOMERY CO., PA.—In the Franconia church there were nineteen persons baptized and received into the church on the 2d of June, and on the 26th of May fifteen persons were added to the Toamencin church. We hope and pray that God may keep all these precious souls, that they may remain faithful. We are glad to hear that during the past month so many have been led by the grace of God to unite with the church in different places. May God grant that many more may be brought to see their sinful condition and turn to the Lord in the accepted time. And may those who have united be kept faithful in the grace and obedience of the Lord.

CORRESPONDENCE.

FROM NESS CO., KANSAS.—The church in Ness county, Kansas, our readers will remember, was visited last summer by J. P. Schmucker. Since that time the church has been visited by other ministers and nine persons have been added to the church. Jonas B. Stutzman and A. Umel have been chosen to the ministry, and Jacob Achy has been chosen to the office of bishop. On Whitsunday the communion of the Lord's Supper was observed. When ministers travel through this vicinity they are invited to stop with the church there. Their station, Ransom, is on the Missouri Pacific R. R. On the 27th of May they had a severe hail storm there, which did much damage. The growing grain is generally fine, and the health is good generally, though there is some scarlet fever. CORRESPONDENT.

FROM FULTON CO., OHIO.—We had a very pleasant visit from Bro. John Lugbill, of Allen county, Indiana, Sunday, the 16th of June. He preached a very earnest sermon to us from 3d chapter of John. It was a loud call to the unconverted. The Saviour says, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." Bro. Lugbill admonished us all to examine ourselves whether we are born again or not. O that none might put off salvation until it is too late forever.

We have opened our Sunday-school again this spring, and have a good attendance. Brothers Christian Grieser

and Gideon Richener are superintendents. The health of our community is improving some. Many of our fellow-beings passed into eternity the past winter. Let us take heed to our Savior's words where he says, "Be ye also ready." E. L. FREY.

FROM BUTLER CO., OHIO.—I will write a few lines concerning our Sabbath school which is a union school under the Mennonite denomination, and is progressing very nicely with Bro. John J. Kennel, superintendent. Our school was first organized in the spring of 1887, but being discontinued from Christmas, 1887, until April, 1888; it was reorganized and has been kept up ever since, with the exception of the smaller classes, which were discontinued from Christmas, 1888 until April, 1889. We have at present about seventy members.

The school is held every Sabbath at the Mennonite church near Trenton. Last Sabbath, June 2d, we were visited by Bro. M. S. Steiner, representing the Mennonite Publishing Company, of Elkhart, Ind. We were entertained by him a short time with an address which was listened to with interest.

Bro. Steiner left here Thursday evening, June 6th, for Bloomington, Ill., and other points. A MEMBER.

FROM MIFFLIN CO., PA.—The great flood by which central Pennsylvania was visited on Friday night, May 31st, and Saturday, June 1st, 1889, will be remembered as the most destructive that has been known here since this region was settled. In our county no lives were lost but the destruction and injury wrought to buildings, fences, live stock and railroads has never been equalled. The seven railroad and county bridges which spanned the Juniata in this county are all gone excepting a few spans of two bridges.

Several families of our brethren living near the Juniata river suffered much loss, inconvenience and distress. Much fencing was swept away from the farms of Levi Hertzler and Amos Nafzinger. About daylight on Saturday morning, the families of John Kurtz, Jonas Yoder and Israel M. Zook and sisters were obliged to leave their homes with their cattle. The water continued to rise until about 1 o'clock p. m. on Saturday, then the river was from nine to ten feet higher than it has ever been known to be. The commonly placid and blue Juniata was a wild and irresistible torrent, about one mile wide, carrying upon its bosom houses, barns, bridges, fences, furniture, cattle and, in a few cases, human beings. Bro. John Kurtz lost all his out-buildings and the greater part of his fences. The water was up to the eaves of his house roof and in all his stables, leaving his home muddy and torn up in a most discourag-

ing condition. The home of Bro. Jonas Yoder suffered in much the same way. The valuable and highly prized library of Shem Zook, deceased, in the home of Israel Zook and sisters, were nearly all ruined by the muddy waters which reached almost to the ceiling of the first story of the house. All these flooded homes were left by the flood in a condition inconceivable, dirty and hard to clean. Many neighbors turned out and helped to clean up, but it will require a long time and much expense and hard work to replace fences, buildings and other losses. But the Lord reigneth and we know that he doeth all things well. If we are patient and submissive in losses and afflictions the Lord can bring rich blessings out of these experiences. A FRIEND.

A TRIP TO OHIO AND ILLINOIS.

(Concluded.)

After spending one day at home, I left on Thursday morning for Freeport, Ill., to attend the Conference there. On the train, after leaving Chicago, I met the brethren, David Burkholder and Henry Weldy. We arrived at Freeport in due time and were met at the depot by a number of brethren, among them Bro. F. Scharner of Turner county, S. Dakota, (formerly from Russia) who had come for the first time since his residence in America to attend the Conference. Bro. Aaron Wall, of Minnesota, came in the evening train, and the next day we all met at the meeting-house some six miles from Freeport, where eighteen bishops, ministers and deacons were present, and we spent the day in counseling over the important questions relating to the conducting and the prosperity of our church, and we had a pleasant and profitable Conference, of which a fuller report is given in another column.

In the evening there were public services in which several ministers took part, and we trust that the word spoken may not have been in vain. I spent the night with others at Bro. B. Shoemaker's, and the next day we visited several other places, and on Saturday afternoon had another meeting preparatory to the observing of the Lord's Supper. The meeting was led by the brethren, F. F. Scharner, H. L. Shelly and E. Hartman. After meeting I visited at Bro. Isaac Lapp's and spent the night with Pre. Joseph Lehman. Here I met, with a number of others, Sister Reist who is now 92 years old, but still vigorous in mind and zealous in spirit.

The next day was Sunday, and we met again to observe the communion of the Lord's Supper. The day was somewhat unfavorable on account of the rain, yet a goodly number were present and we had a very attentive and pleasant meeting. I

went home with Bro. Joseph Shoemaker, and in the afternoon we met again at the meeting-house for Sunday school and spent a pleasant hour in seeking to edify one another from the lesson.

The church here seems to be in real earnest in the work of the Lord. They keep up a Sunday-school during the summer season, and manifest a deep interest in the maintaining and promulgating the doctrines of the gospel as believed and understood by our church.

From here I accompanied Bro. H. M. Detweiler and Bro. Mellinger and their wives, who had come from their homes near Sterling, in Whiteside county, to attend these meetings. We staid all night with Sister Brubacher, near Freeport, and the next morning we started for their home, making a short visit with Pre. Christian Snavely, who lives near Lanark. The ride through the country was pleasant and cheering. The earth clothed in her garments of green, trees, flowers, grain and grass, all so pleasing to the eye, and mind also manifested the infinite wisdom and goodness of God, confirmed again in our heart the promise of God that "seed-time and harvest" shall not fail to the end of time.

We reached our destination, a distance of about forty miles, in good season; in the evening there was an appointment at John's Hall, in Ponrose, and the house was well filled, and we trust the feeble effort put forth for the name of Jesus and his love to man may not have fallen on unfruitful ground. The following morning (Tuesday, May 28th) Bro. Detweiler brought me to Sterling, and after spending a few hours in Chicago arrived at home the same evening. The brethren, F. F. Scharner, from Dakota, and Bro. Aaron Wall, from Minnesota, also started for home Monday morning, May 27th.

The brethren, David Burkholder and Henry Weldy, remained several days longer, attending another meeting on Thursday (Ascension Day) in the Sterling meeting-house, and came home on the following Friday.

Bro. A. Kornhaus and wife visited among the brethren near Morrison, and attended another meeting in the Sterling meeting-house on Friday evening and came to Elkhart, Indiana, on Saturday evening, June 1st. JOHN F. FUNK.

NOTES BY THE WAY.

Having a desire to be present with the brethren at the Illinois conference, I accordingly wrote to Bro. J. F. Funk of Elkhart, Ind., stating my desire and asking for information concerning the route. He sent me a half-fare pass and kindly invited me to come, and advising me to leave home not later than the 22d of May,

which I did, and accordingly reached Freeport on the 23d at 9.30 P. M. I found the dear brethren waiting for me and at once received me very hospitably. I was greatly pleased, when Bro. Ebersole came up and said, "Is this Bro. Wall?" and I answered, "Yes." "Well then," said he, come right along; we'll take you up. Arrived at their home I found a number of brethren already assembled with which I exchanged friendly greetings. With two exceptions they were all strangers to me in the body, yet in the Spirit we were acquainted, and we conversed on many things concerning the best manner of carrying on the work of the Lord. The conference was to convene on the 24th, on which occasion the necessities of the work were to be discussed. The dear Sister prepared an evening meal for me, and after I had abundantly refreshed myself from the abundant repast inwardly thanking God for His goodness to me, we continued our conversation on the grace and mercy of God which He has bestowed on us, after which we knelt down, returned thanks to God, and commending our bodies into His care we retired for the night.

I awoke in the morning, refreshed and cheerful, and after returning thanks to God, we took breakfast. The brethren then came and after taking us in we drove to the meeting house where many brethren and some sisters had assembled. Bro. E. Hartman was appointed moderator and J. F. Funk Secretary, Bro. H. Nicc opened the conference by reading a portion of Scripture, followed by singing and prayer.

Bro. Hartman made some further remarks and the routine of the work was commenced. The resolutions will appear in the HERALD. I would yet express my sincere thanks for all the kindness and love shown me. The Lord reward you in eternity. It is always necessary for us to stand firmly with combined strength in love and in the power of the Holy Spirit fighting the good fight of faith; for to him who holds out faithful unto the end, is the blessing assured. Let us watch ourselves and guard the teachings that they be the doctrine of the gospel and our life confirms that which we teach; for thereby not only we, but those who hear us will be blessed and many may thus be won for Christ. I admonish you, dear young brethren and sisters to be zealous in helping to build up the kingdom of God, for you are best acquainted with the life of the erring young people, and are best able to reach them. Let us go hand in hand, gaining victory upon victory, as God has promised by the mouth of the prophet. Let us be faithful in the work to which we are called.

AARON WALL.

Mountain Lake, Minn.

CONFERENCE REPORT.

The annual Conference for Canada was held as had been announced in the HERALD OF TRUTH, on the 24th of May. Quite a number of brethren from far and near met on the appointed day, and with them there were assembled about 25 ministers and deacons and three bishops. The conference was opened by singing the German hymn, "Herr Jesu Christ, Dich zu uns wend," followed by, "Jesu, Jesu, Brunn des Lebens." Bish. Elias Weber then followed with introductory remarks and read the 14th chapter of John. Bishop Amos Cressman then spoke in regard to church discipline, that it must be done with charity since it is the bond of perfectness. He spoke at some length on the subject of love, the keeping of the commandments, and the duties that are to be observed by every one. He also spoke of the incarnation of Christ and of His baptism and the descent of the Holy Spirit upon him, showing that He is the Savior. He also spoke of the law, by which sin is pointed out, and how Christ founded His church; that we must follow Him under the law of the gospel, the law of grace, and abide by His precepts even if persecution come upon us by which we are tried.

Following this considerable time was taken up in discussing the duties of bishops and deacons. All should discharge faithfully the duties devolving upon them as commanded in the gospel. Conference was also earnestly admonished to observe the teaching of Christ in Matt. 18:15-18, where it is written: "If thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother," etc.

Bishop Daniel Wismer read the 17th chapter of John, dwelling particularly on the subject of unity and love, and gave many kind and earnest admonitions. Privilege was then given to the ministers to answer for themselves, after which conference adjourned to partake of refreshments with the neighboring brethren.

At 2 o'clock the conference was again called to order, and the hymn was sung, "Erhalt uns deine Lehre."

The matter was then brought forward concerning the holding of the conference at such a time as would best suit circumstances, according to a resolution passed in 1873. An investigation was also made since several took offense because the brethren in Waterloo County appointed the conference to meet on the 24th of May. However, after due consideration of the matter, it was decided that if conference had been held on the fifth Friday (31st May), about ten or twelve appointments for ascension day (May 3rd) would have had to be cancelled, otherwise a large number of brethren would have been unable to attend conference. Hence the

fourth Friday was appointed as usual instead of the last Friday in May (as May happened to have five Fridays this year), and this gave the occasion for offense. However no one suffered on this account; but on the other hand many were edified by attending both the conference and the Ascension Day services.

It is the writer's opinion that the brethren had only the purest motives and did not wish to vent any ill will in placing the date as they did, yet in these latter days of sorrow it appears an easy matter to give offense.

The conference was held in a very peaceable and orderly manner and a fraternal feeling pervaded all the proceedings. After another hymn and an earnest closing prayer, conference adjourned.

Appointments were then made for the brethren who intended to stay in the vicinity a few days longer. May God reward them for their efforts and labor, and may their words sink deep into our every heart to strengthen us on our journey to the heavenly Canaan.

It is necessary to state yet, in conclusion, that those who preferred holding the conference on the 31st of May assembled on that day to the number of some 16 ministers and deacons and their bishops from Canada and one from Indiana. The proceedings were much the same, with the exception of a few measures which might have been amply and amicably discussed and deliberated upon had they been pervaded by the spirit of charity.

CORR.

REPORT OF CONFERENCE IN STEPHENSON CO., ILL.

Held May 24th, 1889.

Conference was opened by singing the hymn "Jesu, Jesu, Brunn des Lebens." Opening remarks were made by Bro. H. Nice. It is by the grace of God that we have met. We have met to see whether we still stand on the true ground and foundation of our Lord Jesus Christ. We are blessed with health, so that we have been able to meet in the same spirit that moved Simeon when he went into the temple and took up the child Jesus in his arms and said: "Now lettest thou thy servant depart in peace; for mine eyes have seen thy salvation." If we are moved by this divine Spirit and have met in the spirit of peace, then the peace of God is with us, and we are his children, and have the promise of everlasting life; and in this spirit of peace we may build the church of God, and the work of the church shall prosper, and prove a blessing to the world.

Christ, when he was upon the earth, established His church, which is to be

built on the eternal Rock, against which the gates of hell shall not prevail. He chose His apostles, and sent them out to preach the gospel. His commission to them was: "Go ye unto all the world, preach the gospel to every creature, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you." Thus he appointed him apostles and teachers to go into all the world, to teach the people and receive into the church all who believe.

The 17th chapter of John was then read. This chapter shows us the union between God and Christ, and between the believer and the Father and the Son; how we should be in Christ, and Christ in us, even as Christ is in God, and God in Christ.

We stand to-day where the apostles stood in their day. They stood as ambassadors for Christ, in Christ's stead.

This is a very important position; it is a very solemn work that we have to do. Christ is the Bridegroom, the church is his bride, and we are thus invited with him as his bride. Oh! that many may be thus united with him continually. When we are converted and our sins are forgiven and we are united with Christ as his bride, then we are those of whom he said, John 10:28. "I will give unto them eternal life; and they shall never perish neither shall any pluck them out of my hand. My Father which gave them to me is greater than all; and no man is able to pluck them out of my Father's hand." We are his children; it is our duty to work on and do what he demands of us, but we must do all through his divine help; we can do nothing of ourselves.

Bro. Hartman spoke and referred to 1 Cor. 3:10, 11. "As a wise master-builder I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. For other foundation can no man lay than that is laid, which is Jesus Christ." We have met to-day to examine both our doctrine and our work. The foundation upon which we build is Christ, and our work should be carried forward in his strength and to his glory, and in accordance with his teachings. We have heard that we as builders stand in his stead; we are builders to build the kingdom of Christ, and we can build on no other foundation than that which is laid, which is Jesus Christ. Paul desired to know nothing, save Christ and him crucified. Christ is the first and the last, the beginning and the end, the Alpha and Omega, the all in all for all his people.

There are two kingdoms; the kingdom of God and the kingdom of this world. We as the children of God belong to the kingdom of God, or the kingdom of Christ. Christ said, "My kingdom is not of this world." Every kingdom has

its laws, by which it is ruled and governed. Thus Jesus also gave commandments, laws, rules of order, by which his church is to be governed and conducted. These laws and commandments he sealed with his own precious blood.

He chose twelve disciples who should be with him and learn of him that they might be witnesses for him. They should learn of him how the work in his kingdom should be done. He opened to them the whole counsels of his will. He gives special directions showing the character and conduct of those who are citizens in this kingdom, those who are to be recognized as his followers.

The first and fundamental doctrine of Christ and his word is, *Repentance*. We must repent of our sins, and be converted—we must come to Jesus and obtain forgiveness of our sins, before we can be received as citizens into his kingdom. As wise master-builders, then according to the words of Paul, we should begin to build by the preaching of repentance.

When through sincere repentance we have obtained favor with God, and have been received into his family, into the brotherhood of God's people, then the great governing rule for us to observe and to follow is the *Law of Love*. This is the chief characteristic of God's people. Jesus says, "By this shall all men know that ye are my disciples if ye have love one for another," and further, "If ye love me keep my commandments." God's children shall be united in one body; they shall live in peace and union; his kingdom is a kingdom of peace; he, himself is called the Prince of Peace; and love is the fulfilling of the law. Jesus gave a new commandment to his disciples, that they should love one another.

The Mosaic Law was, an eye for an eye and a tooth for a tooth. But Jesus said to his disciples, "Love your enemies, bless them that curse you," etc. To love our enemies our hearts must be filled with the love of God. We can readily love our friends, but to love our enemies we need the grace of God. Jesus gave us an example of love to his enemies when he died on the cross. If we are required to love our enemies we must not hurt or destroy them. The Savior commanded Peter to put up his sword into its sheath. John the Baptist said to the soldiers, "Do violence to no man." So we believe that Christ's kingdom is a kingdom of peace, and his followers have no right to use the sword. But not going to war, alone, does not make us non-resistant. Jesus further teaches, "If any man sue thee at the law and take away thy coat, let him have thy cloak also." Hence the use of the law or force is equally inconsistent with the Christian profession. God has promised to be with us. The promise is that not a hair from our heads shall perish (Luke 21:18), and we shall not be tried above that which we can

bear. We are in the world, but we are not to be of the world.

The gospel is to be preached to all nations and people. The command was given to go and preach the gospel to every creature, baptizing them, etc.

The instruction of Christ given us in Matt. 18:15-18 should be carefully observed. Each member of the church has a duty to perform as well as the ministers. The building must be sustained by observing carefully the teachings of our blessed Master, and in this every member should help.

We should be a separate people; the world has her places of enjoyment; the Christian has his, but they are different. Christians rejoice to meet in communion with God and with each other in holy conversation and in prayer and praise, and to be edified in the most holy faith, and in our intercourse with each other we learn to bear and forbear, and to exercise the spirit of meekness which is one of the most precious virtues. By the exercise of love and forbearance one to another, we may avoid discord and strife. In the work of building, each has his special part. Some bring stone, others mortar, others have some other part, each keeps his place and the work goes on. So also in the spiritual house of God. Each must keep his proper place and each must perform faithfully his duty.

We must not be conformed to the world. Fairs, circuses, shows, horse-races, picnics and other places of vain amusements should be avoided. In these and other like places we do not find that which promotes godliness or helps us on our way heavenward.

Jesus taught us to exercise love toward all men. Paul became all things to all men that he might gain some. We must therefore pray for those who fear not God and do us evil. We must seek to overcome the evil with good. If we are thus built upon the Rock we shall not be overcome, and shall at last be received into glory.

Further remarks were also made by the Brethren, F. Scharnter and A. Wall, in confirmation of that which had already been presented, referring to the fact that Christ came in his humility to teach us to be humble, and that Jesus is the great central power, the strong immovable foundation, and if we are founded upon him, no storm can hurt, no power can overcome us.

Are we now willing builders in this great spiritual building? Are we watching and are we prayerful? Satan seeks in a thousand ways to mislead us. We should especially teach our children the principles and doctrines of our church, we should teach them to follow the same humble ways that the fathers have followed, and not go out into the highways of sin, folly and fashion. If we have the same mind that Christ had and are truly

his followers we will not seek after the high things of the world, but rather condescend to men of low estate.

We should bring our children with us to the house of God. We should bring them into the Sunday school. Jesus neglected not the children, but said, "Suffer the little children, and forbid them not, to come unto me, for of such is the kingdom of heaven." Let us care for the children; if we have no control over them while they are young, how shall we control them when they are older? We must work and build, if the work of the Lord is to prosper.

When any person, being a member of another church who has been baptized upon his faith and is satisfied with his baptism, desires to unite with us, if he is not acquainted with our doctrines and rules, he must be first instructed in them. He is then asked if he agrees therewith and acknowledges them as evangelical, and if he is willing to accept them and be faithful in observing them until death. Upon this acknowledgment and promise he is received with the hand and the usual salutation.

If any one is not satisfied with his baptism, if he is received by baptism, in the same manner as one who was never baptized. If any one has been baptized in infancy, he cannot be received as a member without being baptized again.

Baptism being not a saving ordinance we do not put so much importance in it and therefore if persons have been baptized upon their profession and are satisfied, we do not re-baptize them.

Persons who wish to leave the church where they have been members, and unite with ours, will be required to leave their former church in full peace, and bring a testimonial from that church, showing this to be the case, unless they have some good Scriptural reason for leaving, on account of which it is not possible for them to obtain such testimonial. They shall be required to give the reason why they desire to leave their former church.

The question was asked—whether we should under any circumstances invite others besides Mennonites into our pulpits. *Answer.* The matter shall be left to the discretion of each minister. But each minister is advised to be careful in it. If they are non-resistant and despise our plain and non-resistant doctrines, as some do, we could not consistently ask them.

The conference bears testimony against the perverting influences of the modern system of divorces, and recommends that ministers in their general church services and on other occasions should instruct and teach their people, how inconsistent it is with the teachings of Christ, and both parents and ministers should use their influence to have persons contemplating marriage consider well its importance and guard themselves against such a necessity.

The subject of Prohibition was discussed without arriving at any decision.

The question of a general Conference was presented and it was considered as good and profitable for the church. It is to be hoped that this subject may be considered more fully at future Conferences and something more definitely decided upon.

The church at Cullom, in Livingston county, being in need of a minister, the subject of choosing one was presented and discussed. The question whether a minister could be chosen in any other way than by lot was presented. It was said, that so far as known the lot has always been used and it seemed to have been a good method. The church has been blessed in its use. Many times, however, too much our own ways and thoughts are followed, and the matter is not given fully and entirely into the hands of the Lord, as it should be, and the result is unsatisfactory. The instructions of the apostle Paul (1 Tim. 3) should be well considered and men should be chosen who are apt to teach, and who have the other required qualifications. If, however, the church should be able to unite upon one man having the necessary qualifications no lot would be necessary.

Question.—Can a member of the church associate himself with another church, not holding the true evangelical faith, so far as to regularly attend their meetings, take part with them in their worship, go with them to communion, and still be held as a faithful brother? He should be labored with; and if he cannot be gained the counsel of the church should be prevailed in accordance with Matt. 18.

Bish, Frederick Scharnter, of Turner county, South Dakota, was present at the Conference, with a view of becoming better acquainted with our church, and if he and his church could agree with us, to unite with the old Mennonite church. The doctrines and rules of the church, and especially the points upon which we might differ, were discussed, and to our mutual joy we found ourselves in union. Bro. Scharnter returned to his home and consulted with his church, and has returned the answer that his people are satisfied and thus standing in one faith they unite with the Conference of the old Mennonites.

Brother Aaron Wall, of Minnesota, who was also with us, also fully coincides with the rules and order and doctrines of our church.

May God ever bless our work and preserve us in a true and living faith, and so lead us that his church may ever increase and grow, and that through her labors many souls may be brought to God.

The next Conference for Illinois shall be held in the church near Cullom, Livingston county, Illinois, on the fourth Friday in May, 1890.

DIED.

KELLER.—On the 28th of April, in Rockingham county, Va., of consumption, Martin Keller, aged 30 years, 6 months and 12 days. Funeral services were held at the grave at a man and Jos. F. Heatwole, Mennonite Coffin and in his death the family has lost a loving husband, a kind father, and the church a faithful brother.

Dearest husband, thou hast left us,
Here thy loss we deeply feel;
But 'tis God that hath bereft us,
He can all our sorrows heal.

KELLER.—Eight days later death came into the same family, taking away little Mattie, aged 8 months and 19 days. The mother and two children remain to mourn their loss. May the Lord bless Sister K. with strength and wisdom to bring up her children in the Lord. May God give her much comfort in this sad bereavement.

STERNBERGER.—On the 24th of April, near Sherman's Dell, Perry county, Pa., of consumption, Elizabeth, wife of Bro. John Sternberger, aged 54 years, 10 months and 7 days. Sister Sternberger leaves a husband, three sons and one daughter, and many friends to mourn their loss. She was a faithful member of the church about twenty-eight years. Services were held by the home brethren, from Rev. 14:12, 13.

NEUENSCHWANDER.—On the 14th of June, in McPherson county, Kansas, of lung and heart disease, Deacon Peter Neuenschwander, aged 52 years, 7 months and 27 days. He was sick about a week. He was buried at Spring Valley, where a large number of friends and relatives attended the funeral. Services by D. Brundage, from Isa. 38:1. He was an excellent Christian man, so that upon his grave we could well sing the hymn: "Not lost but gone before." His death occasions a vacancy in the deacon's office in the Spring Valley church. He leaves a wife and nine children to mourn his death. May a kind heavenly Father care for and bless his sorrowing widow and children and lead them all into the way that leads to eternal rest.

COLBOURN.—On the 18th of June, in Elkhart, Elkhart county, Indiana, from the effects of a dose of morphine, Nellie, daughter of Elijah Colbourn, aged about fourteen years. She was of a modest, unassuming disposition, and her sudden and early death cast a gloom of sorrow over the entire neighborhood. She was buried on the 24th. May this sad affliction lead us all nearer to God, and help us put all our trust in him, knowing that God will care for us, and help us to bear all our burdens. May we all, from her life and death, learn a lesson of kindness and loving forbearance towards others, as well as a lesson of contentment, and to be with even the humblest of his children. Not even a sparrow shall fall to the ground without his notice.

LEIDIG.—On the 9th of June, at the residence of his son, near Morrison, Whiteside county, Illinois, David Leidig, aged 68 years, 1 month and 19 days. He was a faithful member of the Mennonite church a short time before his death. He leaves a brother, a son and five grandchildren to mourn their loss. Brother Leidig was formerly from Ohio. He was buried on the 11th of June at the Mennonite church in Ustick. Services by Henry Nice in German, and Jos. Lehman in English.

THAYER.—On the 4th of June, near Concord, Knox county, Tenn., of flux, Emory

Carlton, son of Robert and Frances Thayer, aged 5 years, 9 months and 2 days. Buried at the Mennonite church. Service by H. H. Good, from 1 Peter 1:24. Little Emery, who died week after his little sister Bertha, who died nine days before her aunt Mary Blosser, who was living with them at the time. This is rather a singular circumstance. The three fresh graves side by side in the little graveyard testify to the truth of the language of Peter, "All flesh is as grass." Little Emery was sick at the funeral of his sister Bertha; so his parents did not think it best to take him home to Knoxville (the distance being fourteen miles), but stopped with Emery's grandfather, Abraham Blosser, near Concord, where he took his bed and a physician was called. But all in vain. Emery had more than an ordinary talent for music. He was able to sing a number of tunes, among which were "Sweet by and by," and "A home over there." Shortly before his death he bade them all goodbye, told them he was going to heaven to where Bertha was, and at other intervals would sing, "Sweet by and by," and almost with his expiring breath he was humming, "Home over there." God has many wonders of awakening and calling his people.

In that beautiful home over there
My spirit will rest for aye,
Death's cold icy hand hath me near
To my heavenly home on high.

Little Bertha I'll meet in that home,
She is waiting for me at the shore;
My sufferings are left in the tomb,
And in heaven I'll sing evermore.

In that beautiful home over there
My spirit will rest for aye,
Death's cold icy hand hath me near
To my heavenly home on high.

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To my heavenly home on high.

was a faithful member of the Mennonite church for many years. Services by Jacob Hahn and C. Wenger.

TSCHOOP.—On the 5th of June, in Clinton, Elkhart county, Indiana, infant son of Joseph and Magdalena Tschopp, aged 6 months and 11 days. Buried on the 7th in J. L. Miller's graveyard. Services by D. J. Hostetler, from Matt. 19:13-16.

CRESSMAN.—On the 14th of June, in Franconia township, Montgomery county, Pa., of sore throat, Maria Cressman, maiden name Godshall. She was buried on the 18th at Franconia. She leaves one son to mourn her death. Services were held at the house by Josiah Clemmer, and at the meeting-house by Christian Allebach.

PONTIUS.—On the 6th of June, in Elkhart, Elkhart county, Indiana, of paralysis, Magdalena, wife of Gabriel Pontius, aged 64 years, 4 months and 15 days. Her maiden name was Polmer. She was born in Stark county, Ohio, on the 26th of Jan., 1835. She leaves a sorrowing husband, a son and two daughters, with a large circle of friends and relatives, to mourn her death, but they mourn not as those who have no hope. She was especially beloved and respected by those who were best acquainted with her, and was a faithful companion to a kind mother, and always ready to assist and aid her neighbors and friends when in need, and will not soon be forgotten. She was buried at Sugar Grove cemetery on the 12th. Services by J. F. Funk and S. B. Kring, from 2 Cor. 5:1. The funeral was largely attended. Peace to her ashes.

SHERK.—On June 11th, near Bertie Station, Ontario, of heart disease, Bro. Peter Sherk, aged 75 years, 1 month and 10 days. He was a consistent member of the Old Mennonite church. His sickness was long and wearisome, but he bore it patiently, putting his whole trust in God. He had kept his bed since Nov. 29th of the previous year. He leaves a widow, one son and three daughters to mourn their loss. The whole community feels the loss of one so dear a friend. Buried on the 15th at the Bertie meeting-house, followed to the grave by a large number of relatives and friends. Services by Gilbert Bearss and Nicholas Michael, from Heb. 4:9.

"Dear children, do not mourn for me,
While I am in eternity;
But be content and trust in God,
And you'll receive a great reward.
Weep not for me, my children dear
In heaven I hope you all to see.
Where we can there together be
Forever in eternity."

GROSS.—On the 30th of May, in Bedminster, Bucks Co., Pa., Sarah, wife of A. C. Gross, and daughter of Pres. Samuel Godshall, aged 47 years, 8 months and 30 days. Buried at Deep Run Meeting house on the 2d of June. Services by J. Walter and Isaac Rickert.

Sarah, thou art to us most dear,
Filled with love and loving form,
Thy smiling face and lovely form,
Heart and soul so oft did charm.

We oft feel sad to think of thee—
Help, for help to Jesus flee—
The consolations of thy word,
Joy and peace to us afford.

We mourn, but trust in Jesus' name
Weep—we weep but, trust him still;
When he in majesty appears,
Then he shall wipe away our tears.

"Lo, such child whose early feet
Thy paths of peace have trod,
Whose secret heart with influence sweet
Is upward drawn to God."

NORTH.—On the 13th of June, near Plevna, Howard Co., Ind., of whooping-cough and liver trouble, Lucius A. North, daughter of Garry W. and Susanna North, aged 9 months and 14 days. Funeral services by E. A. Mast, D. C. Miller and N. Spill from 2 Samuel, 12:23.

"Lo, such child whose early feet
Thy paths of peace have trod,
Whose secret heart with influence sweet
Is upward drawn to God."

"Lo, such child whose early feet
Thy paths of peace have trod,
Whose secret heart with influence sweet
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HACKMAN.—On the 16th of June, in Franconia township, Montgomery county, Pa., of paralysis and rheumatism, Catharine, daughter of J. Hackman, aged 17 years and 5 months. She was buried on the 10th at the Franconia meeting-house. Services at the house by Jacob Loux and H. Godshall, and at the meeting-house by Isaac Moyer and Josiah Clemmer, from Isa. 26:16.

TOPPER.—On the 14th of June, in Elkhart, Elkhart Co., Ind., of consumption; Elizabeth Hunsberger, wife of Joseph Topper, aged 29 years, 3 months and 1 day. She leaves a sorrowing husband and one child, a father, two sisters and five brothers, a mother and two brothers having preceded her to eternity. A short time before her death she became concerned for her salvation and was baptized and received into church membership. She was buried at the Olive church on Sunday, the 16th, where a large concourse of friends and relatives gathered to pay their last respects to the departed one. May God comfort the sorrowing ones that are left, and under his heavenly care lead them all to the glorious rest of the children of God. Services by Geo. Laubert and J. E. Funk, from Luke 4:18. "He hath sent me to heal the broken hearted."

MILLER.—On the 29th of May, near Haven, Reno Co., Kan., of dropsy, Christian H. Miller, aged 69 years, 5 months, and 5 days. He was buried on the 30th, followed by a large concourse of friends and relatives. Funeral services were held by Jonas Bontreger, from John 5:20, and Christian Bontreger from Heb. 4:14. The deceased was born in Holmes Co., Ohio, and was married to Catharine Mast in 1849, and was wedlock 28 years; she preceded him living in wedlock in 1871. He afterwards married Sarah Swartzentruber who survives him. He leaves a sorrowing widow, 9 children, 39 grand-children, and 3 great grand-children to mourn their loss, but they need not mourn as those who have no hope. He was not mourn as those who knew him and was a faithful member of the Old Amish Mennonite Church. For about 38 years his place in the church was seldom vacant when he was well. The church likewise feels deeply the loss of one who labored so faithfully among them so many years; yet the Lord will provide for about 4 weeks, having had to sit in his chair nearly all the time, but he bore his affliction with patience unto the end; he died in his chair. He was conscious to the last and spoke two minutes before his death. May the Lord comfort the sorrowing wife and children and teach us all the great lesson that we, too, must die and appear before the judgment bar of God and receive the reward due to our labors whether good or evil.

NISSELY.—On the 6th of June, in Mount Joy, Lancaster Co., Pa., of something like scrofula, Bro. William G. Nissly, son of Bro. Abraham Nissly, aged 32 years, 9 months and 21 days. He was buried on the 10th in the old Nissly family graveyard. Services from Rev. 22:14. Many people assembled to show their respect for the deceased. Bro. Nissly became obedient to the voice of the Lord in his last illness.

ROHRER.—On the 20th of May, in Lancaster Co., Pa., of consumption, Emma Rohrer, aged 17 years, 3 months and 10 days. She was buried on the 1st June at the Landisville meeting house, Text, Luke 10:42. Many friends assembled on this solemn occasion. The deceased expressed a desire to become obedient to the Lord.

SIEBER.—On the 22nd of May, near Mexico, Juniata Co., Pa., Anna Elizabeth, wife of David Sieber, aged 62 years, 4 months and 6 days. She was a faithful member of the Mennonite church for many years to the time of her death. Buried at the Lost Creek graveyard. Services were held by William Sieber, Pres. Ch. Schrock, Daniel Sieber, Pres. Ch. Sommer, Addison Shelby, Pres. Christ Smiley, Benj. Shumaker, J. D. Schellhaug, Jos. Schmidt, Andrew Shank, Peter Schantz, John F. Schmidt, Geo. E. Shumaker, J. Schmidt, David Schantz, Henry Smith D. S. Senechal, H. B. Stred, Daniel Schrock, Wm. Schellhaug, C. Schell, H. E. Turner.

MILLER.—On the 28th of May, in Paint township, Somerset Co., Pa., very suddenly, Sister's wife of David Miller, maiden name Kauffman, aged 23 years, 2 months and 19 days. She had been in delicate health for some years, but her last illness was only a few hours. She was a member of the Mennonite church from her early youth. Buried on the 30th at Blough's church. Services were held at the house by Samuel Gindelsperger, and at the meeting house by Jonas Blough, Jonathan Hershberger, and Cyrus Hershberger. Text, Rev. 20:6.

"Could not make out the name. Ed.

"Could not make out the name. Ed.

"Could not make out the name. Ed.

HEADINGS.—On the 26th of May, in Union township, Logan Co., Ohio, Samuel L., youngest son of Samuel and Nancy Headings, aged 17 years, 3 months and 19 days. He was buried on the 27th. Services by John Warne, Jacob Frantz and Abednego Miller. Text, Philippians 1:21.

BRUNK.—Near Harrisonburg, Rockingham Co., Virginia, Lessie Susan, daughter of Samuel and Susanna Brunk, died of brain fever, on the 31st of June, aged nearly three years. Another dear one gone from our family circle. Another we loved is hushed for earth. The sweet prattle of our dear Lessie is heard no more, and the restless little hands and feet are cold and still. In every room, and at every spot, in this saddened home, this little jewel is felt greatly missed. The mother's heart is filled with grief, such as a mother only can feel; and nothing can afford her comfort, than to feel that the Lord wills it so. The father, brother and sisters are sad and lonely, and with aching hearts they realize the vacancy in their home. In this sad bereavement we can offer no sweeter thought to all who loved her, than to believe that it was the Master of the garden, who has plucked this sweet little flower to help adorn His own bright mansion above. May we all meet her there in God's own appointed time.

Oh who can tell how sad we are?
Since darling Lessie's gone;
We strive to say, "God will be done,"
And hope to meet her safe at home.
Her AUNT LADIA.

MILLER.—On the 10th of June, in Johnson Co., Iowa, Sister Sarah, wife of Bro. Joseph P. Miller, aged 67 years, 1 month and 17 days. She was a faithful member of the Amish Mennonite church. Of her ten children five have preceded her to the other life, with the bereft husband and father followed the remains to the grave, but they need not mourn as those who have no hope, for they know that they may meet her in glory. Funeral services by Peter Brenneman and Christian Wery from Mark 13:35-37.

ROHRER.—On the 20th of May, in Lancaster Co., Pa., of consumption, Emma Rohrer, aged 17 years, 3 months and 10 days. She was buried on the 1st June at the Landisville meeting house, Text, Luke 10:42. Many friends assembled on this solemn occasion. The deceased expressed a desire to become obedient to the Lord.

SIEBER.—On the 22nd of May, near Mexico, Juniata Co., Pa., Anna Elizabeth, wife of David Sieber, aged 62 years, 4 months and 6 days. She was a faithful member of the Mennonite church for many years to the time of her death. Buried at the Lost Creek graveyard. Services were held by William Sieber, Pres. Ch. Schrock, Daniel Sieber, Pres. Ch. Sommer, Addison Shelby, Pres. Christ Smiley, Benj. Shumaker, J. D. Schellhaug, Jos. Schmidt, Andrew Shank, Peter Schantz, John F. Schmidt, Geo. E. Shumaker, J. Schmidt, David Schantz, Henry Smith D. S. Senechal, H. B. Stred, Daniel Schrock, Wm. Schellhaug, C. Schell, H. E. Turner.

MILLER.—On the 28th of May, in Paint township, Somerset Co., Pa., very suddenly, Sister's wife of David Miller, maiden name Kauffman, aged 23 years, 2 months and 19 days. She had been in delicate health for some years, but her last illness was only a few hours. She was a member of the Mennonite church from her early youth. Buried on the 30th at Blough's church. Services were held at the house by Samuel Gindelsperger, and at the meeting house by Jonas Blough, Jonathan Hershberger, and Cyrus Hershberger. Text, Rev. 20:6.

BRUNK.—Near Harrisonburg, Rockingham Co., Virginia, Lessie Susan, daughter of Samuel and Susanna Brunk, died of brain fever, on the 31st of June, aged nearly three years. Another dear one gone from our family circle. Another we loved is hushed for earth. The sweet prattle of our dear Lessie is heard no more, and the restless little hands and feet are cold and still. In every room, and at every spot, in this saddened home, this little jewel is felt greatly missed. The mother's heart is filled with grief, such as a mother only can feel; and nothing can afford her comfort, than to feel that the Lord wills it so. The father, brother and sisters are sad and lonely, and with aching hearts they realize the vacancy in their home. In this sad bereavement we can offer no sweeter thought to all who loved her, than to believe that it was the Master of the garden, who has plucked this sweet little flower to help adorn His own bright mansion above. May we all meet her there in God's own appointed time.

Oh who can tell how sad we are?
Since darling Lessie's gone;
We strive to say, "God will be done,"
And hope to meet her safe at home.
Her AUNT LADIA.

MILLER.—On the 10th of June, in Johnson Co., Iowa, Sister Sarah, wife of Bro. Joseph P. Miller, aged 67 years, 1 month and 17 days. She was a faithful member of the Amish Mennonite church. Of her ten children five have preceded her to the other life, with the bereft husband and father followed the remains to the grave, but they need not mourn as those who have no hope, for they know that they may meet her in glory. Funeral services by Peter Brenneman and Christian Wery from Mark 13:35-37.

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"Could not make out the name. Ed.

DAVIS.—On the 24th of April, in Johnstown, Pa., John Sylvester, son of Frank and Elizabeth Davis, aged 2 months and 6 days. Funeral services were held at the grave at Levi Kauffman's graveyard, by Cyrus Hershberger.

RISER.—On the 28th of March, near Bel-laire, Lancaster Co., Pa., of pneumonia, Violet, daughter of Iro. Jacob and Sister Sallie Riser, aged 1 year and 6 days. She took sick on her birth day and was very sick until death relieved her. She was buried the 31st at Riser's meeting house. Funeral services by Bish. Martin Root in English, and Benjamin Lehnman in German, from Job 1:21. "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

"Loving little Violet dear,
Froun pain and suffering thou art free;
Thou hast left thy friends and parents here
To mourn in grief for thee."

Letters Received.

WITH MONEY.

A—John J. Amstutz, Chr. Attebach, Mary R. Abils.
B—Noah Baker, J. B. Bontreger, J. D. Brenneman, David Bruchler, Jacob Baumgartner, Mrs. K. K. Brubaker, Ben. S. Brubaker, Martin Book, Wm. Brubaker, Anna Blankenbiller, E. B. Bontreger, Joseph E. Burck, C. Baer, A. B. Bilsenier, John G. Bels, Jacob Baumgartner.

C—Christ Conrad, Elizabeth Christophel John Chris tolar.

D—J. C. Durr, Henry B. Detweiler, Will D. Detweiler, D. L. Durr.

E—Ala. Elserade, Pre. Jonathan Faeh, John R. Elserade, Jacob Elser, Franz Epp, Noah Erb.

F—A. Foreman, Sarah C. Funk.

G—J. S. Gerig, Maria Good, F. Geiger, Chr. Geisler, J. J. Ganser.

H—Noah Hoover, C. H. Hoffman, Jacob Horst, John Hietler, D. G. Heatwole, Amos W. Harsh, Alan H. Herr, J. F. Harms, J. H. Hoeschler, Michael Horst.

K—R. R. Kauffman, John Ketter, David K. Kauffman, J. Kenagy, Lizzie Ketting, Pre. Wm. Kinding, Pre. Henry Kilmer, Lydia S. Kettinger.

L—S. Loganbiller, M. M. Leatherman, Isaac Lapp, Amos Lantz, D. N. Long, Daniel Lantz, Charles Lindorf.

M—Alan M. Moyer, Jacob S. Miller, Jacob D. Miller, Catherine Miller, J. V. Miller, Malinda L. Miller, Paul Mander, Catharine Mander, Jacob Millhouse, Reuben Millhouse, A. F. Moser, Israel F. Moser, D. D. Miller, D. D. Miller.

N—Pre. Jacob Nushman, Pre. John Nice, Samuel Nussmaker, John Nickel, W. H. Newman, C. S. Newman.

P—Anna Peters.

R—John W. Rutt, Pre. John L. Riesner, H. G. Rall, E. S. Raymond.

S—A. J. Senock, J. D. Schertz, C. Sauter, Mrs. M. C. Schwartz, Chr. Steiner, Wm. Shook, Pre. Ch. Schrock, Daniel Sieber, Pre. Ch. Sommer, Addison Shelby, Pre. Christ Smiley, Benj. Shumaker, J. D. Schellhaug, Jos. Schmidt, Andrew Shank, Peter Schantz, John F. Schmidt, Geo. E. Shumaker, J. Schmidt, David Schantz, Henry Smith D. S. Senechal, H. B. Stred, Daniel Schrock, Wm. Schellhaug, C. Schell, H. E. Turner.

T—Moses B. Weaver, A. B. Willet, E. M. Wade, C. Wery, Elias Walter, John Wipf, C. Wall, J. G. Wenger, Jos. Wanner.

U—Noah S. Volder, Susan A. Volder, Magdalena Volder, Pre. D. C. Volder, Melvin A. Volder.

Z—Rachel Zook, C. Zimmerman, L. D. Zook, Pre. Joseph Ziegler, Peter Ziegler, Aaron Zellner, L. E. Zimmerman.

MISSION FUND.

H. G. P. 50c; H. S. Steiner, 50c; M. G. 50c; B. D. Orville, 50c; J. Baumgartner, 50c; Church at Freeport, H. O. section 57c; J. B. Elserade, 50c; Lydia Ketting, 50c; Rebecca Hoover, Ohio, 50c; Church at Franconia, Montgomery Co., Pa., 50c.

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D. M. 50c.

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—Sir James Clarke, England.

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TIME TABLE.

Lake Shore & Michigan Southern R. R.

Passenger trains after May 12th, 1889, depart at Elkhart as follows standard time:

GOING WEST, leave	
No. 1, Vestib. Lim. Express	8.50 A. M.
Toledo Express	9.00 " "
No. 9, Pacific Express	3.45 A. M.
No. 7, Chicago Acc.	7.00 " "
No. 3, Special Chicago Express	3.05 P. M.
No. 5, Fast St. Louis & Chicago Exp.	5.50 " "

GOING EAST—MAIN LINE, leave	
No. 12, Night Express	8.30 A. M.
Grand Rapids Express	4.45 " "
No. 22, Mail	11.40 " "
No. 6, Fast New York Exp.	6.15 P. M.
Grand Rapids Express	1.20 " "

GOING EAST—AIR LINE, leave	
No. 2, Special New York Express	12.45 P. M.
No. 8, Atlantic Express	11.40 " "
No. 4, Limited Express	8.30 " "
No. 28, To Goshen only	8.35 " "
Train G to Goshen only	7.45 A. M.
" E to Goshen on y.	4.10 P. M.

TRAINS ARRIVE AT ELKHART BUT GO NO FAIRCHILD	
Train F from Goshen	11.30 A. M.
Train H from " "	7.00 P. M.
No. 24, Acc. from Chicago	8.10 " "
Goshen Passengers change to No. 28.	
No. 27, from Goshen	6.30 A. M.
Passengers change cars at Elkhart if going West.	

FUNDAY TRAINS.	
No. 12, 4, 6 and 8, East. Nos. 9 and 5 West	

TRAINS ARRIVE—MAIN LINE	
Grand Rapids Express	12.40 P. M.
" " " " " "	7.40 " "
No. 25, Michigan Accommodation	2.55 " "

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Cincinnati, Wabash & Michigan R'y.

Passenger trains after May 12th, 1889, will leave Jackson St. Depot, Elkhart, as follows:

GOING SOUTH, leave	
No. 6, Grand Rapids Special	4.31 A. M.
No. 4, Cincinnati & Indianapolis Ex.	8.52 A. M.
No. 2, Ind. & St. Louis Express	4.31 P. M.
No. 8, Way Freight	5.45 A. M.

GOING NORTH, leave	
No. 1, Grand Rapids Express	10.03 A. M.
No. 3, Michigan Express	5.51 P. M.
No. 5, Indianapolis Special	11.13 P. M.
No. 7, Way Freight, arrives	7.50 P. M.
No. 11, " " " "	8.00 " "
No. 1, 2, 3, and 4, connect with Boat line between Benton Harbor and Chicago.	

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Gerald of Truth.

A RELIGIOUS SEMI-MONTHLY JOURNAL

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. 26.—No. 14.

ELKHART, IND., JULY 15, 1889.

Whole No. 399.

FEAR NOT, I WILL HELP THEE.

Give me Thy promise Lord to know
While I a hero pilgrim below
Am called to walk the thorny way
Where clouds obscure the light of day.

Be with me in the trying hour,
To save me from the tempter's power;
Though Satan urge with subtle art,
Ne'er let me from Thy paths depart.

O be Thou near, bid Satan flee,
Let me Thy great salvation see;
Spread o'er me Thy protecting wing,
And to my soul deliverance bring.

Should storms arise and tempests lower,
Give me to keep Thy promise true,
Say to the raging winds, be still,
And bid me calmly wait Thy will.

When sorrow's chilling waves I feel,
When sadness o'er my spirits steal,
O let me hear Thy cheering voice,
Oh bid my heart in Thee rejoice!

And when the last of earth has come,
And waits for me the opening tomb,
Lift Thou the veil and let me see
The home Thou hast prepared for me.

Selected by H. S.

For the Herald of Truth.

GROWTH.

"Wherefore, laying aside all malice, and all guile, and hypocries, and envies, and all evil speaking, as new-born babes, desire the sincere milk of the word, that ye may grow thereby." 1 Peter 2:1, 2.

It is to be feared that there are persons who rest satisfied with only their church membership, and with their infancy. At least some seem to have more or less this way of thinking, as they do not wish to learn. With such it is next to impossible to show them that there is anything more to learn. The causes in which persons who claim to have put on Christ, still engage in habits more or less sinful are very numerous. They frequently cannot see these things in which they engage to be wrong. This may be because these carnal gratifications give them a kind of satisfaction that blunts their spiritual nature so that they are blinded concerning the actual condition of the heart. Many times they continue in blindness to such an extent that they can hardly be con-

vinced when they are admonished by those who love their souls, and deeply sympathize with them. They sometimes confess that they ought to leave off certain habits and ways of living, but their inclinations are so strong that they cannot overcome them. But many seem so well contented with their way of living that they do not seem to think that these things amount to any harm, as we cannot be perfect any way.

Let us not be satisfied with our sinful habits, but let us come to Jesus to be saved from our sins. If we are conscious of any inexpedient or sinful habits, Jesus will save us. If we come before him in prayer and supplications and ask him in faith believing, according to his word, and are sincere and resist the tempter. He has promised to do for us whatever we ask in faith. His grace is sufficient for us.

A follower of Christ has no right to use religion as a cloak for sin. Sincerity must be his first acquirement; dishonesty, hypocrisy and deceit have no place in the Christian's heart, as Peter says, "Wherefore, laying aside all malice, and all guile," etc. He also tells us to grow in grace and in the knowledge of our Lord and Savior Jesus Christ.

The living, growing Christian will have a hunger and thirst after righteousness. However much a Christian has grown in holiness, and in other Christian graces, he can and must continue to grow. He will never reach a point where he can say that he is out-grown, that he has reached a point he need not, or may not, continue to grow. We are to have not a little intellectual knowledge of Christ's history, but a large and constantly growing knowledge of his life, his character, his suffering for us, his boundless pity and love, his doctrines, his abounding righteousness which is sufficient for all who believe on God as the Scripture says, "His divine power, holiness, and perfection," to realize that without him eternal despair would be the lot of all, but that with Christ's sufferings for us and his merits hope beams upon all who come to him aright.

Grace enables us not only to learn but to practice what we learn. The practice of the Christian graces requires strength, devotion, steadfastness, a power to overcome, to endure, and when we have passed through one trial and have obtained the victory we become stronger for the next conflict, and become better able to meet and overcome the enemy.

The hearts of parents would be sadly grieved to see that their children would remain babes, or if their children would have no inclination to learn more and more as they grow older. How much more is the Holy Spirit of God grieved and quenched if we remain babes in spiritual things, and have no inclination to learn, or grow in grace and the knowledge of our Lord and Savior Jesus Christ. Do we not crucify Christ afresh and bring him to an open shame, and show to the world that he is not able to save us from sin? We should put away everything that would hinder us in doing something to build the kingdom of Christ. All malice and evil speaking is altogether unbecoming and of a wrong spirit to be manifested among the children of God. Jesus taught that we should return good for evil, bless them that curse us, do good to them that hate us, and pray for them which despitefully use and persecute us. He also says, Love your enemies. Many may think this is impossible, but did not Christ love his enemies, and pray to his heavenly Father to forgive them, for they know not what they do? Did he not even love us while we were yet his enemies, and invited us again, and again, to come to him and be saved, and we would not till we were compelled to come to him for life?

Every true child of God does love his enemies, but not their evil deeds. Love to God and love to man are the very essence and power of Christianity. They bring along with them the whole Christian train. O may all be filled with that love that makes reconciliation between man and man, and between God and man. May we be led by that Spirit which makes us mindful that, "A soft answer turneth away wrath, but grievous words stir up anger," and finally may we be enabled to find rest in that house, not made with hands, eternal in the heavens, where joy, and love, and peace, and happiness are awaiting all the true children of God.

A SISTER.

For the Herald of Truth.

"LOVE YOUR ENEMIES."

Luke 6:27.

Shall we consider these words of the Savior as a command, or an entreaty? It is customary to regard them as a command, but it appears to me they become far more powerful and effective in us if we consider them in the light of an earnest, loving entreaty given by the Savior to each one personally, since in that way these words are more in harmony with the tenor and Spirit of the Gospel.

How is it with us professors of the Christian life? Are we living in accordance to this entreaty of Christ? Do we love our enemies? Do we do good to them that hate us, bless them that curse us and pray for them which despitefully use us? Ah, let us study well this whole chapter of Luke's gospel, for therein lie precious things that are nowadays overlooked by the majority of the Christian professors of our land. We are not even living up to all that the Savior teaches us in this one declaration. "Love your enemies." Oh that we would live more Christ-like! If we would be of that number that will reach Heaven we must live out his precepts. We can do this if we have the Spirit of Christ dwelling in us; "For a good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit." In other words, "Out of the abundance of the heart the mouth speaketh." "And why call ye me Lord, Lord," says the Master, "and do not the things which I say?"

Time and space will not permit me to say all I have in mind about this wonderful chapter; but one thing I cannot understand is that we do not hear more from the pulpit about our daily life and actions with one another such as would make us indeed a peculiar people, separate from the world and its vanities and frivolities. May God help us all to live to his glory and honor.

ANNA J. YODER.

For the Herald of Truth.

THE LOVE OF GOD.

"For God so loved the world that he gave his only begotten Son," John 3:16.

We can see the love of God manifested everywhere. Every object we behold declares the love of its Creator. When we read the history of Adam and Eve we are impressed with the love of God for this first creature in his own image. He placed them in a beautiful garden and gave them all they need have wished to enjoy. The tree of knowledge of good and evil was forbidden them because God in his love for them knew the great sorrow that would come upon them if they should eat of it. When they disobeyed, and were driven from the garden, God again showed his love by the promise of

One who should bruise the head of a serpent which deceived them. God also clothed them with the skins of beasts instead of the aprons of fig leaves which they had made for themselves to hide their nakedness.

The Bible plainly records God's dealing with his people, and plainly shows that from generation to generation he loved them, and cared for them. Even down to the present his mercies have not been wanting for a moment. His dealings with man have not always been understood, but to the trusting child His way has always been more blessed than his own choosing could have been. When we see man sin against the wise counsel of God, as though his ways were opposed to the happiness of man, it would seem but just that he should be cast off forever, but he manifests his love in forgiveness and a blessed acceptance of his erring child into renewed favor with him.

God loved the world, and it was for the whole world that he gave his Son, that whosoever believeth in him, need not perish but have everlasting life. But as soon as God's love was manifested by sending Christ into the world, man showed how ungrateful he was by persecuting Jesus. Herod sought to destroy the child that was sent for his redemption by a loving heavenly Father.

God's love was manifested in the character and work of Jesus. When he was but twelve years old he asked his parents whether they did not know that he must be about his Father's business. He was ready to fill his mission and do the Father's work of love. First the world had to be taught the will of God, and he was willing to begin this with the Jewish doctors and lawyers in the temple of Jerusalem at the early age of twelve. At thirty years of age he began his public ministry, laboring to enlighten an unthankful people. All his acts were love; patience had her full work with him. Thus he showed the loving kindness of the Father who sent him to redeem the world.

The work of redemption did not end with simply blotting out the guilt of sin, but God's love to man was so great that he was willing to adopt him into the family; and the apostle John could say, "Beloved, now are we the sons of God." Since God so loved us and redeemed us, and adopted us as sons, must we not become loving like our Father in heaven? If God loved the world we must love the world, and especially must we love one another for whom Christ died. God's love enters into his children. Christ lives in those he has redeemed, and who believe in him, and as He was love they must be love. "Beloved, let us love one another; for love is of God, and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God, for God is love."

LEVI BLOUGH.

For the Herald of Truth.

OUR MISSION.

"As thou hast sent me into the world, even so have I also sent them into the world." John 17:18.

Christ has sent us into the world as he was sent, and in order to know how we are sent, we must find out how, and for what purpose, Christ was sent. He was sent into this unfriendly world an innocent little child, pure and without sin, and as he grew up yet was he without sin.

His mission was one of love and pity to fallen man. He was ever busy doing good wherever an opportunity presented itself either by word or deed. He walked as His Father appointed the way, and I suppose He never thought of His own comforts; self had no room in His mind, so eager was He to accomplish His appointed work. He was created like as we, yet without sin, and thus He was enabled to accomplish the *one great purpose* for which He was sent.

He could not have paid the price of sin if He had had sin in His flesh, but He has paid the ransom and all the world is free. O, that every Christian were as faithful in fulfilling his mission as the Savior was.

I know there are some, who will be ready to say, that we are not sent as Christ was, for we have sin to contend with where He had not, but we should remember that "He bore our sins in His own body on the tree," and what we have to do is to give our sins over to Him, then we will not have them to contend with. What good did it accomplish for Christ to pay our sins if we still keep them? We might always be battling with sin and never conquer.

He suffered death on the cross for the sins of the whole world, and what are our trials and difficulties compared with His sufferings? If we come to Him, and are truly converted, He sends us into the world new-born children, pure and holy as it is possible for man to be; and our mission is one of love and mercy toward perishing souls. If we then walk as He directs, and turn not again to the "beggarly elements of the world," He will keep us in the "liberty wherewith He has made us free," and make us grow in grace till we come to fullness of stature in Christ Jesus.

The desire of every true Christian is to do the works of righteousness, and the more they do the better they enjoy it, and the more they want to do. A devoted follower of Christ never gets "weary in well doing."

Dear workers in the Lord's vineyard, let us strive to be faithful in doing the work given us to do, be it little or much, that our reward may be great in Heaven.

CLARA M. BRUBAKER.

Leonard, Mo.

For the Herald of Truth.

DISSENSION IN THE CHURCH.

"Now I beseech you, brethren, by the name of our Lord, Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." 1 Cor. 1:10.

Paul's great desire was, that the believers in Christ should be of one mind. In outward forms he knew this could not be the case; for there were Jews and Greeks that had accepted the faith and their surroundings, their modes of life and other circumstances naturally made them different. Hence he calls upon all to forbear and not condemn these outward things in which one differed from the other, but he did exhort them most earnestly to be of one mind in the matter of faith and the plan of salvation and their daily walk and conversation.

This they could not do if they were "followers of men," hence he admonishes them not to be so; for then one would boast that he was of Paul; another that he was of Apollos; a third that he was of Cephas, and so on, without end; yet such is the case in the Christian world to-day. Men join themselves unto such pastors as teach the most pleasing doctrine (which, being known by many pastors themselves, generally becomes as far removed from the true doctrine as the east is from the west,) and thus the Christian world in many places is not taught the gospel of Christ, but the ideas and fancies of men. Under such a condition of things it is strange that at the ministerial conventions of the popular churches it is very often found that in the same church a decided difference of opinion regarding the doctrine of faith and regeneration, the divinity of Christ, etc., is noticed every year to a greater or less extent? But between the different Christian denominations a still greater difference is noticeable. Thus one body discards all ordinances as relics of the mosaic dispensation, and bases its sole duty to Christ and the world on a living faith in the Redeemer and works of Charity. Another bases salvation on the keeping of the outward ordinances alone, regardless of the living faith which worketh by love. In this case the gospel of Christ is annulled, since such a doctrine does not teach self-abnegation and humble following of Christ. Another body bases its doctrine upon a living faith in Christ as a Savior and Redeemer from sin and the power thereof; the keeping of the ordinances, not as an essential, elementary part of salvation, but as a witness to the world of the work accomplished by the Holy Spirit within, as well as for the edification of the believers.

The first body is according to the Gospel, in error. Why should not ordinances be observed by those who are truly follow-

ers of Christ when Christ himself says to such: "I have given you an example that ye should do as I have done unto you?" and follows with: "If ye know these things, happy are ye if ye do them." John; 13:15, 17. And again Paul, in his letter to the Corinthians, says, "I praise you, brethren, that ye remember me in all things, and keep the ordinances as I delivered them to you." Can the ordinances here be a relic of the Mosaic law if Paul delivered them to such as had likely not observed them before? The answer is inevitably, No.

The claim that ordinances in the church are the cause of dissension is probably in no way better refuted than in the case of the class itself which makes this claim. They are fully as much afflicted with ruptures in the church as any class of so-called believers. The groundlessness of this claim is also forcibly shown in the case of such churches as base salvation on the faithful keeping of the ordinances, forms and ceremonies. These people, are kept almost or totally ignorant of the true word and teaching of the gospel, never obtaining the light which they who learn the word of God receive. There is a material worship of God, an outward form of godliness, but wholly wanting in power. That this form of worship is wrong is manifest, since we are to worship God "In Spirit and in truth." The outer shell is there, but there is no substance, faith, within, and when the outer part is taken away, which it will be at death, nothing is left on which to base a living hope.

If both classes already mentioned are in error, is the third right, namely those who exercise a living faith in God? and observe the ordinance in the spirit of faith enlightened by the gospel? We answer that where the Spirit of God is there is unity, and where there is a full submission to God's will there is unity, because Christ cannot be divided. The reason that there is dissension in churches who teach salvation by faith in Christ, and teach also the keeping of ordinances in obedience to the command of Christ and the example of the apostles, is that although the doctrine is good and pure, those who profess it do not all follow it and possess it. Unless we have faith a living, working, saving faith—for a foundation all other things are useless, for by faith we partake of the divine nature. Besides this, how can we climb the ladder of grace to the highest spiritual attainments unless we have such a faith? For Peter says "Besides this, giving all diligence, add to your faith virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity." (or universal love, such as God shows.) 2 Pet. 1:5-7. Charity is what brings true life into the church, since, if it abound in us, it will make us neither barren nor unfruitful

of good works. Charity is patient, kind, long suffering, not given to anger, honest, peaceable and covers a multitude of sins. Hence if some members of a church possess this virtue in the true spiritual sense and others profess it but do not possess it, not having even the foundation of faith to begin on, there is naturally a difference in the church which must manifest itself sooner or later. For such people to live in communion with each other is as impossible as for light to partake of darkness. To bring a church into such a condition is Satan's masterpiece of workmanship, since he gains a double victory; first by leading those in the church downward to darkness and paralyzing the spirit of activity and life in the church, and secondly by presenting to the world the false idea that since Christians cannot agree and have constant trouble and strife in the church, it is better either not to belong to such a church at all or else to unite with one in which every thing can be done in a free and easy manner and in which the daily walk and conversation of the members are not closely looked into; where examination of self and submission to God's commands are not made obligatory. If the true Spirit be within us, form of ordinance will not be made so much of; if the true Spirit be not within us we must of necessity learn more and more to form until we become narrow-minded, egotistical, bigoted, blinded, uncharitable, and worldly minded, and being ourselves in error, look upon every one else as being in error. Every thing is then moved by the leaven of form, not the power of the Spirit; the service becomes a lip service and service of form, not a heart and spirit service. This is not pleasing to God and not conducive to the welfare of souls.

We cannot be of the same mind unless we take that foundation that is laid, namely Christ Jesus, for our pattern and example, Christ for our life. His word for our guide and sword by which to divide truth from error, the Holy Spirit for our counselor and comforter and walk with all diligence, ever pressing forward toward the mark for the prize which is reserved for the faithful. As the natural body in which life is extinct is useless and soon becomes putrid and disgusting in the sight of men, so the spiritual body out of which the life and spirit of Christ has gone becomes useless in the service of God and corrupt and must either be raised by the power of God to new life or be banished forever from God's presence.

K.

The American Institute of Homeopathy at its session at Minneapolis, Tuesday, June 25, declared against the common use of alcoholic liquors in sickness, especially "bitters" and "tonics." They agreed that whiskey was no cure for anything except perhaps snakebites.

OUR PRAYING SAVIOR.

For the Herald of Truth.

"And it came to pass in those days that he went out into a mountain to pray, and continued all night in prayer to God," Luke 6:12.

If Jesus Christ the Lord of heaven and earth and all things therein had need of prayer, and continued thus all night in prayer to his Father in heaven, how much more should we, as weak and frail beings, pray to our heavenly Father to be with us and lead us by the allwise hand? We as Christian professors have need of prayer daily and hourly, and moreover, we should not cease to pray for one another. Many Christian professors do not even kneel down to pray while in the house of God. The Savior has plainly said that every knee must bow, and every tongue confess that he is Christ. Should we not then rather humble ourselves willingly, so that when that great day of the Lord will appear we will be prepared to enter into the joys which are prepared for all those that love his appearing. A SISTER.

For the Herald of Truth.

COMFORT IN SUFFERING.

The Psalmist David writes of him that considereth the poor, "The Lord will strengthen him upon the bed of languishing." Has any child of God been merciful, and has not obtained mercy? surely not; for the words of Him that spake as never man spake, declared that "Blessed are the merciful, for they shall obtain mercy."

The Lord has not promised to exempt His children from bodily sufferings. The most devout Christian may be stricken with disease, and be prostrated upon a bed of sickness; but if he has been merciful to his fellow-beings, and has remembered the poor, relieving their wants, he has God's promise that he "will strengthen him upon the bed of languishing."

Prostrated by sickness, unable to rise, the child of God may feel that he is a prisoner of the Lord. Confined to his cell, he sees the windows grated, the doors barred, and every means of escape taken away. All he can do is to await the commands of the Master to open the prison door and lead him out, either to walk again in the valley of usefulness where he may be at any moment again thrust into prison, or to be ordered into the city on the other side of the river, to have a home with the glorified where sickness makes no more prisons in which to await the Master's call for release.

But while he is in the prison-house, he need not despair. He is not forgotten of the Master of the prison. Daily his wants are relieved. Indeed the prison is amply stored with blessings from His hands. How many such prison-houses, where the child of God lay upon a bed of languish-

ing, has been lighted by the holy presence of a Power divine until it seemed more glorious than any earthly palace can be made. Once a patient, trusting disciple was brought almost to death's door by a burning fever that raged for weeks in the poor afflicted body. But not a murmur escaped the parched lips. After the fever was broken and the danger seemed past the sufferer was left alone for hours in the solitary prison-house. When asked if those hours were not distressing and lonely, the answer was, "No, I have not been lonely, for a moment, or in the least unhappy. They have been precious, blessed hours to me. It seemed to me that Jesus was continually with me making everything beautiful and pleasant. This was company and pleasure enough for me." Truly "the Lord will strengthen him upon the bed of languishing."

To the truly consecrated child of God, who is imprisoned upon a bed of languishing, grace softens the pillow while the body is racked with pain. Faith then beholds ministering angels often entering the chamber door on their errands of mercy, ministering comfort through the long hours. Sweet love seems whispered in every tone he hears around his bed. Well have these sympathizing attendants learned not to give a stone when the child is crying for bread. These earthly ministering angels bring comfort, their sympathies are of the most tender and loving character, yet there is an influence dearer and sweeter than anything earthly, which cometh to the soul of the sufferers as though it were a breeze from heaven—the breath of God. This is that true bread upon which the soul can feast and be strengthened upon the bed of languishing.

Fears, which might alarm the soul of the impenitent, are all allayed and cause no alarm to His child. Pains, that might be distressing to the faithless, are soothed and quieted by the grace that is sufficient for us in the direst calamity. All the day and night a sympathizing Savior seems near to bear us up in His hands and we are reminded of the blessed promise that "underneath are the everlasting arms."

"Why art thou cast down, O my soul? and why art thou disquieted within me? Hope in God: for I shall yet praise him, who is the health of my countenance, and my God." Thus speaks the Psalmist to his disquieted, troubled soul. How can we be cast down, and wrap ourselves in gloom when the star of hope beams over us, and lights up even the night in which we enter the valley of the shadow of death. We shall praise him beyond the shadows. O let hope inspire us upon the bed of languishing that the care-begotten frown may be smoothed from our brow. Let us ever remember that Christ is in the room to light up, and cheer, and bless our prison-house of languishing.

God's strokes are not in wrath, His chastisements are not in anger, "He chast-

tens every son whom He receiveth," and if we are without chastisement we are not sons. Suffering ripens in the hand of God the fruits that feed the soul. These fruits of peace and the flowers of joy are strewn by the divine and helping hand all along the narrow pathway of self-denial. Seeing these we may take fresh courage, knowing that they are the evidences that we are on the way that leads to that goal where there are no more tears, no more pains, no more prison-houses, no more "beds of languishing." J. S. C.

For the Herald of Truth.

PRAYER.

Prayer is asking or sending a petition or request to our heavenly Father in the expectation of receiving what we ask if we ask not contrary to his will. In our natural life, when we are in want of something we need, and our neighbor has it to spare we go to him and ask for what we want. Reader, would you go to that neighbor and ask of him if you were not confident that you will get what you need? I trust not. So it is in the spiritual life. If we had not confidence that God would grant our petitions we would not ask.

When man ceases to pray, he ceases to be a Christian, for prayer is the life of a Christian; for by it he holds communion with God, and asks him to feed his soul with the heavenly manna. The Christian does not pray because he is afraid that God will send him to hell, but his whole heart and soul are wrapped in the love of God. Find a genuine Christian and you find a praying man or woman. Some may say, "I have seen praying people that were hypocrites." So have I. Such people do not pray out of true love of God, but to be seen and heard of men; like the Pharisees, their life is full of hypocrisy. A true Christian will show his love to God and man by his work.

It appears strange that so many people will pick out the hypocrites and hold them up to condemn those who are walking in the foot-prints of Jesus. Why can they not tell us of some devoted Christian, that is living up to the will of God, and use them as a sample of Christianity? It is because Satan hates Christ and his kingdom.

When we pray we must have faith to believe that God is able and willing to give unto them that ask; and then we shall receive. But if we waver in faith we shall not receive any thing, James tells us.

Some may say, "If I could pray like this or that one, then I would not feel afraid to pray in public." I will tell you how to get rid of this feeling. Give yourself up so fully to God that he can use you, and get filled with his love, then all man-fearing and man-pleasing spirit will

For the Herald of Truth.

THOUGHTS ON THE JOHNSTOWN DISASTER.

be taken away and you can be bold for Christ. Brethren, come, let us reason together. Is it not necessary that each family in the brotherhood have family worship? and that none of us let work or business hinder our prayers, when we are at our own homes, and work for ourselves? Circumstances may take from us this privilege. When I labor for some one else, and have not the privilege to have part in family worship I am not responsible. But even then I can raise my heart in gratitude to God at my work. But when I am working for myself, and can not spare a few minutes in twenty-four hours in the service of God, I am committing sin. I omit what is my duty to do. Luther says, "Well prayed in the morning, is half a day's work accomplished." This I have experienced.

Let us notice what prayer has done. Prayer saved Daniel from the mouths of the lions. Prayer saved the three Hebrew children from being consumed in the fiery furnace. These men were not ashamed to pray to their God in public, even when threatened by death. We read that Daniel prayed three times a day at the open window towards Jerusalem, and did not fear the king's command. How would it be with us, brethren, would we shrink from duty, or would we be true to God?

I have traveled considerably among our Mennonite brethren, and I have found family prayer much neglected, which it seems to me ought not so to be. We are not likely to pray too much if we pray in spirit and in truth. Christ says, Watch and pray, that ye enter not into temptation. Again, Watch and pray, for ye know not the hour that the Son of man cometh. And again, the Son of man cometh as a thief in the night: Be ye therefore also ready. Prayer unlocks the very gates of heaven, and draws fresh blessings from the throne of grace. The disciples were waiting and praying at Jerusalem ten days, and the blessing of the outpouring of the Holy Ghost came upon the apostles.

Brethren, why are we so slack in this? Are we too worldly? This is a thought that we ought seriously to consider; and if we find ourselves at fault we ought to repent and pray God to forgive us. Every Christian ought to erect an altar of prayer in the family if he has not done so yet. How would we feel if our children would stand up in the judgment and say, We never heard father and mother pray? We read that it is fearful to fall into the hands of the Lord. "If the righteous scarcely be saved, where shall the ungodly and sinner appear?" Brethren, let us put away this man-fearing spirit, and serve God in the beauty of holiness; for without holiness no man shall see the Lord. O, may God breathe out the spirit of prayer upon us. D. B. SHELLEY.

Antrim county, Mich.

For the Herald of Truth.

THE WORK BEFORE US.

Dear readers, I am glad to read in the HERALD the reports of the many visits among the brethren. We are commanded to visit the orphans and widows. The Savior while he was on earth also told his followers to preach the gospel to every creature. The same admonition is to us. While we visit we must be careful to observe these blessed teachings, and not to miss a single soul, but to have a word of encouragement for every one. If they do not believe in our mode of worship we should still earnestly admonish and entreat them to follow in the footsteps of the Lord. Probably they do not believe in our way simply because they do not understand it, therefore we should so

much the more seek to fulfill the divine command, so that none may be in ignorance, remembering that, as Paul says, "Whatsoever a man soweth, that shall he also reap." This he prefaces with the admonition, "Be not deceived, God is not mocked." Gal. 6:7.

Dear readers, we are warned against deception. This means deception of self by wrong teaching as well as by accepting wrong doctrines. We may think, also, that we are better than some others, but this is an abomination in the sight of God. All our righteousness is but filthy rags, and we are told not to think more highly of ourselves than of other men. We are all frail mortals, and are hastening to the tomb. Do we do what is required of us, or are we deceiving ourselves by saying, We have done better than others? We are told to serve God with all our hearts, soul, mind and strength. If we consider that God will not be mocked without incurring on us a terrible penalty, we should be very careful how we deal with our fellow man. We should do unto them as we wish them to do unto us. If we profess to be followers of Christ and do not do this we are mocking Christianity. But God cannot be despised, without putting the mocker into danger of everlasting destruction. If we pass one whom we consider in need and close our ears against his entreaties and our eyes against his poverty, simply because we, like the Pharisee, think we are better than they are we have not the love of God abiding in us, and we can not be called Christians. We should reverence God in all we say, and honor him in all we do, and work what our hand findeth to do to his glory, by so doing we will sow to the Spirit unto life everlasting. This is a grand harvest for the Christian to reap, but dear readers, it takes a great deal of self-denial if we want to be Christians. If God requires us to give some of our goods to the poor we should never feel angry like the ruler did when Jesus told him to share his goods among the poor and follow him. Though it be a cross sometimes for us to do what the Lord would have us do, we should do it with a cheerful heart. If we bear the cross we may wear the crown, but if we sow to the flesh we shall of the flesh reap corruption. Oh, how many sow to the flesh yet they must surely reap corruption. If we always lust after wealth and ruin our health by breaking the laws of nature we, by affliction, reap what we have sown. But let us have a Christian spirit so that we can sympathize with all mankind. We are laborers together in the vineyard of the Lord. So we have all a work to do and we should not only do it but do it well, or we might hear the doleful declaration, Depart from me, I never knew you. Oh let us consider the value of precious souls and work as we never did before to bring them in the fold. S.

For the Herald of Truth.
UNCERTAIN SOUND.

In the fourteenth chapter of 1st Corinthians, the apostle Paul gives instructions how to conduct the exercises when the congregation has come together to worship. At such times the leading object appears to be that the worshippers be edified. He does not condemn speaking with tongues. This service was not understood by the congregation, so could not be edifying to any but the speaker alone. He shows, however, how much better it is to prophesy (teach publicly), than to speak in an unknown tongue, by saying: "In the church I had rather speak five words with my understanding, than by my voice I might teach others also, than ten thousand words in an unknown tongue."

"If the trumpet give an uncertain sound, who shall prepare himself to the battle?" So likewise ye, except ye utter words by the tongue, words easy to be understood, how shall it be known what is spoken?" What clearer language could be used to show that the speaker should be understood by the hearers?

Preachers should speak plainly. How many times is a congregation compelled to sit and listen painfully to a jumble of words huddled together, and so indistinctly uttered that but little is understood. The speaker may be edifying himself in this way, but not his congregation. According to the apostle's instructions he had better speak five words to the understanding and then sit down, than to continue his meaningless sound to ten thousand semblances of words. There are some people who speak too loud to be understood. Their words are so poorly articulated, and they so smite upon the ear, that especially those dull of hearing, can not tell what is said. It is not the loud voice that is the most easily understood. This is illustrated by Dr. Kirk, who told of a tricky lawyer, who undertook to destroy the testimony of a deaf witness in a case he was trying. He said to the witness in a very loud and impressive voice, "I suppose, sir, I must talk very loud or you will not hear me."

"O, yes," replied the witness, "I am very deaf, you must speak very loud or I can not hear a word."

The lawyer then went on with his questions, speaking clearly and distinctly, but lowered his voice until at last it sunk to a mere whisper, but still the witness heard every word. Turning to the jury, the lawyer said:

"You can see for yourselves how much credit is to be given to this witness. He pretends to be very deaf, and yet he hears all my whispers."

The trick might have succeeded, had not the judge interfered, and pointed out that it was not the loudness of the voice, but the clearness of articulation which

made the words spoken intelligible to persons of defective hearing.

Horace Hastings says: "A very good rule for a speaker, is to talk in a natural pitch and tone of voice, and, fixing the eye upon some person in a distant part of the room, speak directly to that person, at such a pitch and tone of the voice as one would naturally use in speaking to one person alone at such a distance. Words distinctly spoken can then be heard; but words which are bawled and jumbled, and mumbled, and grumbled on the air, and never reach the ears, to say nothing of the hearts of the people."

There is but little excuse for the uncertain sound that congregations must endure from those who should be teachers. Every one should keep sufficient presence of mind when speaking in the congregation to remember that he is teaching the people the word of God, and that this people can not be done unless they understand what is spoken. Of what use can it be to speak, if the people can not understand what is said? Let us be reminded again, that it is better to speak five words with the understanding than ten thousand in an unknown tongue. C.

For the Herald of Truth.
CHURCH UNITY.

Paul says to the Corinthians, "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no division among you. But that ye be perfectly joined together in the same mind and in the same judgment. Now this I say, that every one of you saith, I am of Paul, and I of Apollos, and I of Cephas and I of Christ. Is Christ divided? Was Paul crucified for you? or were ye baptized in the name of Paul? Cor. 10: 12, 13. We must not adhere too strongly to the ideas or the course of men, but take the word of God for our guide, and prayerfully consider things in the light of God's teachings. Then only can we come to singularity of mind, and unity of mind will bring unity of action, by which alone also the church can prosper and the kingdom of Christ instead of the kingdom of Satan be spread in the world. My dear readers, did you ever notice that the last prayer Jesus Christ made on earth, before he led him away to Calvary, was, that his disciples might all be one? He could look down the stream of time, and he saw how in the future, Satan would try to divide the flock of God. My dear readers, what would Paul, Cephas and Apollos think if they were to come to us to-day, and see these high division walls among us? Christ says, "I am the Light!" The Light kept on increasing, and finally came into the temple, and this same light began to shine with ever increasing brightness, preaching repentance unto men,

doing "all these wonderful things" to convince men that he really was the Light of the world. But they would not then, and even now will not believe on him, and endeavor to make their lamps shine by their own righteousness, despising the light of the world and endeavoring if possible to put it out. Oh! why do we not let it shine that the world may see our good works? We have no good works as long as this light is not within us. We must let our light shine, and like those wise virgins, keep our lamps trimmed that the world may see from us, how to walk before God, and that we may not be an offense unto it. Christ says, "If ye love me, keep my commandments." But how can we love God, whom we have not seen, if we hate our brethren whom we can see? Some one might ask, who are the brethren? Christ says, "Whoever shall do the will of my Father, which is in Heaven, the same is my brother and sister and mother. Matt. 12: 50. It is an utter impossibility for us to love God and keep his commandments, if we do not love the brethren."

The new Testament is the new commandment, and whatever is commanded in it, we must obey. If we only keep that which pleases us, and leave the rest undone, how is it possible for the world to see that we really love God? How many of us may there be, who bear the name of Christ, but do not keep his commandments, and still, at the same time, want to be considered true Christians, but are not willing to bear with our brethren? Oh may God make us of one heart and of one mind! Let our hearts be like drops of water, flowing together. Let us therefore improve our Christian privileges.

Dear readers, the object of the church is to convince men of sin, point them to the cross of Christ for pardon, and build them up in faith. To do this there must be unity of effort and strong faith in God. We should set a worthy example to others in our interest for religion and the church. We are looked upon as the light of the world, and we should be earnest, active and devoted, that men may see in us, that religion is worth working and living for, and if our faith and our church is founded on the immovable foundation of Christ, and not on sand or ordinances of men, we will labor together. Let us labor with all earnestness to preserve her purity and keep her from drifting into the broad channel of worldly conformity.

My dear readers, we must become as little children. Are we the true followers of Christ, or are we not? If we are not, why not? It is simply because we are not building on the solid rock. There are but two churches on the earth, but many denominations. Christ told us what we should do and what we should not do. If we do that which he told us not to do, we can never more enter the kingdom of heaven. Are we looking upon our Sav-

ior for an example in religion, so that the rising generations may look upon us? Will they be safe if they imitate us as we are now? Can we say to them with Paul, Be ye followers of me? Could we not make our example much better? Would we tremble or rejoice if we knew that as a church, the future generation would walk precisely in our footsteps? Do we not feel, when viewing the matter in this light, to devote more time and labor to the cause of Christ, and the extension of the church. We might walk farther from the borders of the world and walk a little closer to the Savior, and thus the future church might have a worthy example in us. If we follow Christ and the apostles we are safe. "Blessed are the pure in heart; for they shall see God."

E. K. Zook, Garden City, Mo.

EFFECTS OF THE DRINKING HABIT.

It is often claimed, and it is sometimes unfortunately true, that in many cases, the incidents related by people engaged in temperance work are highly colored; yet day by day the records of the criminal courts, of the prison, the almshouse, the Coroner's office, and those still more sorrowful records, the remnants of humanity stretched dead, cold and mute on the slabs of the morgue, tell more startling stories than anything revealed in tales of fiction.

Here are three pictures—three types of the destruction which liquor invariably works.

Come to a home, a rich one. It is six o'clock. The business of the day on the Exchange has been long over, and father, mother and son sit at a table in a handsomely appointed dining-room. There is luxury here and happiness too. It beams in each of the three faces. Everything tells of no wish ungratified. The mother looks admiringly at her husband and son as they talk of gigantic speculations projected, and scan the condition of the markets of the world. And as they talk they sip wine, hold it to the light and commend its qualities, as they watch it sparkle in the glass. There is a tumult in the street, and when the servant who has been sent to discover the cause, returns, he reports that it is only a drunken brawl between workmen. It is a matter of little moment to them; but the mother improves the occasion to thank God in her heart that her noble boy is safe from such degradation. His education, social position and wealth all preclude the possibility of his ever sinking his manhood to such a level.

Come to another home. This is the house of a well-to-do mechanic. It is about the same hour. The home is a neat and cozy one. There are growing plants in the window, and a bird in a gilded cage

is warbling in demonstrative happiness. The wife, holding in her arms an infant, goes to the door and looks in pleasant expectancy up the street, and as she looks the child coos in delight, stretches out its tiny hands and struggles in its glee and the mother knows that father is coming. The man's weary step quickens, the careworn face brightens, and as he enters his home he is as content as any being in the world, for here his treasures are, and here virtue and happiness have full sway. Supper over, the wife entertains her husband with the incidents of the day; tells of the infantile pranks of their well-spring of pleasure, and all those other little trifles of home life which she knows he would like to hear. As he listens he is drinking a glass of whiskey, is under the erroneous impression that it will restore his strength—make good the expenditure of the body after the day's labor. Besides, this is pure liquor, for did he not buy it at a wholesale store himself? A shrill, piercing scream rings out on the air. The man and wife look at each other. They know what it is. It is the wail of a heart-broken wife suffering under the brutality of a drunken husband. They live near by, and the mechanic's wife thanks God that her husband is safe. He loves her, spends his evenings at home, does not go into taverns, drinks no vile poison.

Come to another house—a shade lower in the social scale. It is up an alley five feet wide—the home of an honest, hard-fisted laborer, toiling day after day for shelter and food. As he gets near his home, his children run to greet him, and as they give him welcome he forgets all the cares and trials which beset him in his struggle for a bare existence. With wife and children he eats his supper goes for a pitcher of beer, takes it home and drinks it as he reads the paper; reads aloud of a murder committed by a husband while drunk. And that wife thanks God for her treasure. Her husband is not a drunkard.

Some years have gone by, and we return to these homes.

At the mansion everything is still. An aged and troubled man meets you, but all his former self-possession is gone. The mother is there, all her joyousness gone; the premature marks of age on her face; the furrows of suffering on her brow; the patient, longing sorrow in her eyes: all tell of a great grief corroding the heart. Ask for her son—he is not there—and the mother with a startled look whispers that the poor boy is unfortunate. Then a merciful fit of weeping relieves her pent-up feelings. And while this poor mother, with torn and bleeding heart, can find no harsher word to say of her son than that he is "unfortunate," he is squandering his manhood in degrading orgies and babbling of his social position. How did he arrive at such a bestial condition? He saw his father drink and no apparent harm

followed. He drank at home himself; tried it in the bar-room and created the appetite which ruined his hopes, destroyed the happiness of his home, and is carrying him onward toward final ruin.

Come back to the home of the mechanic. The flowers, the bird and the happiness have all gone. Clothes-lines fill the place, and a tollworn, broken-hearted woman is at the wash-tub. There is a neglected, pallid, crying child. The very air of the place breathes of wretched poverty. With eyes filled with tears, the woman tells you when you ask her for her husband, that he fell in an evil hour and that he is a ruined man. He brought the serpent into his home and nursed it until it grew into a monster that crushed him. The woman can scarcely support herself and her child; but she labors and prays—prays to God in his infinite mercy to send back to her the husband of her love with the manhood he has lost.

Come to the other house. Deserted. You ask the neighbors and they tell you. The man became a drunkard, that the woman drank with her husband till she too became a drunkard; he is in prison for a crime committed when drunk, and she, the once happy mother, is a vagrant in the House of Correction; while the poor, deserted children are scattered in the different institutions, placed there by the society to protect children.

Are these colored illustrations? you ask. Well, no, gentlemen. They lack the merits of having been invented. They are simply three sets of facts, and, if you care to authenticate them, you may call at the Franklin Home.

But if you care to know still more, to see the men and women whom liquor has dragged into the depths; if you want to prove yourself by actual example that liquor is no respecter of persons, that it strikes men and women in every rank of life, go to the Almshouse and win the confidence of some of the old people in the uniform of pauperism, waiting there to die and be buried in paupers' graves. You will find there a once prosperous merchant a man whose name was a bulwark of financial strength, the synonym of commercial integrity; you will find the once able lawyer; you will find another who was once a minister of God; you will find them from all grades—professional men, mechanics, laborers, politicians—yes, even politicians, at whose beck thousands went to the polls and did their bidding. Go to the House of Correction and get the histories of some of the men there, or who have been there. Go to the morgue and ask the attendants concerning the people who have fallen dead on the street after a debauch, or who have in their liquor-madness plunged in the river. You will find that there is no necessity to color the story of what liquor does for mankind.—

Report of Franklin Reformatory Home.

HERALD OF TRUTH.

JOHN F. FUNK, EDITOR.
J. S. COFFMAN, } ASST. EDITORS
A. B. KOLB, }

July 15, 1889.

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WANTED a number of copies of *Denner's Predigten*. They must be in good condition. In exchange for them we will give other books. There are families where these books have been read by the older people, while the children now prefer English books. To such the above offer affords an excellent chance to get books that are more beneficial to the younger people, while at the same time the old German books, are brought into hands that are the more benefited by them.

OUR FAMILY ALMANAC for 1890.—A good almanac is a great help in the family, and with many persons it seems to be almost indispensable. Our next year's Almanac is now on the way, and in due time, if the Lord will, we shall be able to fill orders. Our patrons who have used it, are well acquainted with this Almanac, and those who have not yet used it, we can only say, "Buy one" by all means. Patronize your own church almanac. Give your influence and means to help build up your own church institution. Send in your orders and as soon as completed the almanacs will be sent.

WHERE IS BRO. WEAVER?—Bro. R. J. Heatwole of Newton, Kansas, desires the address of a certain Bro. Weaver in Canada who lately wrote him a letter. Bro. H. has lost or mislaid the letter and cannot send an answer as the first name of the man and the P. O. address have escaped his memory.

CORRECTION.—In the report of the Canada conferences the statement that Abraham Hoch and Leonard Hoover were present was incorrect, Abraham Hoch having died and Leonard Hoover being sick at the time of conference.

BRO. MENNO S. STEINER who has been representing our publishing house in the churches in Ohio and parts of Illinois, spent several days with us the first week of the present month. He also attended our Elkhart Sunday school and gave us an interesting talk. He left on the morning of the 8th for Howard county and other places in Indiana, and from thence he will go west.

BRO. J. M. EBY who spent some time in the East among friends and also took orders and made collections of accounts for our publishing house, returned on the 5th of July. He wishes herewith to thank the brethren and friends for their kindness and liberality shown him while in their midst. He reports a very pleasant trip. He will leave shortly for Franklin, Cumberland and other counties in Pennsylvania, and all business entrusted to him will receive prompt attention.

A NEW MEETING HOUSE.—The brethren in the Blosser and Christophel district, in Elkhart county, Indiana, have built a new meeting-house, which is now about completed and will be opened for public worship on Sunday, July 28th. We hope the brethren may have a pleasant and profitable meeting, and that the building of this house may redound to the glory of God, and be the means of grace to many souls.

DEACON ORDAINED.—On the 24th of June a deacon was ordained in Waterloo township, Ontario, in Weber's church. The brethren John Snyder and Aaron Bieln were nominated. Bro. Bieln was chosen by lot. May God grant grace and wisdom to our brother that he may be enabled to fill his responsible calling to the welfare of the church, and to the glory of our Lord and Savior.

ABBREVIATIONS.—Accuracy and distinctness are two important features in writing, whether you write simply a letter or an article for publication, and therefore all who write should be sure and make

their letters or articles so plain that none can mistake their meaning. For this purpose all abbreviations that are not in common use, and all characters that might possibly put in question the meaning of the writer, should be avoided. In business letters it may lead to serious mistakes; in articles for the paper they must either be written out before the articles go to the printer, or it may necessitate a correction which will consume more time and labor than the writing of a dozen words in the first place. Also, when you write do not crowd your words or lines. Give plenty of space, so that it may be easily read, and if need be, interlined.

AGAINST WORLDLINESS.—The *Christian Herald* says, A protest against worldliness in the church was made in New York on Sunday, June 30th, by the Rev. Charles Spurgeon, a son of Pastor C. H. Spurgeon, whose sermons are published every week in this journal. Mr. Spurgeon preached in the Baptist Church of the Epiphany, and in the course of his sermon he said: "We too often find a taste for the world and its pleasures in our homes that ought not to exist there. I would rather have the severity of the days of the puritans than the looseness of the nineteenth century. We must keep our churches pure like our homes. Too many of our churches have become nothing better than a den of thieves. If Christ was on earth to-day he would have use for a scourge, as he did when he turned the money changers out of the temple. The house of God is now frequently turned into something like a playhouse for the professed object of helping in religious work. Many ministers yield to the temptation of cutting and trimming the truth to suit the fashion of the people. What we must do is, keep the church pure."

BAPTISM NOT NECESSARY.—Samuel Watson, who is the lawyer of the London Baptist building fund, has recently published a letter, urging that "the time has now come when it will strengthen, not weaken, our position to confess that the spirit and meaning of the ordinance is not dependent upon the form." He holds that to insist upon immersion is neither seemly nor necessary, that many of the young are leaving the Baptist churches rather than submit to be immersed, and

—a most surprising test—that some Baptist churches now meet the difficulty by the admission of young people to membership without baptism at all.—*Central Methodist*.

While we do not agree with the idea of discarding the use of baptism and other ordinances which are so plainly taught in the Scriptures, yet the above item shows that some people who have been very rigid in enforcing forms, especially in baptism, see after all that ordinances do not accomplish the work of salvation. After all the teaching and discussion of the Christian doctrine with regard to God's work and man's work in the matter of salvation, there may be much to learn yet before ordinances find their proper place in the minds of the majority of professors of Christianity. C.

CHURCH NEWS.

FROM SOMERSET CO., PA.—On the 9th of June the brethren of the Amish church held their communion service in the Kauffman meeting-house. Bro. Isaac Miller, of Ohio, was present; on Monday the 10th he preached in Cambria county, in the Miller church, and in the evening of the 12th he preached in the Stahl meeting-house in Somerset county.

FROM CAMBRIA CO., PA.—The brethren held their communion service in the Weaver meeting-house, Cambria county, on the 16th of June. On the day previous a preparatory service was held at the same place, at which time six persons were received into the church by baptism. Bro. Abraham Snyder and his daughter, and Brother Jacob Snyder and Joseph Kaufman, all of Blair county, were present at the above meeting.

A VISIT FROM OHIO.—Brother Martin Leatherman of Medina county, Ohio, recently visited at South Cayuga, Ontario. Brother Samuel Moyer of Lincoln county, brought him from their vicinity on Monday, the 24th of June. They spent the night with Bro. Amos Honsberger, and on Tuesday went around visiting the brethren and sisters. In the evening there was meeting in Rainham where Christopher Hoover of South Cayuga staid with them till the next day visiting relatives. In the evening there was meeting in Wismer's school-house, where a goodly number were present. The next day they went to South Cayuga, and in the evening had meeting at Bro. C. Hoover's, with whom they staid all night. The next day they left for the Twenty. The church is very thankful to the brethren for the kind visit. It was Bro. Leatherman's intention to visit gen-

erally the churches in Canada. May the Lord bless him in his labors.

FROM SOUTH CAYUGA, ONTARIO.—Brother Samuel Bowman of Waterloo county Ontario, left his home on Saturday, the 15th of June, for Rainham. Bro. Warner brought him from the station to his home, and then took him to the home of Bro. Daniel Hoover. The next day (Sunday) there was a meeting in Rainham. In the afternoon Bro. C. Hoover accompanied him in a number of visits among the members. They spent some time with the aged brother Benjamin Hoover who was in delicate health, but is improving some. May the Lord be very gracious to him in his affliction. They also visited with Bro. Leonard Hoover who has been for some time too sick to attend to his ministerial duties. He seemed thankful for the visit, and requested them to come again. They had meeting in the evening, when an interesting service was held with good attendance. The next day Bro. Bowman went to South Cayuga, and held a meeting in the evening in Wismer's school-house, which was well attended. Next day he left for home. May the Lord spare him to visit these congregations again.

CORRESPONDENCE.

FROM BUCKS CO., PA.—It is raining day after day with but little sunshine in our county. It is too wet for haying or harvesting. It is literally true what Jesus says of his spiritual kingdom: The harvest is plenteous, but the laborers are few. We hope the Lord of the harvest will make his sun to shine, so that the rich bounties of his hand may be gathered into the garner, and in a spiritual sense may he cause the Sun of righteousness to shine upon us, and fill our hearts with grace, and love toward the giver of every good and perfect gift, all to the honor and glory of God, and the eternal welfare of souls. S. G.

Bedminster, Pa., July 3d, 1889.

FROM RANSOM, NESS CO., KANSAS.—A few lines from this place might be interesting to some of the readers. I am a reader of the HERALD and love to read it. I wish God's blessing upon all the writers and readers, and also upon the editors who give us many words of encouragement.

Bro. E. M. Shellenberger preaches at Ransom every two weeks after Sunday-school. May God bless him that he may continue to preach the word of God, that some dear souls may be brought to Christ. Bro. S. E. Miller of McPherson county, was with us on the 16th of June and preached a very interesting sermon. May God bless him in his work, that he may

continue to preach the word in its purity, leading many to the foot of the cross. We extend a cordial invitation to all, especially ministers, to make us a visit and not pass us by in going through to the west. Let us pray for one another.

M. Z. TROYER.

FROM BUTLER CO., OHIO.—June 2d found me among a people I had long desired to meet. It was my pleasure to visit their Sunday-school and quite a number of members during the coming week. The Sunday-school at this place is in its infancy. The present school was organized three years ago. If the school is properly cared for in the future it may be a great blessing for the church at this place, as it has been neglected in the past, and the church has suffered. At one time there was a large flourishing church here consisting of about four hundred members, but on account of several causes it has decreased in number till, at the present, they have a membership of considerable less.

The ministering brethren are somewhat discouraged. They tell me they are getting old and feeble, not able to do the work much longer, and do not see where they can get help. Most of them are German Hessians, and they differ somewhat in their ordinances from the American Mennonites; besides they wish to keep up the German language. These and other reasons, put them in a critical place. What is needed at all other places is what they are in need of here, and that is, to read the word of God more, submit themselves to all its teachings, no matter how humiliating, consecrate their all to Christ, and live a more devotional life. These are truths we cannot afford to neglect.

The word tells us, "Whatsoever ye ask in my name, that will I do." Since this is true, why should we not ask? But remember the promise is to those who ask. If we direct our prayers and sighs to the God of heaven and earth, He, in return, will raise us out of our affliction, and, like Israel of old, place us on prosperous ground.

This congregation is a little to one side and consequently they were never visited by our brethren; but the HERALD seems to be a welcome messenger to most of them. The brethren are given to hospitality very much, for which they will surely be rewarded. May God's spirit rest upon these dear people.

M. S. STEINER.

FROM HOPEDALE, ILL.—June 7th I came into a church with whom I had little acquaintance. These brethren, unlike most of our western churches, have seldom been visited, and never by one of our Mennonite ministers. All the older settlers came from Germany and they still hold very closely to the principles and customs of the Amish congregations. They have been well blessed with earthly

treasures, and at the present seem to enjoy them.

The first settlers came to this place in 1854, organized a church in 1870, and built a house in 1875. They have at present a membership of 150, and, contrary to most of our congregations, they are well supplied with ministers. They have two bishops, four ministers and one deacon overseeing the church at present. Their services are conducted entirely in the German language.

In 1886 they organized their first Sunday school and they now have 170 scholars. Church services are held every two weeks and on the intervening Sunday they have Sunday school. The school is in session two hours, and most of this time is spent in the study of the German language.

Like most of our people they are kind and charitable to strangers.

For the first time in my life I met a congregation that needed no help (?). They seem to be satisfied and in want of nothing. As was stated in the sermon it was my privilege to hear these: "We have been blessed abundantly in the past; we have all we desire to eat, drink, and wear; have good health and all the temporal blessings we can enjoy. In spiritual things likewise we are in want of nothing. We can go to church every two weeks, hear the Word preached, and this is enough; we lack nothing of either temporal or spiritual things, for which we ought to thank God."

One great reason why they seem to be so well satisfied is because they so seldom go to visit others. As long as we are entirely shut in from the outside world, and have no communication with them, we may be satisfied with ourselves and our work. But if we see how others live, and are brought among all classes of people, "go out into all the world," we not only see our own nothingness, but also the wretchedness of the entire human race. Then Christ's words become *life and truth* to us. Then we can see the necessity of man turning to God. Then we can get a faint idea of the value of a *soul*. Then and then only, we can see and feel the importance of us yielding our *all* to him and his cause.

M. S. STEINER.

SCRIPTURAL ENIGMA.

I am composed of eight letters:
My 1st is in black, but not in gray;
My 2d is in June, but not in May;
My 3d is in joy, but not in sorrow;
My 4th is in lend, but not in borrow;
My 5th is in breath, but not in life;
My 6th is in toil, but not in strife;
My 7th is in loss, but not in gain;
My 8th is in yoke, but not in chain;
My whole is an exhortation, by the Apostle given.

To whom were given the keys of the Kingdom of Heaven.

East Lynne, Mo. E. HOSTETLER.

A TRIP TO ARKANSAS AND TEXAS.

On the 11th of June I left my home in Haven, Reno Co., Kansas, and traveled to Stuttgart, Arkansas, to the Amish Mennonites in that vicinity I found quite a number of them living there; and was very hospitably entertained by them, for which I would here express my thanks. May God richly reward them. They have a nice country here. On Sunday I had the pleasure of attending their meeting. The house was well filled and Bish. J. Yoder and a young minister named Beisz preached very edifying sermons.

From there I went via Texarkana to Texas, and staid there one week. Here I found a beautiful country; however there is also some broken and mountainous country to be seen.

On the 1st of July I left these parts and on the 3d I reached home safe and sound via Oklahoma and Wichita, and found my family all well. Thanks be to God for His goodness.

DANIEL D. MILLER.

EVANGELIZING VISIT.

I received money of the evangelizing fund from Brother E. C. Weaver, which paid my fare to Hutchinson and return. The brethren conveyed me the rest of the way to the little congregation in Reno county.

Services were held in the forenoon and in the afternoon. I am sorry that not many attended the meetings except the members. It seems there is some prejudice existing here against our work.

It is expected that the ministers in McPherson county will hold services with the church in Reno in four weeks. The members here desire to have their meetings regularly if possible. It may be of some advantage for us in Marion to help them. They expect one of us from Marion every eight weeks. For the next time (4 weeks) there is an appointment for meeting at one school-house in the morning, and at another in the evening. I am pleased to state that the brethren here have some zeal, and with much charity some good may be done here. Your well-wishing brother.

J. L. WINNEY.
Peabody, Kansas. July 1st, 1889.

EVANGELIZING TRIP.

I left my home on the morning of the 21st of June, and arrived at Canal Winchester, Franklin Co., Ohio, the same evening, and was met by Bro. David Martin who took me to his home. The next day (Saturday), a preparatory meeting was held near Bro. Martin's, and on the following day, communion services were held at the same place of which all the members partook, thus expressing a union

with each other and the Lord, reminding us of the words of the Psalmist, "Behold how good and how pleasant it is when brethren dwell together in unity."

On Tuesday evening we held a meeting in the Methodist church in Pickerington. On Thursday Bro. Martin kindly conveyed me to Bremen, Fairfield Co., where we spent a few days with the brethren. We held services at the Turkey Run Church on Saturday at two o'clock, also in the evening. We had a meeting the same evening at the Pleasant Hill meeting house, and on Sunday communion services were held at the Turkey Run M. H., where the members present all but one partook of the sacred emblems. As the congregation here is small the meeting seemed much benefited by the presence of Pre. Noah Brenneman and Deacon Nicholas Stemen, from near Pickerington; also Pre. Jacob Good and wife of the River Brethren persuasion, from near Bremen, at whose request we held a meeting at their dwelling house on Sunday evening, and were made to feel that, though we are known by different denominational names, we were permitted to drink of the "same spiritual drink."

On Monday morning I bade the friends here farewell, Bro. Martin starting home in his buggy, while I, being brought to Bremen by Bro. Good, took the train for home. I arrived the same evening and found all well, which caused me to feel thankful to Him who has said, "Even the very hairs of your head are all numbered."

Many thanks to the friends for their kindness,
Elida, Ohio. J. SHENK.

A VISIT TO THE WEST.

Having had a desire for some years to visit the brethren and sisters and friends in the west, myself and wife and youngest child left our home at Orrville, Ohio, on the 25th of April, for Ottawa, Kansas. We arrived there on the 27th, waiting at Chicago ten hours on account of the trains not making connection. We were met at the depot by brother-in-law Samuel Rohrer, who conveyed us to his home. We visited with the family and their children until the 2d of May, when, in company with Bro. Rohrer and wife, we went to Peabody. We stopped with our friend George Hoover. As conference was to convene at the church in this vicinity I went in search for some of the brethren, and found Bro. A. H. Kauffman, at whose house I met with Pre. Joseph Weaver and wife, of Jasper county, Mo.

We then went to the church, which is some three or four miles distant. The forenoon meeting was only a meeting of the committee. Conference proper met at 2 P. M. Here we met and made the acquaintance of many dear brethren and

sisters with whom we had never met before; but with whom we were soon familiar, being brethren and sisters of the same faith. We enjoyed ourselves pleasantly together for a few days in conference and meetings, as already reported in the HERALD OF TRUTH. We shall long remember the refreshing time which we enjoyed with those dear brethren and sisters. How blessed will be that meeting and greeting in heaven of all those dear saints long gone before; and best of all we shall see Jesus and be permitted to enjoy His presence forever.

On the afternoon of the 5th we started for Spring Valley church, being conveyed there by the kind brethren Miller and Weaver of that place. We arrived at the home of our dear aged Bro. and Sister Brundage (she being sister to my wife), and, having been separated for a number of years, it was a joyful meeting. Bro. Brundage is growing aged and feeble, although he is still willing to labor faithfully for the Lord, and is much interested in the welfare of the church. It seems, however, that he should be relieved of part of the duties that are resting upon him, as the care of all the churches in Kansas is still in charge of the two bishops, Brundage and Hamilton. Both being old men. How appropriate for this place is the admonition of the Savior. Matt. 9:37. "Pray ye the Lord of the harvest that He may send more laborers into his harvest."

In the evening of the 7th we held a meeting in the Spring Valley church. The membership here is not large, but a good field is open and help is much needed.

On the afternoon of the 8th, Bro. Miller took me to the brotherhood at West Liberty, stopping at Pre. Coopider's where we again met Bro. Weaver and wife of Missouri.

Three meetings were appointed here, but owing to stormy weather we could only fill two, which were well attended, and a good interest is manifested. The church here is in charge of the brethren, Mathias Coopider, and Samuel Miller, as preachers, and Bro. John Hershberger as deacon, all earnest laborers, and the prospect bids fair for a large congregation in the near future.

On the 10th we again returned to Spring Valley, where on the 11th (Saturday) preparatory services were held, and on the 12th communion was to be observed; but on account of rainy weather many of the members were absent, and it was postponed until Whit-Sunday. On the morning of the 14th, Bro. David Weaver conveyed us to the vicinity of the Harvey County church, where we visited with the brethren R. J. Heatwole, Jacob White, and Sister Kornhaus, widow of the late Pre. John Kornhaus, a cousin, who died only a short time before we left home. God doeth all things well, we say: "O Lord, thy will be done."

On the evening of the 14th; we met with the dear brethren and sisters at their church house to worship together for the first time. The meeting was well attended. After meeting we went home with Pre. David Weaver. On the morning of the 15th he took us to the depot, at Newton, where we boarded the train for Harper county, Sister Sarah Kornhaus accompanying us. We were met by Bro. Jonas G. Wenger, who took us to his home; in town, and that same evening to a school house, about three miles east of town, where an appointment had been made. After passing the time pleasantly, and I trust profitably, together for a short time we left appointments for the two following evenings.

The next morning Bro. Wenger and Sister Lizzie Brenneman went with us to Anthony, a town within fourteen miles of Indian Territory, where we visited with our friend Abraham Martin and family. In the evening I returned with Bro. Wenger to attend the meeting, but on account of the weather proving so threatening, we did not reach there, but remained with Bro. Lemuel Rohrer over night. On the evening of the 17th we again met with this little flock and tried by the help of God to encourage them in their infancy as a church. They have a great desire to be visited and should not be forgotten, especially by ministering brethren traveling west. Bro. Jacob Holdeman, who moved into their neighborhood this spring, preaches for them, but he needs help and encouragement.

Saturday evening 18th we returned to Newton, where we were met at the depot by a young brother who conveyed us to Bro. Erb's, where we spent the night. In the morning we found ourselves among many brothers and sisters, some from Pennsylvania, who came there the day before but had retired before we arrived. We were, however, soon acquainted and had a pleasant time together. Communion services were held here, and we had a pleasant, and we trust, a profitable time together in celebrating the dying love of our Lord and Master. But, as even in this world, the time of parting came and we had to bid farewell to these dear warm hearted brethren and sisters. After dinner, which we took with Sister Anna Kornhaus, Bro. Jacob White, in company with Sister White, of Wayne county, Ohio, and Sister Kornhaus, kindly conveyed us back to Spring Valley to Bro. and Sister Brundage, where we spent the night.

On the morning of the 21st we took leave from the aged brother and sister and came to Horton, Brown county, Kansas, where we spent twenty-four hours with our old friend and neighbor J. H. Caldwell and family.

On the 22d we left here for Freeport, Ill., where, on the 24th, the Conference for Illinois was to meet. With some

difficulty we found our way to Bro. David Ebersole's. Here we were again among those whom we had never met before, but soon had formed an acquaintance with a dear brother and sister in the Lord. By 8 o'clock that evening we were also in the midst of those with whom we were acquainted, for a number of brothers and sisters from other places had come to attend the conference the following day and also staid all night with Bro. Ebersole. Among them was the aged Brother Bish. Nice, of Whiteside county, and the brethren J. F. Funk, David Burkholder and Henry Weldy, of Elkhart county, Ind. Here we first heard from the conference at home, Bro. Funk kindly furnishing me a copy of the proceedings. On the 24th conference was held in two sessions, one in the forenoon and one in the afternoon. A report of which no doubt also will appear in the HERALD OF TRUTH. On the evening of the same day we had a meeting at the same church; and on the 25th preparatory services, and on the same evening another meeting. On Sunday the 26th communion was held.

We had to leave here on the morning of the 25th and were not permitted to attend these meetings, only on the evening of the 24th, which was well attended. We arrived at Sterling, Whiteside county, Ill., about 1 P. M., and went to the home of Bro. Philip Nice. Here we met our aged uncle, Joseph Kornhaus, once more on this side of eternity. How I rejoiced to meet him once more, and enjoy the blessed privilege of conversing with him, which may be the last time on earth. We tried to improve our time well, and we were also permitted to worship together, God granting him strength that he could be present at meeting next day (Sunday), where the brethren and sisters met, it being their counsel meeting. We therefore tried to admonish them in as appropriate a way as we could in our weakness and by the blessing of God hope it may not have been without profit.

We then, through the kindness of Bro. and Sister Jacob Kehr in conveying us from place to place, visited among the friends and relatives till the 28th when they took us to the vicinity of Morrison. Here we spent several days among the brotherhood visiting, among others the aged Bro. Nice, who is very much interested in the welfare of the church, knowing that his mission here will soon end. As Moses and Joshua, and the Savior, he feels the more interested as his departure is near at hand. Dear fellow-laborers, let us take heed to the advice of these aged and experienced brethren, and I believe it will be well with us; for as they are nearing home, their views are brighter and their advice will do us good, as they have traveled the road that we too must tread.

On Ascension Day we held a meeting too with the brethren and sisters here, after which we returned to Sterling. Dur-

ing our stay here we also visited the afflicted Bro. David Leidig, who was very low, and has since departed this life and gone to his eternal rest, for which he had a bright hope; although he, as it were, in the eleventh hour made a covenant with God and was received into the church. We after spending a few more days here in the vicinity of Sterling, and holding another meeting on the evening of the 31st, took our departure on the 1st of June for Elkhart, Indiana, where we arrived at 6 p. m. of the same day, and went to the home of Bro. J. F. Funk who kindly conveyed us to the home of our aunt, Mary Brenneman, who lives with her son-in-law, John LaRue. Here we spent the night, and in the morning they took us to the Holdeman church, where communion services were to be held that day. Although a drizzling rain was falling, the house was filled, and much interest was manifested. In the evening we met again with the dear brethren here, and tried to improve the time in the service of God, hoping it may have been pleasing unto him, and that he will bless our weak efforts in doing good. On Monday evening the 3d we filled an appointment at Shaum's church, on Tuesday evening at Elkhart; and Thursday at 2 p. m. and in the evening at Yellow Creek. These meetings were all reasonably well attended, and many were the kind and friendly greetings of these dear brethren and sisters. Long shall we remember them, hoping we may be permitted to enjoy many more such meetings in this world; but if not, let us all try to live that when we are called to die we may have that blessed assurance of meeting in heaven, where parting scenes never more take place.

After another day of visiting among the brotherhood, Bro. William Beutler and Pre. Henry Weldy took us to Nappanee, where we held another meeting in the evening of the 7th, which was also well attended considering the heavy thunder storm that passed over. We spent the night with our friend Tobias Hartman.

In the morning we took our departure for Mansfield, Ohio, where we arrived the same day, and were met at the depot by our brother-in-law, J. T. Reed, who conveyed us to his home about four miles east of Mansfield, where we remained over Sunday. On Monday the 10th, we took the train for home, where we arrived safely in the afternoon, and found our dear family all well. All praise, honor and thanks be to God the great Giver of all good for his protecting care over us while on our journey as also over our dear family while we were absent, and for the pleasant associations we were permitted to enjoy with the many dear friends in the west, who showed us so much kindness while we were with them. For this we feel truly thankful, and pray God that he may bless you all. May this report

answer in part the many requests of friends to write to them when we get home.
ADAM KORNHAUS.

For the Herald of Truth.

THE DESTRUCTION OF JOHNSTOWN.

The flood at Johnstown and its results presented a scene so wonderful and so terrible that words cannot tell the half. No writer can give a description that approaches anywhere near the reality. The scene was so terrible that it would seem sufficient to break the hardest heart. Up to the hour that the flood came upon the inhabitants the town was flourishing; merchants, and bankers, and lawyers, and doctors, and business men were engaged as usual. Women were providing food for their families, and making efforts as usual to make their homes pleasant. The slaves of appetites were patronizing the saloons and after their perverted habits drinking their beer and whiskey for carnal gratification. The votaries of fashion were studying the styles, dressing their hair and attiring their bodies after the fashion of the sinful world till the flood came upon them and struck terror into their souls.

Where all seemed peace and safety an hour before, when the light of day went out on Johnstown on the 31st of May, thousands of souls were launched into eternity. Thousands who still lived were homeless and homeless. The night that followed was rainy and dark. Many a poor child suffered in the chilly rain not knowing where to find father and mother. Many parents spent the night weeping, suffering, praying, not knowing whether their children were somewhere along the hills uncared for in the darkness or whether they would be found crushed between the broken houses, mangled in the drift, or covered with mud along the banks of the Conemaugh, or whether their bodies had been consumed in the flames in the wreckage above the bridge, or whether they had gone—who knows where—out of sight forever. Here was a reminder, not only to Johnstown, but to the world, that "We have no abiding city here."

An hour before the flood the rich were living in fine houses, surrounded with all the comforts and luxuries that the heart could wish, the darkness of the evening found all swept away, and some of the members of the family drowned, their bodies perhaps never to be recovered. The rich and the poor were swept away alike; they died a common death, found a common grave. The survivors who had been separated in life by caste, because one was rich and the other poor, are alike in one short hour. All they have is life and the clothes upon their bodies drenched in the flood and kept moist by

the falling rain through the long hours of that terrible night. The wealthy and the poverty-stricken mourn alike for members of their household gone. Instead of laughter, luxury, comfort, there is through the night only suffering, weeping, searching for lost ones.

The day before was decoration day, and many made it a day of pleasure. Thousands looked upon the gay scenes before them, and many took part in exhibiting their respect for the dead, not knowing that the going down of that sun and another rising would be the last for them on earth; and themselves would be among thousands of dead, many in nameless graves, over whose sleeping dust another decoration day would scatter flowers and rain floods of tears. Let us learn again the lesson to watch and be ready, for we know not the day nor the hour when the Son of man cometh.

Arranged for LEVI BLOUGH.

For the Herald of Truth.

DANCING.

Dancing is one of the great evils of our day, yet something that is very rarely reprobated by ministers in public. It is one of the leading sins, as it is the door to immorality and unchastity. What is the character of the company with which young people associate in the ball room? They might not be pleased to confess it, but it is true nevertheless that dancing very soon associates them with immoral and immodest company. Then the wonder will be if they escape with their own character unstained. Any thoughtful Christian friend will advise you never to indulge in practices which endanger the purity of your character. Once a spot stains your character it may remain through life.

God never created you for this purpose, but for His glory. He gave your feet to walk in ways of righteousness, and not to please the sinful in an immoral dance. I have often wondered why our ministers do not say more from the pulpit against dancing. Some may say that the Bible says, There is a time to dance. But this was said under the old dispensation, and besides it was not a commandment of God. If dancing is sanctioned here it is of the kind that David did in his rejoicing in the Lord God of Israel. 'Did Christ ever teach that dancing has its time? I trust not. Christ came to give man more substantial enjoyment than dancing with carnal sinful men. He came to give man the joy of eternal life. Dancing of the kind now practiced never originated with God, but with the adversary of souls, who is the father of all sin and disobedience from the beginning to the present time, and will remain such to the end of the world.

Some may say that some good Christians indulge in social dances. That is something that is very questionable. Pro-

fessors may take part in dances, but likely no soul that is full of the life of Christ, a possessor of religion will enjoy the follies of even a social present-day dance. Christ says, Not all who shall say Lord, Lord, shall enter in the kingdom of heaven. Many shall say in that day, Have I not prophesied in thy name, have we not cast out devils in thy name, have we not done many wonderful works in thy name? Then will I profess unto them, I never knew you. I think dancing Christians must be of that number.

Some may say, David was a good man, and he danced. But we should know that his dancing was not of a carnal nature. David was under the old dispensation, and we are under the gospel. Old things that passed away, and all things have become new. David danced unto the Lord. People do not dance in that way now.

Dancing is sin for various reasons. God has put us under the laws of nature and if we violate these we must suffer the penalty of our transgression. How many young men and women have shortened their lives by exerting themselves in the dance to such an extent of bodily exercise till it was glowing with heat, and then cooling the blood, contracting a cold that ended in consumption? Many have destroyed their own bodies by violating the laws of nature in this way, and I am afraid some will have to suffer for the destruction of their soul.

I had a cousin that went to a dance against his parents will, overheated himself, went into the cool air for comfort, and the next day was taken with typhoid fever. In a short time he fell into a delirious condition, and never again came to consciousness, but passed into eternity unprepared. O how dreadful to fall into the hands of God unprepared.

D. B. SHELLEY.

For the Herald of Truth.

PARDON FOR ALL.

"He will abundantly pardon." Isa. 33:7.

What a gracious promise is given in this text, not only to the righteous, but also to the vilest sinner. If you come to Christ, repent, and believe in his name, he will pardon you, no matter how wicked you have been. O sinner, think how he suffered on the cruel cross to secure this pardon for you! He came into this wicked world, was mocked and crucified, all for the redemption of poor lost sinners. He suffered the most cruel death that we might have eternal life. Can you not, will you not forsake your evil ways and live for Him who is able to "Save to the uttermost?" If you forsake sin and live for Christ you shall have eternal life which is worth more than all the world. You may enjoy the lusts and pleasures of this world, and think it much

more pleasant than to live for Christ, but what will be the consequence? What will be your lot in eternity? Think upon your way and earnestly consider the welfare of your soul. Do not put it off for a more suitable time, for that time may never come. You have no promise of more than to-day. Your life is in the hands of Him who has all power. Delay the needful work no longer, for there is "danger and death in delay." Come to Jesus while you have the opportunity. Behold Him on the cross, for your only salvation is there. He is ever pleading for you.

CLARA M. BRUBAKER.

CHRIST OUR SALVATION.

Can I help to save myself? When I came to this point and asked, "What must I do to be saved?" the answer came, "Believe on the Lord Jesus Christ, and thou shalt be saved," Acts 16:31. Not, thou shalt save thyself, but, "be saved." Jesus Christ has saved me. And I was willing to be baptized in his name. Being baptized in his holy name seems to me as bearing the name of Christ always with me.

Now, being saved through Christ, what should we do? Should we not willingly obey his commandments; not only keeping the ordinances of the church (which is right) but also loving our enemies, "Bless them that curse you; do good to them that hate you and pray for them which despitefully use you and persecute you, that they may be the children of your Father which is in heaven," Matt. 5:44, 45, and do all that he has commanded his disciples to, do? Has saved, us and now we are his disciples too and should follow him daily, not to save ourselves, but to do the will of our Father which is in heaven. If we do not the will of God we will be lost; for Jesus said, Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven." Matt. 7:21. Oh, that God through his grace may keep us willing to do his will at all times is my prayer.

Mo. L. S. KETTERING.

FOR THE LITTLE READERS.

(Continued.)

When the temple building was completed Solomon also made arrangements to build for himself a house and as there was no particular hurry about this, it was thirteen years before it was done. He also built a house, larger than the temple, and this was called, "the house of the forest of Lebanon," made no doubt almost entirely from the cedar of Lebanon. Besides this he built a house for his Egyptian wife, the daughter of Pharaoh, and this house, as well as the rest was very costly and ornamented with precious stones and carved figures in the stone and wood.

H. A. MUMAW, M. D.,
Homeopathic Physician and Surgeon,
Orville, Ohio.



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GOING WEST, leave.	
No. 1, Vestib. Lim. Express.....	6.50 A. M.
Toledo Express.....	8.00 "
No. 9, Pacific Express.....	3.45 A. M.
No. 27, Chicago Acc.....	7.00 "
No. 3, Special Chicago Express.....	8.05 P. M.
No. 5, Fast St. Louis & Chicago Exp. 5.50 "	

GOING EAST—MAIN LINE, leave.	
No. 19, Night Express.....	3.30 A. M.
Grand Rapids Express.....	4.45 "
No. 22, Mail.....	11.45 "
No. 6, Fast New York Exp.....	8.15 P. M.
Grand Rapids Express.....	1.30 "

GOING EAST—AIR LINE, leave.	
No. 2, Special New York Express.....	12.45 P. M.
No. 8, Atlantic Express.....	11.40 "
No. 4, Limited Express.....	8.30 "
No. 28, To Goshen only.....	8.35 "
Train G to Goshen only.....	7.45 A. M.
" E to Goshen only.....	4.10 P. M.

TRAINS ARRIVE AT ELKHART BUT GO NO FARTHER.

Train F from Goshen.....	11.30 A. M.
Train H from ".....	7.00 P. M.
No. 24, Acc. from Chicago.....	8.10 "

Goshen Passengers change to No. 28.

No. 27, from Goshen..... 6.30 A. M.

Passengers change cars at Elkhart if going West.

SUNDAY TRAINS.

Nos. 12, 4, 6 and 8, East. Nos. 9 and 5 West	
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TRAINS ARRIVE—MAIN LINE

Grand Rapids Express.....	12.40 P. M.
" ".....	7.40 "
No. 25, Michigan Accommodation.....	2.55 "

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GOING SOUTH, leave.

No. 6, Grand Rapids Special.....	4.31 A. M.
No. 4, Cincinnati & Indianapolis Ex. 4.52 A. M.	
No. 2, Ind. & St. Louis Express.....	4.55 P. M.
No. 8, Way Freight.....	6.45 A. M.

GOING NORTH, leave.

No. 1, Grand Rapids Express.....	10.03 A. M.
No. 3, Michigan Express.....	5.51 P. M.
No. 5, Indianapolis Special.....	11.53 P. M.
No. 7, Way Freight, arrives.....	7.50 P. M.
No. 11, " " leaves.....	8.00 A. M.

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Herald of Truth.

A RELIGIOUS SEMI-MONTHLY JOURNAL

"How beautiful are the feet of them that preach the Gospel of Peace."

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Whole No. 400.

IS IT A MISREPRESENTATION?

There are many persons who can not bear to be crossed in their views and opinions. Some time ago we received a letter full of harsh accusations and heartless abuse because we had admitted into our paper an article full of sound scriptural arguments showing that baptism by effusion was a true, scriptural baptism. The letter, of course, was from a decided immersionist, and a descendant of a very old Mennonite family, whose forefathers had for centuries held to the form of baptism now practiced by the Mennonite church.

We took it all good naturedly and without any feeling of resentment, and we would say, by way of preface to this article, that we sincerely pity the man or woman who gets so far away from the true teachings of the Bible as this person seems to be; and in this instance the matter is especially to be deplored, inasmuch as the writer was brought up under the instruction of Mennonite parents and in the Mennonite church. This, however, may be taken up as an argument against ourselves, and for this reason we must bear down a little on our own people. We have more than once made the declaration that many of our Mennonite people have grown so excessively non-resistant that they do not any more dare to defend their own doctrine, and as a natural consequence, the church, our children, and the Gospel, suffer loss.

We do not court controversy and much of the arguing pro and con on religious doctrine and duties is injurious to the true cause of Christianity; yet when the teachings of the Gospel and the true evangelical doctrines of our church are called into question, and we are accused of misrepresentation, and things of this character, we shall take the admonition of the apostle (1 Peter, 3:15), and be ready to give an answer to every man that asketh a reason for the hope that is within us. We believe that this is not only right but our duty, though as the apostle directs, it should be done in the spirit of meekness, for the sake of the truth, and not for the sake of vanquishing or beating others.

In the letter above referred to, the writer expresses surprise and astonishment that we, as a Gospel minister and editor of a paper, should allow such "misrepresentation of God's Holy Word" to appear in public print.

We answer first: We believe that baptism in the form in which it is practiced in the Mennonite church (with water), is a scriptural and Gospel form of baptism; we believe this sincerely, and so believing, we teach and practice it in this way. And for this reason we can not be called in question for publishing an article of this kind. If we should publish an article teaching the opposite doctrine we should be untrue to our honest convictions.

The question now presents itself: "Is it a misrepresentation of God's Holy Word?" Is baptism by pouring water on the head of the person to be baptized unscriptural, and the teaching of this form of baptism a "misrepresentation" of the Word of God?

Let us see.
John the Baptist preached repentance and baptized. He said, "I indeed baptize you with water unto repentance; but He that cometh after me is mightier than I, whose shoes I am not worthy to bear; He shall baptize you with the Holy Ghost and with fire."

John here speaks of two baptisms. The baptism which he practiced and the baptism of the Holy Ghost. In whatever way they may have been, or are to be performed, the two acts or ceremonies must necessarily have been in the same form; he speaks of them in the same way—he calls them by the same name. If one is an immersion the other is an immersion; if the one is a pouring the other must be the same. He speaks of the water baptism as being performed with water. He speaks of the Holy Ghost baptism as being performed with the Holy Ghost. In every case the act is performed by taking the element and applying it to the person to be baptized. In neither case does it appear that the person was applied to the element but the element to the person.

We will try and keep very near the Scriptures; we will let lexicons, church histories and church fathers and other human inventions, opinions, and teachings go for the present and hold closely

to the Word, which is certainly our best guide in things of this character.

Let us see now if we can find any proof any where in the Word as to the manner in which the rite of baptism was performed; then we will have a key to our question. The clearest and most undeniable proof is in the baptism of the Holy Ghost.

John told his disciples (Luke 24:49): "And behold, I send the promise of my Father upon you; but tarry ye in the city of Jerusalem until ye be endued with power from on high." What this promise is we see in John 14:16, 17 and 26; also in John 15:26. "And I will pray the Father, and He shall give you another Comforter, that He may abide with you forever; Even the Spirit of Truth; whom the world can not receive, because it seeth Him not, neither knoweth Him; for He dwelleth with you, and shall be in you. But the Comforter, which is the Holy Ghost, whom the Father will send in my name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of Truth, which proceedeth from the Father, He shall testify of me."

This promise is the Holy Ghost. It was to come upon them. They were to wait until endued with power from on high. To endue means to put on, to clothe, to invest, to endow. The thing that a person is to be endued with is to be put on him or around him, or to fill him with. This confirms what we said above, that the element is to be applied to the person and not the person to the element.

Luke, in his record in the Acts of the Apostles 1:4 and 5, says, "And being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence."

Here reference is again made to the promise, and to the words of John the Baptist, and to the fulfillment of the promise, in very plain words—words the meaning of which can not be mistaken.

Let us now look at the fulfillment of this declaration. Read Acts 2:2-4. "And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues, like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues as the spirit gave them utterance.

Here now is the promise referred to by Jesus, and the declaration of John the Baptist fulfilled. Jesus had promised the Comforter. This was the Holy Ghost, and Luke refers to this promise, and quotes the words of Jesus himself, in which he (Jesus) confirms the words of John when He says: "For John truly baptized with water, but ye shall be baptized with the Holy Ghost not many days hence."

Now, to confirm all this, Peter stands up and declares that "This is that which was spoken by Joel the prophet: And it shall come to pass in the last days, saith God, I will pour out of My spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: and on my servants and on my handmaidens I will pour out in those days of my spirit; and they shall prophesy." Acts 2:16-18.

We now see that the baptism is possibly be made that here performed by which John refers was here performed by the Holy Ghost falling or coming upon them, or in the language of the prophet, being poured out upon the assembled disciples. The prophet calls this act (and Peter repeats the words) a *pouring out*. Luke, quoting the words of Jesus, speaks of it as coming upon, and John and Jesus both call this same act a baptism or being baptized. Peter, in speaking of the conversion of Cornelius, says: "Then fell the Holy Ghost upon them as on us at the beginning." When Jesus was baptized in the Jordan the Holy Ghost descended upon Him like a dove and lighted upon Him; and Peter, when he preached to Cornelius, speaks of this descent of the Holy Ghost upon Jesus, and says: "God anointed Jesus of Nazareth with the Holy Ghost and with power." Acts 10:38.

From this we learn by the evidence of a number of witnesses (and two or three witnesses are sufficient to establish any disputed fact) that the giving of the Holy Ghost was an out-pouring or a falling upon, and that this coming upon or falling upon is called in words of Scripture, a baptism. Hence if the baptism of the Holy Spirit was an out-pouring, water baptism, which is the shadow of the baptism of the Spirit, was likewise an out-pouring or a coming upon. This answers the question: Is the teaching of a pouring baptism a misrepresentation of the Holy

Word of God? We answer, No. It is a scriptural, evangelical, valid baptism. And we claim for this mode of baptism an incontrovertible proof from the Word of God, which is more than can be said of any other mode.

This is now in simple language, our understanding of the mode of baptism as taught in the Scriptures. The subject is not, by any means exhausted. In fact we have presented but a single argument in this entire article. Many evidences from the Old Testament as well as from the New could be presented, but for the present we will let this suffice. J. F. F.

For the Herald of Truth.

LABOR FOR OTHERS.

"In lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but on the things of others." Phil. 2:3,4.

These are words of admonition addressed to us as well as to the Philippian brethren. We are taught in this lesson to be interested in the welfare of others, especially in their eternal welfare. In order to do this we must put away all of self, deny ourselves, take up the cross, and follow Christ. Thus we let the world know that we are Christians. We cannot be Christians unless the world knows it. Our heart's desire should always be to see others prosper in the divine life; but it is a sad truth, that many professors, when they are approached on the subject of religion, are anxious to charge the subject. But the more we converse on religious subjects the more we become interested in them. It should be meat and drink to our souls to break to those around us the bread of life; though it may be a cross, the grace of God is sufficient for us.

We have only a certain time allotted to us to work in the vineyard of the Lord, and how can we expect to be rewarded if we do nothing for God. The only way we can work out our salvation is in doing the will of our Master. We should always have a kind word for our fellow-men, and do them a kind act if possible. Since we are taught to pray for our enemies, why not "do good to those who despitefully use us?" As the sister said, who took those words for a subject in one of the numbers of the HERALD. Jesus prayed for his enemies on the cross. He died that we might live. Let us then if possible get many to go with us on our pilgrim journey.

That will be the happiest meeting we ever can expect, when we reach the shore of immortality, and meet those who have preceded us there. We will be free from all sorrow and pain, and all will be joy and peace forever more.

Reader, if you have not started for heaven, accept the invitation now. You

have no specified time allotted to you. Jesus says, To-day if you will hear his voice, harden not your heart. To-day is the day of salvation. Sinner, if I was to ask you now, Are you going to be a Christian, and make heaven your home? You would say, Yes, I will some day. Dear friend, you may not have another invitation in this world. You may be in death's cold embrace before your expected time for repentance comes. Do then as you have time allotted to you, give God your heart. Heaven is a beautiful place.

You may have all the enjoyments here your heart can desire, but it is only for a moment compared with eternity. There is an aching void in your heart that nothing else will satisfy but a true repentance to God. Your conscience will ever condemn you till you find peace in God, who waits to receive you. Angels are waiting to welcome you home, the church is waiting to receive you. "The Spirit and the bride say, Come; whosoever will let him come, and take the water of life freely."

Brothers and sisters, who know God by past experience, try not to think more highly of yourselves than of others. They are of the same passions like as we are. Their souls are of the same value as ours. If making others happy is the only way we can be truly happy, our happiness should always consist in making others happy. We have always those around us who meet with disappointments. A word of comfort will be balm to their souls, if we tell them:

"What a Friend we have in Jesus,
All our sins and griefs to bear;
What a privilege to carry
Everything to God in prayer.
Oh what peace we often forfeit,
Oh what needless pain we bear,
All because we do not carry
Every thing to God in prayer."

A FRIEND.

PIETY CARRIED INTO EVERY-DAY DUTIES.—We have tried to make Christians without giving them anything to do; which is like trying to make swimmers without use of hands or feet. The churches are full of religious dyspeptics, feeble of purpose, weak in faith, indifferent, languid, listless, of little use, and all for the want of the natural exercise which would come from doing God's waiting work in the world. Admit that Christian character is the great thing; that piety and personal holiness are the very highest stages and attainments; but to form that character, acquire these faculties, and rise up to that serene elevation, we must do something more than to sit in a closet, and muse and meditate, and try to magnetize our souls by pious exercises; we must go out into the world, and put our heavenly thoughts into heavenly deeds of love and mercy.

BORN OF GOD.

"Whosoever is born of God doth not commit sin; for his seed remaineth in him, and he cannot sin (or has no disposition to sin) because he is born of God." 1 John 3:9.

IN THE HERALD OF TRUTH, April 15th, an article was published headed "Temperament of Christ." I agree with the writer in general that Christ could not have fallen into sin. But in the middle of the article, after quoting the above verse, he says, "Neither angel nor man can lay claim to such a mysterious birth." Will this bear the test of God's word? Read the whole chapter, and see that the apostle is not speaking of Jesus' natural birth. In speaking of himself and the faithful ones in the 1st verse he says, "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God." And again, "Behold, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him, for we shall see him as he is." Now follows an exhortation to purity. "And every man that hath this hope in him, purifieth himself, even as he is pure." 10th verse, "In this the children of God are manifest, and the children of the devil; whosoever doeth not righteousness is not of God, neither he that loveth not his brother."

The dear brother also says in speaking of the Son of God, "He came only in the image of sinful flesh (only the outward appearance)." The apostle has not put it thus, "Hereby know ye the spirit of God; every spirit that confesseth that Jesus Christ is come in the flesh is not of God. And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God. And this is that spirit of anti-Christ," etc. 1 John 4:2. Paul does speak of God sending his own Son in the likeness of sinful flesh, and for sin, condemning sin in the flesh. That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the spirit; but we should remember that John was very careful to show plainly that Christ was both the Son of God and the Son of man. In the beginning of his gospel John says, "And the word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth." Truly we all have an all-sufficient Savior. Let us all take to heart what the poet says:

"Come to the Savior,
Make no delay;
Here in his word
He has shown us the way."

S. J. YODER.

*Christ came in the flesh as the following text shows, but they do not show that it was sinful flesh. He came in the likeness of sinful flesh.

—[Ed.]

FEAR NOT.

"Fear not I am with thee, Oh be not afraid, For I am thy God, and will still give thee aid: I'll strengthen thee, help thee, and cause thee to stand, Upheld by my righteous, omnipotent hand."

When through the deep waters I call thee to go, The rivers of sorrow shall not overflow; For I will be with thee thy troubles to bless And sanctify to thee thy deepest distress."

How sweetly the poet here shows us the love of Jesus. What a grand comfort it is to all sorrowing and troubled souls if they can think that it is the dear Lord's will to send afflictions and trials upon them and with it have the glorious promise that He will be with them; how sweetly we seem to hear him say, "It is I, be not afraid," when the dark waters of sorrow nearly overwhelm us. When early friends prove false and forsake us, we know that we have one Friend who will never forsake us and will protect and guide us to the end of this life. When He guides our path through deep waters and dark valleys, He promises to sustain us; and when we are laid on the bed of sickness it may seem hard and we may almost become discouraged, but Jesus promises to bless our troubles and sanctify them for our good and perhaps for the good of others also; and His grace is ever sufficient to carry us safely through the fiery trials of life. There is nothing so sweet to the Christian as to be able to lean trustingly on the promises of the Savior who has done so much for him.

How often, however, we are so prone to forsake Him and to murmur when we are called to suffer a little for Jesus' sake, to forget what He has done for us, and make great complaints when our earthly things do not go as we wish them to, when it may be God is only chastening us to bring us closer to Him and show us what poor weak mortals we really are. When if we did our duty bravely and uncomplainingly, these very trials might, through our all-wise Father's hand, become the sources of the richest blessings to us. Jesus says, "I will never leave thee nor forsake thee." Oh, let us then trust Him more fully and love Him better than we ever did before, and let us ever be more willing to bear His cross and follow Him with a meek and lowly spirit, fearing no foe, no trials, sorrows or temptations, caring not for the scolds of the world and even if some friend may turn the "cold shoulder," may we then be all the more true to our heavenly Friend.

"Thou O Christ art all I want
More than all in thee I find."

Oh, may this be the sentiment of us all, and may each one of us seek every day to live more faithfully to Him and do more for Him than we ever have before.

L. Z.

"PEACE ON EARTH."

What could be more desirable than that the declaration of the angel at the annunciation of the birth of our Savior—"Peace on earth"—should come true in the fullest sense! And how shall this declaration come true but by the earth accepting that Savior, in all his peaceful nature? On that memorable night when the shepherds, on the plains of Bethlehem, heard the praises of God by the heavenly host, there was a special cause for this breaking forth of praise. They brought the good news to earth, and the message was worthy the accompaniment of praise by angels. The special cause for this praise was that a Prince and Savior was born, which is Christ the Lord. Many are the blessings received by the world through the coming of this new-born King. He redeemed man, reconciled him to God, gave man power over sin, vanquished death, brought life and immortality to light through the gospel, secured for man the power of the resurrection, and vouchsafed to him an eternity of bliss. But of these the heavenly messenger said nothing. Only one thing, the result of the Messiah's coming, was mentioned—"On earth peace." This was the one glorious result that was worthy of mention as His birth was declared.

It must be the will of God that this earth shall have peace through Christ, whom he has sent as the Prince of peace. What does peace on earth mean? While it means peace between God and man—man reconciled—it does not mean only that. There is not peace on earth while man is arrayed against his fellow man in deadly conflict. Peace on earth means peace between man and man as well as peace between man and God.

When the Messiah proclaimed his doctrine to the world it was "peace," just as the angel had announced to the shepherds on the plains of Bethlehem. What is known as the Christian world claims to have accepted Christ and his doctrine. But what a sad condition of things do we see? Instead of those believers, who echo the song of the angels—"Peace on earth," bearing palm branches and the white flag of peace, we find them an armed host carrying instruments of death and a flag of colors that speak of carnage and blood. And yet they claim to be the followers of the Prince of Peace. Where is the trouble when the citizens of different nations, or sections, or parties of the same nation, as Christians, arm themselves with the most deadly weapons that modern inventive genius can devise, and then meet each other to inflict death, if possible upon their christian brothers? It does seem to those who have learned the scriptures differently that they must have failed to understand the mission of Christ, and that they have not been taught the

truth that was declared by the angel—peace on earth.

To see men calling themselves Christians, killing each other on account of some misunderstanding between leaders of governments is as widely opposite to the spirit and teaching of the gospel as light is to darkness. If all Christians were on one side, and the other side was composed of wicked, cruel barbarians there might appear at least a shadow of excuse for killing the barbarians, if we reason only as carnal men. But even then it would be against the teaching of Christ and out of harmony with the song of the angel, "On earth peace." It might be excusable in the Christians of a nation to use their instruments of death to exterminate an army of sea monsters, or of wild beasts of the forests or plains, without souls, that were threatening devastation and death to the inhabitants.

How different would the world be if all who profess Christianity would learn that Jesus is the Prince of peace, that Christianity is itself peace, and that peace on earth means peace between man and God, and peace between man and his fellow man! May "Peace on earth" be sung till the Christians of all lands shall take up the refrain, and swords shall be beaten into plow-shares, and spears into pruning hooks, and the nations shall learn war no more.

J. S. C.

AN EXORTATION.

The holy book says, "Ye can not serve God and mammon." Dear reader, by this we can plainly see that we can not, as Christians serve God and the world, and enter that beautiful home. Let us be careful not to serve the world; for if we serve the world, we will have to suffer the penalty of God's law, and that suffering will be awful. You can escape this suffering if you only serve God, and love and keep his commandments. Young friends I will say this to you, come out from the world and all its wickedness and serve God and you will be much happier. If you serve God you will be happy in this life, but much happier in the life to come; if you serve the world you can have all the pleasure and enjoyment just as you please now, but stop and ponder for a moment. Hark! what will you do when this time is past? All your joys will be turned into pain, suffering and everlasting woe. O reader, stop before you go this far and it is too late. Serve God instead of the world, and then you will have peace with God and join with the angels in praising God and be happy ever more. My prayer is that we may all serve God and walk hand in hand and heart to heart, traveling to the happy Canaan. May the grace of God be with you all now and forever. Amen.

LEAZIE L. BRUBAKER.
Leonard, Shelby Co., Mo.

WATCH AND PRAY.

Take ye heed, watch and pray: for ye know not when the time is, for the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch. Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or in the morning: lest coming suddenly he find you sleeping. And what I say unto you I say unto all, Watch. Mark 13:33.—37.

This scripture teaches us to watch. Blessed are they who are obedient when the Lord cometh. So many dangers are about us that it becomes the more necessary to watch. Sentinels are always placed around an army of soldiers when the enemy is near. Night and day they must watch on every side. We are not like soldiers, to watch only against physical disaster, but against everything pertaining to this world which is in opposition to the inward life as distinguished from the outward life. Building a spiritual life prepares us for a disembodied spiritual life which shall last eternally.

The inspired Apostle solemnly warns us concerning dangers around us. There are many earthly attractions that war against the soul. These lead into disobedience. But the most dangerous enemies are what the apostles wrestled with, not against flesh and blood, but against spiritual wickedness in high places. These secret enemies ring no bell, sound no gong, blow no trumpet, flout no banner, utter no audible sound, and give no sign, but are steadily working. This gives us special reasons for watchfulness. Of this the Savior was well aware. We must watch, lest we fall into a lower level of spiritual experience. There are a great many sins that are utterly irrepressible if once they get control: Having attained the power they dash off with you and you are lost. This is the peculiar danger of the sins that spring from the lower passions. They are like explosives, and are all the more dangerous on that account. It is in the line of consideration such as the above that the language of the scripture comes in with great solemnity.

Heaven is represented as a great Banquet, or entertainment, where some are represented as coming to the door knocking, and saying, "Lord, Lord, open unto us; when he from within shall say, I know you not, and they without shall say, We have eaten and drank in thy presence, and thou hast taught in our streets. But he from within shall say again, 'I know you not whence ye are; depart from me, all ye workers of iniquity. There shall be weeping and gnashing of teeth.'

In thine infinite compassion draw near to us our heavenly Father, and have pity on us. We have not formed ourselves,

nor chosen our own condition; we are what thou hast made us. Thou hast placed us where we find our life unfolding: Thou art around us with ministering thoughts. Jesus, our Redeemer and Savior, thou knowest our thoughts and feelings, and we cannot be hid from thee. Thou hast brought a great light into profound darkness, hast done wonderful things for thy people, and hast given us the victory over sinful spirits. We should not dare to come before thee, but thou hast invited us; and we have heard the voice of thy word saying, Though I am infinite, and dwell in eternity, I will not despise the broken and contrite heart. Thou hast made thyself near of access or we should never have found thee: But we have been found of thee Our Lord and Savior. Thou hast felt our wounds, and sorrows, and our weakness. But now thou art in ineffable light and glory, and we thy followers tarry awhile in sickness and in sorrow. We thank thee for our Comforter and the hope of a glorious immortality. Amen.

NICODEMUS C. BIGLER.

TEACHING AND TRAINING.

It has been said that the essence of teaching is causing another to know. It may similarly be said that the essence of training is causing another to do. Teaching gives knowledge. Training gives skill. Teaching fills the mind. Training shapes the habits. Teaching brings to the child that which he did not have before. Training enables a child to make use of that which is already in his possession. We teach a child the meaning of words. We train a child in the truths which we have learned for ourselves. We train him in habits of study that he may be able to learn other truths for himself. Training and teaching must go on together in the wise upbringing of any and every child. The one will fail of its own best end, if it be not accompanied by the other. He who knows how to teach a child is not competent for the oversight of a child's education unless he also knows how to train a child.

Training is a possibility long before teaching is. Before a child is old enough to know what is said to it, it is capable of feeling, and of conforming to or resisting the pressure of efforts for its training. A child can be trained to go to sleep in the arms of its mother or nurse, or in a cradle, or on a bed; with rocking or without it; in a light room or in a dark one; in a noisy room or only in a quiet one; to expect nourishment and to accept it only at fixed hours, or at its own fancy,—while as yet it can not understand any teaching concerning the importance or the fitness of one of these things.—S. S. Times.

REPENTANCE.

"Repent, for the kingdom of heaven is at hand." Matt. 4:17.

This is the teaching of Jesus Christ to our sin-fallen race, which He came to redeem from their depraved and ruined condition. He was baptized of John, led into the wilderness, tempted of the Devil; continued his mission and went forth to preach the glad tidings of joy to fallen humanity, saying, Repent, *i. e.* become reconciled with God. *Bekeert u*, says the Holland language; be converted. This goes to prove that when sin-stricken man repents, feels godly sorrow for his sins, and prays to God for grace through the atoning blood of a crucified Savior, to become reinstated into his glorious kingdom he will be accepted of God, and become an heir of the promise.

Now when man has repented with a sincere repentance before God, and has become a child of God, though yet young and weak, if he then remains with God, the Father, he will feel him with the bread of life, so that he can grow in grace and in the knowledge of our Lord Jesus Christ.

The great and high calling in Christ from sin, through repentance, is unto holiness; for thus it is written: Be ye holy, for I am holy. And again, God hath not called us unto impurity but unto holiness. The calling of God is unto holiness, for the grace of God which bringeth salvation hath appeared unto all men, teaching them to deny themselves of all ungodliness and worldly lusts, and to live soberly, righteously, and godly, in this world. Paul also saith: Follow after peace with all men and holiness, without which no man shall see the Lord. Now it is the will of God, that his children should be peaceable and seekers of peace. This is evident, for Christ says, "Blessed are the peacemakers; for they shall be called the children of God;" and the Scriptures teach us, if possible, as much as in us is to have peace with all men. In so doing the obedient children of God, find their chief delight, serving their Father in humility and simplicity, with a grateful heart, for his amazing love and mercy; and to such the kingdom of God is nigh, even in their hearts. When they pray: "Thy kingdom come," they should have it within themselves. Then they have the glorious promise to be an heir with Jesus in heaven.

Such feel the inner light shed abroad in their hearts, and go forth in the full discharge of their duties as lights in the world, to illuminate the world, and the church, as much as lieth in their power, teaching repentance by word and precept. They practice a living faith, founded on the Rock of their Salvation, which the portals of hell cannot shake, or prevail against. But one thing is alarming, so many of the world's children striving for

the kingdom of this world, and the honor and glory of the same, living in pomp and pride, clothed in purple and fine linen, faring sumptuously every day, delighting themselves in the allurements and amusements of the day, wherein Satan transforms himself into an angel of light.

O, how necessary to watch and pray, that we are not led into temptation! He will deceive the very elect if they are not found faithful in their duty.

God commandeth all men every where to repent, because all have sinned and come short of the glory of God. But thanks be to God, the way is open, though narrow, whereby all can be reconciled with God, through the merits of a crucified and now highly exalted Redeemer. Through him, we become the adopted of his kingdom, heirs of God, and joint heirs with Christ; if so be that we suffer with him, that we may be also glorified together. Dear brethren, let us labor fervently in the furtherance, and building up of the Lord's kingdom.

Repent, believe, and come to Christ, He's ready to receive,
And take you in his loving arms,
Your burdens to relieve,
Come, learn of Him humility,
Obedience to his will,
The sinful nature, shun and flee;
Your work in Christ fulfill.

SAMUEL GODSHALK.
Bedminster, Bucks Co., Pa., July 1st,
1889.

WORK FOR JESUS.

"Verily, Verily, I say unto you, he that believeth on me, the works that I do shall he do also; and greater works than these shall he do because I go unto my Father." John 14:12.

Some might think, How can we do greater works than Christ did when he was on earth? Was it not a greater work on the day of Pentecost to turn three thousand and heal the sick and the maimed. Though Christ has gone to the Father, he is still working through his children.

The question is, are we willing to be used by him as a broken and empty vessel for the master's use made meet and willing to do the little we can if we have but one talent that does not excise us for being idle? We need not be in darkness as to what our work is; for if we came to as to what our work is, and ask, Lord, God with a willing mind and ask, Lord, what wilt thou have me do? "He will appoint a way and show us our work. Truly the harvest is great, but the laborers are few. To be a successful worker we must die to self and learn the utter and constant helplessness of our self. Except a grain of corn die it cannot bring forth fruit. 'Without me ye can do nothing,' says Christ.

Like the telegraph wire is detached from connection with the earth that would

draw off the electric charge so we must be detached from all sin and worldliness and be attached to Jesus Christ and let Him work through us by his spirit. Until we are anointed with the power of the Holy Spirit our work is in vain. Let us therefore remain near the Fountain, and may our souls be a channel through which the Holy Spirit flows. "Whatever ye ask in my name, that will I do, that the Father may be glorified in the son." "If ye know how to give good gifts to your children, how much more will your Heavenly Father give the Holy Spirit to them that ask him." Ought not the many promises of God's word encourage us to work for him?

Let us keep on working and leave the result to God and not always be so anxiously looking for fruit. He will take care of that. He did not promise to reward us down here. By and by the rewarding time will come. Who is a wise man and indued with knowledge among you? Let him show out of a good conversation his works with meekness of wisdom."

How much more could be done for Christ if our conversations were always seasoned with grace. Why are some professing Christians so slow in talking of spiritual things? and in foolish talking and jesting they can take part. "Out of the abundance of the heart the mouth speaketh." Therefore "let your conversation be as it becometh the gospel."

The reason why some do not find time to work for Christ may be because their time was so taken up with earthly cares, probably in laying up treasures on earth and working for the perishable things of this life. Oh reader, is this what Jesus asks of us? He has bought us with His precious blood; our time and all belong to Him; we are no more our own. Our Heavenly Father's business should be foremost of all.

"Seek ye first the kingdom of God and his righteousness and, all these things shall be added unto you." Lay not up for yourselves treasures upon earth where moth and rust doth corrupt and where thieves break through and steal. But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt and where thieves do not break through nor steal.

There is such a thing as laying up treasures in heaven as well as on earth. All that we give for the cause of Christ will be stored up in the bank of heaven for us. O that more Christians could see the blessing it brings in working for Christ in this way. I fear the riches of this world will ruin many a poor soul. The love of money is the root of all evil. We cannot imagine how many evils it brings along with it. On the other hand, the more we give for the spreading of the gospel or for the poor the greater will be our blessings. And really all we have belongs to the Lord, we have no right to

use it all for our own personal interest, but are commanded to lay up our treasures in heaven. Even if we have only the widow's mite, yet all we do out of love for Christ is precious in His sight. The more we do for Jesus the greater will be our reward. There are so many ways to work for Christ, that all His children can have something to do. If we are only willing to work with the light which God gives us, he will still give us more; there is always more to follow.

THE ONLY FOUNDATION

Jesus Christ is the foundation of all acceptance with God the Father. All men are sinners. This is generally confessed. But till Christ enlightens the mind of a sinner he is not affected by it, he sees not the sinfulness of sin, he sees not the horrid impurity of his heart, he is not alarmed with the danger of his condition; he is not aware that the holiness, justice and truth of God are against him. But this is really his case, the law of God requires perfect love and sinless obedience, or it puts the offender under the curse; for it is written, "Cursed is every one who continueth not in all things that are written in the book of the law to do them." You must continue without intermission in all things, not keeping nine and breaking the tenth, or keeping them outwardly and breaking them in thought; not only to purpose, but to do them, and which of us has kept the law in this manner? Who can say that he never offended in thought, word or deed? Certainly every mouth must be stopped and all the world become guilty before God who searcheth all hearts.

Now, what is the consequence? The wages of sin is death. God has passed the decree, "*The soul that sinneth it shall die.*" God is faithful and will fulfill his decree and he is almighty to execute his sentence. What then can be done? Is there a remedy? Must sinful man sink forever under the divine wrath? Two things must be done; full satisfaction must be made to the holiness and justice of God for past offenses, and our sinful nature must be renewed and made holy. But can man do this? As soon might he create a new world. The natural man has neither the will nor the power to renew and cleanse his nature. Who can say, I have made my heart clean, I am pure from sin? No man can say it truly; it is God's work. So David prayed, "Create in me a clean heart, O God; and renew a right spirit within me." And renew a right spirit, a clean heart, how can until God create proceed out of it? Who can bring a clean thing out of an unclean?

Who in an impure nature can do a pure action? Who under the curse of the law, under the sentence of condemnation, can perform a meritorious service? It is im-

God.

Thus, St. Paul speaks, it is the praise of the glory of his grace, wherein he hath made us accepted in the beloved Eph. 1:6. Christ is the beloved of the Father, his dear Son. In him he is well pleased, pleased with his person, pleased with his atonement. It was a sacrifice of a sweet smelling savor, and for his sake he is well pleased with us as his dear children. This is being saved by grace, this secures all the glory to God and his free grace, which is praiseworthy and glorious, and is magnified by men and angels. In this way only have sinners been saved from the beginning. The Lord God clothed Adam and Eve with the skins of those beasts they slew in sacrifices, and thus they were accepted through faith, in the righteousness of the sacrifice, and not by their own righteousness denoted by the fig leaves with which they clothed themselves. It was faith in the promised Lamb of God, that rendered Abel and his offering more acceptable than Cain and his offering. Thus Abraham was justified, for he believed God, and it was imputed to him for righteousness.

possible. The scripture has declared: "There is none righteous, no, not one, and that by the deeds of the law no flesh shall be justified. But what was impossible to man is possible with God. Blessed be his name; he has in infinite wisdom and love devised a way for our acceptance; a way honorable to himself and easy to us. He has sent his own Son into our world in the likeness of sinful flesh, that we may be made the righteousness of God in him. Jesus Christ was God and man in one person. By the divine and human natures united in him, whatever he did and suffered became truly divine and infinite. Our nature was wholly defiled and impure. Christ came in a nature perfectly pure and spotless, in this nature he obeyed the whole law and continued in all things written in the law to do them. He also humbled himself to suffer what we deserved to suffer for our disobedience. He redeemed us from the curse of the law, being made a curse for us, and thus by our men's disobedience many were made sinners, even so by the obedience of one, shall many be made righteous. Being made perfect through obeying and suffering, he became the author of eternal salvation. He is now able to save sinners to the uttermost. He has the infinite merit of his suffering, to free them from suffering. He died to save them from the second death. He rose again that they might rise to a newness of life; he is in grace, and to life everlasting in glory, and he now ever lives to make intercession and to act as a mediator Between God and man, able and willing to plead the merits of his life and death for the acceptance of every sinner who comes to God the Father through him. Thus is Jesus Christ the foundation of all our acceptance with God.

Thus, St. Paul speaks, it is the praise of the glory of his grace, wherein he hath made us accepted in the beloved Eph. 1:6. Christ is the beloved of the Father, his dear Son. In him he is well pleased, pleased with his person, pleased with his atonement. It was a sacrifice of a sweet smelling savor, and for his sake he is well pleased with us as his dear children. This is being saved by grace, this secures all the glory to God and his free grace, which is praiseworthy and glorious, and is magnified by men and angels. In this way only have sinners been saved from the beginning. The Lord God clothed Adam and Eve with the skins of those beasts they slew in sacrifices, and thus they were accepted through faith, in the righteousness of the sacrifice, and not by their own righteousness denoted by the fig leaves with which they clothed themselves. It was faith in the promised Lamb of God, that rendered Abel and his offering more acceptable than Cain and his offering. Thus Abraham was justified, for he believed God, and it was imputed to him for righteousness.

This righteousness, St. Paul says, was witnessed by the law and the prophets, even the righteousness of God, which is by faith of Jesus Christ, unto all them that believe.

believe. And now, men and brethren, let it be asked. Is this our foundation? Whatever we look to, hope in or depend upon for our acceptance with God, that is our foundation; but it highly concerns us to know whether it be this true and solid foundation, this Rock of Ages, or some other which will fail us in the day of trial. Whatever our foundation be, if it be not Christ, it is wrong, for the Bible says: "Other foundation can no man lay than Christ." Now, is any man building his hopes on his works? Is he saying, I am not so great a sinner as some are, I do no harm, I make my best endeavors, I have a good heart, I say my prayers, I go to church, I am sorry for my sins, I am charitable to the poor, and so on. Suffer me to ask, is this Christ? All this is building on *self*. It discovers a total ignorance of the gospel which reveals the righteousness of Christ. Besides, if we could work out a righteousness of our own, then there was no occasion for Jesus, and he died in vain. O let us beware of stumbling as the Jews did at this stumbling-stone, Rom. 1:32; for whoever seeks acceptance by the works of the law, stumbles against this rock instead of building on it.

building on it. St. Peter says, "Unto you who believe he is precious." He speaks of Christ as the precious corner stone of the church; but he adds, He is a stone of stumbling and a rock of offense, even to them which stumble at the word, being disobedient to the true character of all believers, that they come to Christ the living stone, and are built upon him a spiritual house. Jesus Christ is the foundation of all holy obedience. Many persons are afraid that the doctrine of faith is contrary to good works, and some have said, If we are not to be saved by good works, what occasion is there for them? The answer, good works are the breath of faith. A living man breathes and a true faith works. St. James speaks of pretended or dead faith and says, "As the body without the Spirit is dead, so faith without works is dead also, works are the proper fruit and evidence of faith, and that which doth not produce them is false. But the right faith—that which comes to Christ as his foundation and builds alone on him—is always fruitful. And so far is it from being true, that faith is contrary to good works, that we affirm there can be no good works without faith. The Scripture saith, "Without faith it is impossible to please God," and it declares that faith worketh by love, and again, that it purifies the heart; and again, that it overcometh the world; not that faith does not this by its own power, but as it unites us to Christ

and derives virtue from him, and thus he is the foundation of all holy obedience. There is a real spiritual though mysterious union between Christ and believers, and is expressed in Scripture by various images. For instance, Christ is the head of the body; believers are the members of it, Christ is the vine; believers are the branches. So he said to his disciples, "I am the vine, ye are the branches. As the branch cannot bear fruit of itself except it abide in the vine, no more can ye except ye abide in me. He that abideth in me and I in him, the same bringeth forth much fruit; for without me ye can do nothing." John 15. It is therefore evident that Christ must be the foundation of all holy obedience.

of all holy obedience. It is not enough to be what the world calls a virtuous man, a good liver, a moral person. Acceptable obedience is that which is performed by a man in Christ; one who, sensible of his sin and misery, has come to him by faith for wisdom, then for righteousness and now for strength. Christ dwells in the heart of such a man, and whatever trial he has to bear, whatever duty he has to perform, whatever temptation he has to resist, he comes to Christ for strength, and out of his fullness he receives, and "grace for grace;" grace in the believer, answerable in some measure to grace in the Savior. He is conformed to Christ both in his death and resurrection; by the influence of one who dies to sin, by that of the other he lives to God.—*Selected* by ELIZABETH WENGER, *Mt. Crawford, Va.*

A SILLY BIBLE MISPRINT.

It is popularly supposed, remarks a correspondent of the London Daily News, that, the Authorized Version of the Bible as we have to-day, is entirely free from printers' errors; and it may be interesting to a good many of your readers to learn that it contains any thing of the kind. The following passage, however, speaks for itself, and the misprint contained in it will be readily noticed: "Woe to the idleshepherd that leaveth the flock! The sword shall be upon his arm, and upon his right eye; his arm shall be clean dried up, and his right eye shall be utterly darkened" (Zechariah, chapter, 11:17). Curiously enough, this error has been allowed to remain uncorrected by the University press for nearly fifty years, and possibly for a much longer period; at any rate, it will be found in the editions of the Bible for 1839 and 1883, 1885 being the date of publication of the Revised Versions. It was of course discovered by the Revising Company, and it would seem as if they wished to consign the fault to oblivion, as they substituted a new adjective ("worthless") for that misprinted, namely, "idle"; avoiding, moreover, any reference, marginal or otherwise, to the alteration made.

THE OATH AND ITS ABUSES.

Surprising, to our view, is the following statement, occurring as a part of a series of resolutions adopted recently by the National Reform Association:

While we cherish the profoundest respect for the differing opinion of the Society of Friends, we cannot but regard the oath as an ordinance of God, established among men for the promotion of truth and the restraint of falsehood. Every true oath is an act of worship in which the juror and the administrator unite, and which ought only to be paid to the true God and the reverence always due to His name. . . . We earnestly call on

name. We earnestly call on Christian people everywhere to discountenance and rebuke profane swearing, and to see that the laws against it in our statutes books are enforced; and we maintain that the nature of the oath, and the guilt of profanity and perjury, should be carefully inculcated in our public schools.

It almost seems natural, after reading these sentences, to ask, did their authors ever read the New Testament? If only the Old Covenant had been given to men, such a view of oaths might be not unreasonable. But that it should be held by any one familiar with the language of our Lord, Matt. 5:33-37, with that of James' Epistle, 5:12, is truly remarkable.

Searching through the New Testament, with the aid of the Concordance, for expressions concerning oaths and swearing, they are found to be of several kinds. Herod slew John the Baptist for his oath's sake. Peter denied his Master, with cursing and swearing. These are examples of clearly unrighteous oaths. In the Epistle to the Hebrews, 6:16, the common usage of men is referred to, and God's condescension, in making His promise to Abraham, is mentioned, wherein He (verse 17) "confirmed it with an oath." In Matt. 23:18-22, our Lord reproves the folly and superstition of the Scribes and Pharisees, "fools and blind," in regard to swearing by the temple and its gold, or by the altar and the gift upon it. Not one word of commendation, much less of injunction, to make *any* oaths, as "acts of worship," can be found in these passages. And when we come to the very words of Jesus, how plain they are!

"Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths." Certainly no *profane* swearing is here alluded to, but the solemn oaths permitted "them of old time,"—by all who proclaimed or administered the law of the Old Covenant.

"But I say unto you, Swear not at all.

But let your communication be, Yea, yea; Nay, nay; for whatsoever is more than these cometh of evil." Because of the hardness of men's hearts, we may well understand, this, like some other allowances, was made during the "old

time." But now, James renews with emphasis the teaching of our Lord:

"But above all things my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath; but let your yea, be yea, and your nay, nay; lest ye fall into condemnation."

There is such a thing as over literalizing Scripture. But no other meaning appears to be *possible*, in the injunctions cited, than the absolute prohibition of **all** oaths, judicial and official as well as profane.

"RESIST NOT EVIL."

BY J. TYLER, MISSIONARY TO THE ZULUS.

In my mission school in South Africa, I had a bright, cheerful but fearfully passionate Zulu lad about seventeen years of age. One day as we were reading the words, "But I say unto you, that ye resist not evil, but whosoever shall smite thee on thy right cheek, turn to him the other also," he asked, "Teacher, what does that mean?" I explained the injunction. "Poh!" he replied, "What man in the world ever obeys that? I would never be such a coward. I would die first." "Huhumene," said I, calling him by name, "If you do not make these words of Christ your rule and learn to control your temper, you may one day be tempted to commit murder. Little did either of us then realize what would actually occur within a year from that time. One Sabbath day, instead of attending our service as he often did, he accompanied a party of wild heathen to a beer carousal. A quarrel arose, and clubs were used in Zulu fashion without regard to consequences. One unfortunate man being unable to defend himself was beaten to death as he lay prostrate upon the ground, my pupil, alas, being foremost in the affair. The local magistrate was informed of what had transpired, and before the guilty party could escape, they were arrested and taken to prison.

As Hulumone was led away, handcuffed prisoner, he is reported to have taken a long, sad look at my house and chapel, and to have said, "O that I had listened to my teacher and learned to control my violent temper." A few days after he succeeded in escaping from the prison, and as is supposed now lives in the Zulu country proper, which lies on the north-eastern boundary of Natal. One dark night he made a stealthy visit to his father's kraal, and, as his sister informed me, took away with him to his place of concealment a copy of the New Testament which I had given him. Probably in the hours of his adversity, he will see as he never did when in prosperity, the force of those words, "Resist not evil." What an amount of slaughter and misery in heathen and Christian lands would be averted were all men to act in accordance with that command,—*Angel of Peace*.

HERALD OF TRUTH.

JOHN F. FUNK, EDITOR.
J. K. COFFMAN, / ASST. EDITOR
A. B. KOLL, /

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TO OUR SUBSCRIBERS.—If any of our subscribers do not get their paper regularly, or if any persons who send for books, etc., do not obtain them in due time, they will confer a favor by informing us, and we will do our best to have everything properly forwarded to its destination.

HOW TO SEND MONEY.—If in sum of more than a dollar it is best to obtain either a draft, or a Post Office Money Order, or where these cannot be obtained, get the letter registered.

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IF THE LABEL on your paper is not changed in the second number after you have sent money for it send us a card stating the cause.

IF YOU wish your papers changed from one Post Office to another, please always give the OFFICE where you now receive it, as well as the office to which you wish it sent.

THOSE of our subscribers who do not wish to take the Herald of Truth any longer, will please inform us of the fact by letter stating their X's, pay up all arrears, and the matter shall have our prompt attention, otherwise it will be considered that they wish to continue their subscription.

OUR FAMILY ALMANAC FOR 1890.—

We call attention to our Family Almanac for 1890. We are already to work on it and will have it ready in due time. Any one having an article for it please send at once, and if any of our friends have advertising that they would desire to bring before the public through the Almanac send it in. We know there are many of our brethren in business at different places and it will certainly be an advantage to let the people know it. We will charge you a reasonable price, and while you help yourselves you can also help others. Let us make our almanac as interesting and as valuable as possible.

A number of the meetings in the almanac for 1889 were incorrect. Should any of our friends notice any error of this kind, please inform us so that for next year it may be corrected. Send your orders early.

HOME, MARRIAGE AND FAMILY RELATIONS is the title of an excellent little book by James Inglis, published by H. L. Hastings. The chapter on Home and Household sets forth in the light of the Scriptures God's grand purpose in ordering the family, and the necessity of guard-

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ing it against the excesses and worldliness so generally practiced at the present day. Marriage is placed before the reader showing the will of God in the relation of man and wife as few writers have succeeded in doing. Duties of parents to children is ably treated, and duties of children to parents is an essay in simple Scripture language that must do much good to the child of ordinary intelligence who is so fortunate as to read it. Price 50 cents.

LIFE AT HOME is the title of a very excellent book published by Fowler and Wells, 753 Broadway, New York. Price \$1.50. The writer, William Aikman, D. D., treats in a most interesting and instructive manner the following divisions of his theme. The family Relation, Husbands and Wives, Husbands, Wives, Parents, Children, Brothers and Sisters, Employers and Employed. The Altar in the House. He begins with the position that the family arrangement is of God, and vividly describes the relation of the various members of the home in the light of the will of God as revealed in the holy Scriptures. The book should be in every household where the English language is used, and thoughtfully read by every member of the family. Any family that will make an attempt to apply the instructions and reminders contained in this book, to their home life, will be happier for the effort.

WANTED.—Several copies of Denner's Predigten, also several copies of Hitchcock's Analysis of the Bible. In exchange for these we will give other books. Any one having of the above books and desiring to exchange them will please write us. The books must be in good condition.

THE ENGLISH MENNONITE HYMN AND TUNE BOOK.—We are glad to be able to inform our many friends who are waiting with anxiety the appearance of our new Hymn and Tune book, that about two-thirds of the plates are done, and we have actually received the plates for first 48 pages and it will not be long until we shall be able to begin to print the book. There has been a great deal of delay in the getting out of this work, but we begin to see the time now that we can count on getting it out.

A GERMAN HYMN AND TUNE BOOK.

—The fact that the brethren have determined to publish an English Hymn and Tune book, has also stirred up our German brethren to the desire of having a German Hymn and Tune book. In fact many of our German brethren have for a good while been anxious to have such a book. This can be done just as readily as it was done with the English book and we will make the proposition in this way: Let those who desire the German book, in each conference district, or in each settlement where there are a good many German people call a meeting and talk over the matter, and if they can't determine on a new Hymn and Tune book, let steps be taken to raise the means for the plates in the same way as with the English book, that is by voluntary contributions. It will require about eight hundred dollars to compile the book and make the plates.

The plates will then belong to the church in general. The books could then be printed and sold at a very low price, and all the churches could even if poor afford to get the book. We should by all means have a book that can be purchased at a low price. The book then could be sold at the same price retail, as the small books we now have; namely, 60 cents per copy. We are ready to help in the work and use the papers to make it known if the brethren are willing to take hold. It would be necessary to appoint a committee to take charge of the work, select the hymns and tunes and prepare them for the printer. Let the friends give their views.

SINGING.—From the Lancaster "Volksfreund," we learn that the Brotherhood, in Conestoga township, Lancaster county, Pa., have organized a singing class at the River Corner meeting-house, where they meet from time to time to practice singing, under the instruction of David Eshleman. This is a step in the right direction. Let the people meet in their meeting-houses and learn to sing such hymns and tunes as can be used in the public services, and it will help the singing wonderfully. Singing in many of our churches has for years been sadly neglected, and a little help in this way will prove a great blessing to the church.

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BRO. ELI HOSTETLER, son of Bro. C. J. Hostetler, of East Lynne, Mo., who has spent some eight weeks in the Hospital in St. Louis, where he had an operation performed on his knee, is improving, and hoped at the time of the last writing (July 14) soon to be able to leave his bed.

EXEMPTION FROM MILITARY DUTY.—

On the 23d of July a telegram, from the territorial conventions now in session, stated that at Helena, Montana Territory, the convention adopted the clause exempting the Mennonites from military duty. The brethren in the Dakotas have also sent in petitions to their conventions asking for a clause in the constitution of the new states exempting them from military duty. It is sincerely to be hoped that the new states in forming their constitutions will adopt clauses similar to that adopted by the convention at Helena. It is true that our people have always been favored with regard to their conscientious scruples concerning military service, and have always found a way to avoid it, but it would be of great advantage to the non-resistant people if each state had a clause in its constitution exempting them from military duty. Our people would be more secure in case of war when every able-bodied citizen would be required to perform military duty. Beside this the legislators and executives of the land would have continually before them the fact that there is a class of citizens in these United States that are conscientiously opposed to bearing arms or performing any military duty. We are glad that our brethren in the Dakotas and Montana were so thoughtful and acted so promptly. Why should not our brethren in Washington Territory have acted as promptly in sending in a petition? Or, if it is not too late, let them do so at once.

LATER.—The papers report that on the 23d the convention at Sioux Falls, Dakota, refused the request of the Mennonites to be exempt from military duty. For this we feel much grieved, and feel sure that the life, and faith, and claims of the Mennonites were not properly understood by the members of that convention. C.

CRUCIFIED HERSELF, is the title used by some of the newspapers over an item giving an account of an attempted self-crucifixion. Leona Stuenkel was recent-

ly committed to the Blackwell's Insane Asylum for the insane, near New York. A few days ago, while suffering from suicidal mania, brought on, it is believed, by brooding over family misfortunes, she procured a hammer and nails, and in the retirement of her room, undertook to affix herself to the oak door as upon a cross. When discovered she had already nailed one foot and one hand to the door, and while the blood was streaming from these wounds she was making frantic efforts to fasten the other hand and foot. The wounds were quite serious, but in her frenzy she seemed to feel no pain.

While this unfortunate girl attempted to do what could accomplish no good for her soul or body, and was obeying no command of God, yet her attempt of an act so great and inflicting so much suffering might, if well considered, impress a valuable lesson upon those who profess to be followers of Him who gave his life for them on the cross. He Himself declares that if any would follow after Him, let him take his cross and bear it after him daily. Possessed of our reason we know that this does not mean the literal cross—a piercing with nails our natural bodies. The apostle also says, "Knowing this, that our old man is crucified with him, that the body of sin might be destroyed." As ready as was this demented one to drive the nails into her own flesh, should we be to affix our carnal man by a crucifixion into death, that the body of sin might live no longer to dishonor and grieve God and bring us into unhappiness and captivity to the law of sin and death. C.

"THE KIND OF INFIDEL I AM."—The *Christian Conservator* records an instance where a minister relates that having preached at a certain place he was invited to dinner by a sceptic. When the dinner was over the host said to the minister:

"I suppose you have heard that I am a skeptic; I will tell you what kind of an infidel I am. I was associated with a church, and they built a church house, putting on it for show a \$3,000 steeple which could do no one any good. They got up a social and I went to it. They charged ten cents admission fee. I handed them fifty cents and looked for forty cents change, but the lady said, 'Pass right in: We never give any change.' Now, if it had been a monkey

show they would have been honest enough to give me my change, but the church was not. They had a great cake which they chanced off for a ring in it, at so much a piece. This was of the nature of a lottery. They charged ten cents a vote who was the prettiest lady, and ten cents a vote for the homeliest lady; and to crown it all for foolishness they placed a lady in a chair and charged ten cents for each kiss. Now, said he, 'to that kind of religion I am an infidel, but to the religion taught in the Scriptures, I am not an infidel.'

It can be no great wonder if such churches have few converts, and raise a plentiful crop of infidels and unbelievers all around. Let men of God beware of the devices of Satan, and let them follow rather, the example of him who was "holy, harmless, undefiled, separate from sinners," and who chooses his people out of the world, and calls them to be separate, and touch not the unclean things, and promises to such that he will be a Father unto them, and that they shall be sons and daughters of the Lord Almighty.

A CRUEL PRACTICE.—Look at that poor horse, suffering agonies which he has not the knowledge to make known to his stupid driver! His suffering is caused by that overhead check-rein. He stands at the hitching-post, where he ought to have a few moments rest before the merciless driver starts again on his journey. But, with his neck concaved instead of arched; and his nose, instead of pointing toward the ground, standing from an angle of 45 degrees to horizontal, with the check-rein tight, and the bit pressing his mouth, the poor creature may struggle in vain for rest. Now, watch him for a moment, and see if you cannot believe that he is suffering. He has tried a number of times in a few minutes to get his neck into a natural position by turning his head from side to side, and has tossed up his head impatiently to get a little ease. Now he is started; at every step the rein tightens and the bit chafes and presses till the horse is more worried and fatigued by the useless, unnatural, cruel check-rein than by all the traveling he has to do or the load he has to draw.

I have recently seen a number of horses so abused by the check-rein that I feel like crying out against the practice as against sin, which it must be to those who

know better; and to those who do not, it is at least painful folly. Those who sympathize with the noble horse, which God has made so useful to us, and which man so often misuses, could do well by venturing, when expedient, to loosen a tight check-rein, even if the driver would not be well pleased by the act. It might at least cause him to consider long enough to see his cruelty. France and Germany have passed laws prohibiting the use of the check-rein in those countries. Should not our American people be wise enough not to need such a law?

CORRESPONDENCE.

FROM GANDY, NEBRASKA.—I will try, by the help of God, to write a few lines concerning our country and our condition here. We would be glad to learn through the HERALD OF TRUTH how near we are to any of our Mennonite churches. We have been here nearly two years and had not heard a sermon preached till last Sunday (June 2d), when a Christian (Campbellite) minister preached a good sermon! He urged us all to join together and start a class. We could not think it right to join his church as that is opposed to our belief in a good many points. They are too strong on their form of baptism—immersion. He told us that sprinkling could not be found in the Bible as referring to baptism, and explained that burying into Christ means buried in the water. We are having plenty of rain, and the crops are looking well. There is plenty of wild fruit. We would be glad to have some of our people settle near us.

Your sister, A. FOREMAN.

SCRIPTURAL ENIGMA.

I am composed of 24 letters.

My	1st	is	in	Lord	but	not	in	master.
"	2d	"	slow	"	faster	"	"	"
"	3d	"	servant	"	lord.	"	"	"
"	4th	"	stave	"	sword.	"	"	"
"	5th	"	time	"	days	"	"	"
"	6th	"	honor	"	praise	"	"	"
"	7th	"	young	"	old	"	"	"
"	8th	"	frightened	"	bold	"	"	"
"	9th	"	clerk	"	fawn	"	"	"
"	10th	"	mom's	"	dawn	"	"	"
"	11th	"	strong	"	weak	"	"	"
"	12th	"	humble	"	meek	"	"	"
"	13th	"	bough	"	limb	"	"	"
"	14th	"	song	"	hymn	"	"	"
"	15th	"	rake	"	hoe	"	"	"
"	16th	"	scatter	"	sow	"	"	"
"	17th	"	sacred	"	pure	"	"	"
"	18th	"	trying	"	secure	"	"	"
"	19th	"	hour	"	day	"	"	"
"	20th	"	yearning	"	pray	"	"	"
"	21st	"	sound	"	bad	"	"	"
"	22d	"	joyful	"	sad	"	"	"
"	23d	"	lime	"	sand	"	"	"
"	24th	"	fall	"	stand	"	"	"

My whole is one of the Lord's commands. B. J. K.

OUR TRIP TO CANADA.

I took the train at Wadsworth, Ohio, June 18th. Arrived at Jordan, Ontario, on the 18th, where I went to Bro. John Rittenhouse, who took me to Bro. Abraham Martin's, an old acquaintance. I stayed all night, and the remainder of the week visited among brethren, sisters and friends.

On Sunday following I filled an appointment at the Ridge meeting house, and in the afternoon at the Moyer meeting house. After church I went home with Bro. Rittenhouse and visited with a number of brethren and sisters. On Monday the 24th Bro. Samuel Moyer kindly volunteered to take me to Cayuga and Rainham, a distance of about thirty-five miles. Here I filled three appointments; one at the Rainham meeting house, the second at Wismer's school house, the last at the house of Bro. Christopher Hoover's on account of his blind mother. The above meetings were fairly attended and the hearers very attentive.

On Friday the 28th of June, in company with Brother Samuel Moyer, I returned to Jordan and stopped with Bro. Moyer all night, visiting among brethren and sisters on Saturday. I attended church on Sunday their regular day for service. I stayed with Brother Jacob Kratz, where a number of brothers and sister were present in the evening.

On Monday morning the 1st of July, Brother Jacob Kratz took me to Jordan station, where I took the train for Markham, a distance of about seventy-five miles, where I arrived the same evening. Met Brother Wideman at the station and stopped with him over night. I filled five appointments there, at the Wideman church, the Almira church, the Altona church, the Union meeting house on the evening of the third of July, and at Cedar Grove in the afternoon of the Fourth. The meetings at Markham were all in the week time, and were fairly attended considering the busy season. There was good order and attentive hearers. In company with Brother Samuel Hoover and wife we visited among brethren and sisters between appointments, also with Brother Wideman and wife.

On Sunday the 5th of July I bade farewell to the brethren and sisters of Markham and started for Waterloo, a distance of about eighty miles, arriving at Berlin and stopping with Brother Bricker over night. I called on Brother Moses Erb in the evening and visited with him a while. It appeared to be a busy day with Bro. Erb. He doctors cancers. Three patients arrived, in the short time that I was there, to receive treatment. From there I had an opportunity to ride out to Bro. Bishop Weaver's. In company with him I visited some of the brethren and sisters in the afternoon, and returned with him to stay over night. I attended church the

next day (Sunday), at Breslau. The meeting was quite largely attended in the forenoon and afternoon. I staid all night with Brother Woolner. I filled four appointments during the week at the different meeting houses, the last on Thursday forenoon. In company with Brother Jesse Cassel I visited among brethren and sisters on Wednesday and Thursday.

After meeting in the afternoon of the 11th of July I bade farewell to the dear brethren and sisters of that place and started for home. Brother Cassel taking me to the depot, a distance of nine miles. I feel very grateful for the kind favor. I arrived safely the next afternoon and found my family well. I feel very thankful to our kind heavenly Father for His kind care over me and my family while I was gone.

I was requested to write to the brethren when I returned, but instead I take this method to let them know that I arrived home in safety. I am very thankful to all the brethren and sisters that I met with for the kindness they manifested toward me while with them. May God's blessing be with us all.

MARTIN LEATHERMAN.

WHAT SHOOLS SHOULD DO.

The one point to which our public school teaching should be directed, is the preparation of the pupils for the work of life. And as the public school, at best, can merely lay the foundation of an education, it is above all important that it should awaken in its pupils a spirit of inquiry and a thirst for knowledge which will prompt them to read, study, and think for themselves after they quit school. It is here that most of our schools fail. The teachers in too many cases are not themselves students and learners; they lack the faculty of enkindling the intelligence of their pupils; they are so overworked by the exigencies of an iron system that they break down at the most important point. The real work of the public school, after all, is to train children to educate themselves, and inspire them with an impulse to do so. This is the point at which our present schools most deplorably fail. How to meet this deficiency is a question much harder to answer than what studies to teach and what not to teach. And the Board of Education would do well to invite suggestions, not only as to what should be taught in the schools, but how the pupils shall be taught, so that they will do for themselves what no public school can do for them in these days.—N. Y. Star.

PROFANITY never did any man the least good. No man is richer, or happier, or wiser for it. It commends no one to society; it is disgusting to the refined, and abominable to the good.

BIBLE TEACHING ON DRESS.

(FROM A TRACT.)

1. Nothing should be worn merely because it is an ornament. Please read very carefully the following Scriptures: 1 Peter 3:3; Gen. 35:1-4; Ex. 33:4-6. Putting on apparel for adorning is just as plainly forbidden as gold or hair plaiting. Superfluous ornaments are those parts of dress worn under the name of trimmings, such as lace, fringes, embroidery, braid, strips of velvet, etc. Christian parents are bound to refrain from putting ornaments on the dress of their children, as much as on their own clothing. Those who indulge their children in superfluous ornaments, commit the double sin of doing wrong themselves and teaching their children to do what God has positively forbidden. Do not try to satisfy your conscience by merely being plain yourselves. God requires that you should "Train up a child in the way he should go," and you will be held responsible at the Judgment for the performance of this duty. We have never seen any who, enjoying communion with God in their souls, commit this glaring inconsistency.

2. The wearing of gold for ornament and costly apparel should be entirely abandoned. We mean apparel worn for its costliness, to present an appearance of superiority or show. "With gold," this refers not to the articles, but to the materials. Some appeal to the Old Testament to justify the extravagance of the age. We are told that the Israelites wore ornaments—that Rebecca was presented with a set of jewelry. The Bible is a faithful history. It records the failings as well as the virtues of those of whom it speaks. Some, who were good in the main, did some foolish and wicked things. Some, when young, made mistakes of which they afterward repented. As one says: "The unholy women, as they do now, adopted a fashionable, worldly attire. They were known by their appearance. 'They had golden earrings, because they were Ishmaelites.' If they had been true Israelites they would not have worn these useless ornaments. In 1st. 3d chap., the various modes that fashionable women adopted to render themselves attractive are specifically mentioned, and unsparsingly condemned." On the other hand we have positive proof that the holy women of old abstained from superfluous ornaments. "For after this manner (that is: without gold, or superfluous ornaments), in the old time, the holy women also, who trusted in God adorned themselves." The above things are forbidden because: 1. It is a waste of time and money to get them. 2. It is of no real value to the body. 3. It does not promote the glory of God. (Col. 2:17; 1 Cor. 10:31.) 4. It increases pride and vanity, and damns

many women. 5. It keeps the poor from our churches. 6. It creates and fosters a flame of lust, leading to the worst crimes.

"What does that gaudy ribbon and those ornaments upon your dress say to every one that meets you? It makes the impression that you wish to be thought pretty. Take care! you might just as well write on your clothes: 'No truth in religion.' It says: Give me dress, give me fashion, give me flattery, and I am happy." The world understands this testimony as you walk the streets. You are living epistles, known and read of all men. Only let Christians act consistently and heaven will rejoice, and hell groan at their influence. But, O, let them fill their ears with ornaments and their fingers with rings—let them put feathers in their hats, clasps upon their arms, and heaven puts on the robes of mourning, and hell may hold a jubilee.—Finney. "If there were two heavens, one where Jesus is all and in all, and the other with a Paris in it, I presume the road to the Paris heaven would be crowded with fashionable Christians."

—Bishop Weaver. "During the years you have been wearing these useless ornaments many immortal souls have gone down to hell, with a lie in their right hand, having never heard of the true and only Savior! The Holy Bible and valuable tracts might have been more extensively circulated in heathen lands had you not been afraid of being thought unfashionable, and not 'like other folks;' had you not preferred adorning your person and cherishing the sweet, seductive feeling of vanity and pride."—Dr. Judson. What, then, ought to be done? 1. Aim directly at pleasing God—dress so as to have God bless you in the dress. 2. Aim at promoting the health of the body; it is God's temple. Dress on sanitary principles. 3. Let the dress be made so as to promote neatness, tidiness, simplicity and good taste, not slochily and repulsively. 4. Dress so that a sound reason can be given for the wearing of each article. 5. Let your dress be a rebuke to fashion and extravagance, and a model worthy of imitation. 6. Do not be afraid to profess religion by your dress. Do not shrink from the singularity of being right in this particular.

SOME EXCUSES FOR PRIDE ANSWERED.

1. O, I desire to look like other people. "Nothing superfluous should be worn simply because it is in fashion." Be not conformed to this world. "If any man love the world, the love of the Father is not in him." 2. Other professors of religion wear the same fashions. "What is that to thee? follow thou me." "Thou shalt not follow a multitude to do evil." Christians should set, not follow the fashion. 3. Why, our minister says there is no harm in adorning the body. "If any man preach any other gospel unto you than that you have (already) received, let him be ac-

cursed. 4. I love God, and my heart is not set on these things. You may think so; but if all your ornaments were stripped off, you would soon find the contrary. "This is the love of God that we keep His commandments." "He that saith, I know Him, and keepeth not His commandments, is a liar, and the truth is not in him." 5. One might as well be out of the world as out of fashion. "Ye are not of the world, but I have chosen you out of the world." A dead bird has no use for feathers. 6. I can afford to wear these things. "Ye are not your own; for ye are bought with a price; therefore, glorify God in your body and spirit, which are God's." "So, then, every one of us shall give an account of himself to God." 7. I never had the light. "Thy Word is a lamp unto my feet, and a light unto my path." I do not believe it is wrong to dress as one pleases. "If we believe not He abideth faithful; he cannot deny Himself." "We ought not to please ourselves.... for even Christ pleased not Himself." 9. Why I never think of these little ornaments. "Well if you never think of them, why do you remember always to put them on? If any man be in Christ he is a new creature; old things are passed away; behold, all things are become new. When I was a child, I spake as a child, I thought as a child; now that I am become a man, I have put away childish things." 10. It makes no difference how you dress if your heart is right. You might as well say, "It makes no difference how much you lie if your heart is right."

The "General rules" of the Methodist Church, after stating a great variety of sins, including the putting on of gold and costly apparel, which the candidate for membership is required to avoid, say: "And all these we know His spirit writes upon truly awakened hearts." According to these "General Rules," thousands in the Methodist churches of to-day, who wear gold, jewelry, feathers, flowers, etc., including many who profess holiness, are not so much as "truly awakened."

ARISTOTLE said: "These things we learn to do, by doing them,—prayer by praying; love, by loving; forgiveness, by forgiving; God, by godliness, which Paul calls knowledge according to [or in proportion to] godliness."

TRUE TO GOD.—Never lower your principles to this world's standard. Never let sin, however popular it may be, have any sanction or countenance from you, even by a smile. The manly confession of Christ, when his cause is unpopular, is made by himself the condition of his confessing us before God. If people find out that we are earnestly religious, as they soon will if the light is shining, let us make them heartily welcome to the intelligence.

FOR THE LITTLE READERS.

(Continued.)

When the temple was finished, and all the things that were to be used in it were made and placed into the temple, Solomon gathered the elders and chief men of Israel, and the priests that they might bring up the ark of the covenant of the Lord from its place and put it into the temple. The priests carried the ark into the holy place. The golden candlestick, the shew-bread table, the incense altar, the pots, and golden shovels, and basins were also put in their places.

On this occasion Solomon offered up a vast number of sheep and oxen to God, in fact the number was so great, that it would have taken much labor to count them all.

The priests placed the ark under the outstretched wings of the cherubim. And now occurred a wonderful thing, for as soon as the ark was in its place, one hundred and twenty blowing their trumpets, a number more with other instruments, such as harps, cymbals, together with a large number of Levites who were singers, made one grand chorus of praise unto God. The singers sang, "Praise ye the Lord, for his mercy endureth forever."

In response to this grand hymn of praise, God caused such a cloud of glory to fill the house that "the priests could not stand to minister because of the clouds." Oh, how sweet it will be when those who have made their robes white in the blood of the lamb—all the dear people who have died and all the dear little children—will gather up there in heaven and stand before the great white throne of God, singing, "Blessing, and honor, and glory, and power be unto him that sitteth upon the throne and unto the Lamb forever and ever." That will be far grander, and the glory will be far greater, than that which was seen in the temple of Solomon. It will be joy unspeakable and full of glory, and with voices such as we can never hear in this world will the redeemed sing the song of Moses and the Lamb, the song of redemption and salvation through Christ. Will you, dear little readers, try to live so that one day you can join those happy ones and take a part in that heavenly chorus? Be good to your parents, brothers, sisters and everybody, and above all love and serve the dear Savior with all your heart, then you can sing

"There's a part in that chorus for you and for me,

And the theme of our praises forever shall be: Hallelujah, tis done, I believe on the Son, I'm saved by the blood of the crucified One."

By the appearance of the glory in the house of the Lord Solomon knew that God was well pleased with his work, and he fell on his knees in the presence of all the people and poured out the thankfulness of his heart to God and prayed fervently that Israel might be preserved and blessed. When he had finished this prayer he arose, and, turning about, he blessed the people before him, admonishing them to obey God in all things.

Solomon then again offered up sacrifices unto God, and in the fourteen days that these services lasted Solomon offered up twenty-two thousand oxen and an hundred and twenty thousand sheep. These offerings were acceptable to God, and he caused fire to come down from heaven to consume them.

After having offered sacrifices in other parts of the temple, such as the middle of the court, thereby hallowing or dedicating it to God. Afterwards Solomon and the people held a feast which lasted many days. "On the eighth day he sent the king away; and they blessed the king and went unto their tents joyful and glad of heart for all the goodness that the Lord had done for David his servant, and for Israel his people."

After these things the Lord appeared to Solomon in a dream. He told Solomon that his prayer had been heard, and that so long as Israel would remain obedient they should be blessed and prospered, but if they would forsake God and worship idols like the surrounding nations did, then He would destroy the Israelite nation and drive them from their country, and would destroy the temple so that when people would come by the place where it once stood would be astonished and say, "Why hath the Lord done thus unto this land, and this house, and they shall answer, Because they forsook the Lord their God, * * * and have taken hold upon other gods, and have worshiped them and served them."

You remember that Hiram of Tyre gave Solomon a great amount of wood for the temple; also gold with which to ornament the house of the Lord, and that Solomon also paid him liberally for what he got. Solomon gave him the taxes of twenty cities, probably also the cities themselves, but it seems Hiram became dissatisfied with this payment, so Solomon laid a tax on all the people, amounting to about five and one half million dollars of our money. With the money thus gained he paid Hiram and built also a number of cities. Solomon employed, or rather compelled to work for him what remained of the old Canaanite tribes, who had not been entirely subdued or destroyed. Of these cities the ancient "Tadmor in the wilderness" still remains, though almost totally in ruins; and the splendor of these ruined columns and arches and porches shows that these cities were a wonder of beauty and strength. Tadmor is now called Palmyra, and travelers love to visit its once splendid and magnificent, but now ruined, halls because we know that the great king Solomon built them and it gives us an idea of the way people built houses in those days. Then again a good

many tablets of stone with inscriptions have been found, and these, being generally a description of some historical event related in the Bible, not only are very interesting to read, but they give the plainest proof that the Bible is true and was not, as some people would like to think, written not so very many hundred years ago.

Thus far Solomon remained faithful to God. "Three times in a year did Solomon offer burnt offerings upon the altar which he built unto the Lord, and he burnt incense upon the altar which was before the Lord."

Solomon did not carry on his trade on the land alone. He built a number of merchant-ships on the Red Sea and with the aid of sailors from Tyre, he sent these vessels down the Red Sea to a land which was called Ophir, but which was likely India. Here they got an immense quantity of gold, amounting to about twenty million five hundred thousand dollars. Solomon needed much money, for carrying on his building operations and to defray expenditures of his own household, which, you will remember, was very great. Thus the kingdom of Israel became still more famous and widely known, because of the ships which traveled to foreign countries to carry on trade with the people who lived there. Many rich and learned people came to Israel to see the splendor of its cities and hear the wisdom of Israel's king and they went away astonished, for they had never seen such splendor before.

(To be continued.)

Miscellany.

A PRIZE OF \$500 is offered for the best essay on the title of the miracles of our Lord to credence. One of the conditions is that it answer, the arguments against Miracles presented in the book *Elsewhere Elsewhere*. A prize of \$100 is offered for the best essay on Prayer. One of the conditions is that the latter essay prove that supplication is not merely a vehicle for aspiration, that objective as well as subjective benefits are realized from prayer. The circular is signed by F. S. Abiff as secretary of the Committee of Award, 131 Tremont Street, Boston.

IN THE city of Pittsburgh, last month, a few minutes after the fall of the Willey building, a stranger who was gazing at the wrecked structures from the opposite side of Wood street, entered into a conversation with a *Dispatch* reporter. He looked a good deal agitated and said: "For about five years, on every week day, I have passed along on that side of Wood street at about the hour this terrible disaster occurred. To-day I was on my way to Fifth Avenue, and I reached the Chamber of Commerce building, when a sudden impulse came upon me to take the other side of the street. I

crossed over, and before I reached the sidewalk the crash came. Had I kept along as I was going I would have been in front of the Willey building just in time to be crushed by bricks and falling timber. I can no more account for the action which probably saved my life than you can; I simply felt that I must do it, and I do not know that I felt even a premonition of danger."—*Independent*.

PROHIBITION FOR SOUTH DAKOTA.—While some of the states are framing and adopting amendments to their constitutions prohibiting liquors except for medicinal, scientific and religious purposes; and others are making the attempt only to fail; the framers of the constitution of at least one new state are aiming to have prohibition without the necessity of an amendment. It remains to be seen whether South Dakota will adopt a constitution containing a section giving this new state Constitutional Prohibition. The prosperity of the state and her welfare and happiness of thousands of the citizens, no doubt, depend on the adoption of such a constitution.

FREIGHT TRAFFIC ON SUNDAY.—A general order has been promulgated by Mr. Joseph Hickson Manager of the Grand Trunk Railway, to the effect that in future no freight trains are to be run on Sundays as a general rule, the exception being only in the cases of live stock and perishable goods. This has always been the policy of the Company, Mr. Hickson being a great supporter of Sunday rest for the employees of the line. About the same order has been given on the Pennsylvania system, while several roads who have long ago adopted this rule, even excluding all freight traffic on the Sabbath day, find that no loss is sustained whatever, but on the other hand a gain is noticeable in the better service of the employees and the consequent decrease of accidents.

A NOBLE OFFERING.—The superintendent of one of the street-car railways leading out of New York into the country, told a touching story to a friend which found its way into a city paper. Sitting alone in his office one day, a strange gentleman entered. He carried a little box in his hand. After some hesitation he said, conquering great agitation, "I have a favor to ask you. I had a little boy and I have lost him. He was all the world to me. When he was alive, my wife used to search my pockets every night and whatever loose change she found she would put it away for the baby. Well, he's gone. Here is the box. We talked the matter over, and came to the conclusion we could not do better than to bring the money to you to pay the fares of poor, sick children out of town during the summer. It would please him to know that he is helping to save the lives of other poor children."

As soon as the box is empty we will fill it. While we live we will keep up the bank."

The box has been twice emptied and filled, and hundreds of sick or dying children have owed to this dead baby their one breath of fresh air this summer. How much more tender and true is such a memorial of the beloved dead, than a pretentious monument, or even a painted church window, beautiful though they be. In England, it is a frequent practice to build and furnish a life-saving station on the coast, in remembrance of a friend who is gone, and, in this country, memorial beds in hospitals are becoming a usual way of keeping in memory those we have lost.—*Youth's Companion*.

WEAVER.—On the 10th of July, near Spring Creek, Rockingham county, Va., Solomon Weaver, aged 40 years, 5 months and 29 days. He was from his youth a consistent member

of the Mennonite church. He leaves a widow and one child to mourn their loss. Buried at the Bank church on the 11th, services by A. Shank and Jacob Thomas.

HILDEBRAND.—On the 21st of July, near Dayton, Rockingham county, Va., Brother Simeon Hildebrand, aged 46 years and 29 days. He leaves a widow and six children to mourn his departure. He was buried at Weaver's church on the 23d in the presence of many sympathizing friends. Services by John Geil and G. D. Heatwole.

MINNICK.—On the 21st of July, in Rockingham county, Va., by drowning, Smith Minnick, in his 16th year. The entire community was shocked on Sunday last at the sad news of the unexpected death of this lad. He was at the Bank church, and after preaching some one asked him to go along to the river to bathe. This was agreed to, and in a short time after they were seen going in the direction of what is known as the blue hole, in Dry river. Some time after, several young men chanced to pass that way, and saw a horse hitched, and Minnick's clothes near by. They called for him but no answer came, and after looking into the water they found his body there, which was promptly taken out, but life was extinct. The young man who accompanied him was not there. But after examining the surroundings it was found that the second horse had been hitched there, but why Minnick was left alone is not yet known, as he made no alarm. This affliction falls heavily on the widowed mother, who had prepared dinner for him, when she received the shocking news of his death. She has the warmest sympathies of the community in her grief. He was buried at the Bank church on the 22d. Services by I. M. Underwood. Another loud call to the young, let us all remember the words of our Savior, when He said, "He is also ready, for in such an hour as ye think not, the Son of Man cometh."

SHANK.—On the 25th of June, in Adams county, Nebraska, William J., son of Benjamin and Anna Shank. Buried on the 26th at the Mennonite meeting-house where a large number of sympathizing friends met to pay their last respects. Services by J. N. assisted by A. Shiffler, from Mark 16:13-16.

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LINES

Selected on the death of John Troyer, who died on the 24th of February, 1889, by Fannie D. Yoder.

We watched him breathing through the night,
His breathing soft and low;
As in his breast the wave of life
Kept heaving to and fro.

So silently we seemed to speak;
So slowly moved about,
As we had lent him half our powers
To eke his living out.

Our weary hopes belied our fears;
Our fears our hopes belied;
We thought him dying when he slept,
And sleeping when he died.

For when the morn came, dim and sad,
And chill with early showers
His quiet eyelids closed; he had
Another morn than ours.

—Hood.

DIED.

CULP.—On the 5th of July, near Nappanee, of inflammation of the bowels, Sarah, widow of Henry Culp, aged 67 years, 2 months and 9 days. July 18, 1881, she was united in matrimony with Henry Culp, who died Feb. 5th 1875. This union was blessed with eleven children, six sons and five daughters, of whom three sons and five daughters are yet living. She was buried at Yellow Creek meeting house, where a large number of friends met to pay the last tribute of respect to the departed sister. Services by Noah Metzler.

SHUTE.—On the 6th of July, near New Dundee, Waterloo county, Ontario, Nancy, wife of Samuel S. Shupe, aged 76 years and 4 months. She leaves her husband and three children to mourn their loss. Her end was peace. Funeral services by Joseph Nahrang and Pre. Masson.

RIEHL.—On the 10th of July, near East Lynne, Mo., at the residence of Jacob Schrag, Catharine Riehl. On the 11th she was buried, on which occasion Joseph Beiler and Peter Zimmerman preached each an earnest discourse.

WEAVER.—On the 10th of July, near Spring Creek, Rockingham county, Va., Solomon Weaver, aged 40 years, 5 months and 29 days. He was from his youth a consistent member

Letters Received.

WITH MONEY.

- H. Alice Buckwalter, Daniel D. Bacr, Julius Bernolt,
- H. B. Bowman
- C. Wm. Chambers, T. F. Cordage, J. W. Christophel,
- D. C. W. Detweiler, Menna Detweiler
- E. C. Epp (check)
- F. A. F. Friesen, E. Fisher, Amelia Fehr, Peter Freud
- G. John E. Gehman, E. K. Gerhart, Herman Golschick, John Giesch, Samuel Gungrich, Eliza Ann Groll
- H. Joseph High, J. A. Hoover, Benj. Horman, Mary Hoffer, Daniel Heatwole, Henry Host, I. B. Hockman
- I. Samuel Imboden
- L. Annie M. Leitchy, Nancy Long, Andrew Littlewiller,
- W. Livingood, John T. Lee
- M. Margaret Miller, Jacob Musser, Samuel Metzler
- N. Jacob Nishbaum
- P. D. Peters
- R. Jacob J. Reiger, A. R. Reiger, John R. Reist, H. C. Reist
- S. A. P. Schenk, Ch. Shantz, I. M. Swartz, David Sangrey, C. D. Short, P. R. Stoner, Emanuel Stahley
- W. W. Wilber
- Z. Jonathan Zook, David Zook

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TIME TABLE.

Lake Shore & Michigan Southern R. R.

Passenger trains after May 12th, 1889, de-
part at Elkhart as follows standard time:

GOING WEST, leave	
No. 1, Vestib. Lim. Expre s	6.50 A. M.
Toledo Express	3.00 "
No. 9, Pacific Express	3.45 A. M.
No. 27, Chicago Acc.	7.00 "
No. 3, Special Chicago Express	7.05 P. M.
No. 5, Fast St. Louis & Chicago Exp.	6.50 "

GOING EAST—MAIN LINE, leave.	
No. 12, Night Express	8.30 A. M.
Grand Rapids Express	4.45 "
No. 22, Mail	11.45 "
No. 28, To Goshen only	8.35 "
Train G to Goshen only	7.45 A. M.
" E to Goshen on'y	4.10 P. M.

GOING EAST—AIR LINE, leave.	
No. 2, Special New York Express	12.45 P. M.
No. 8, Atlantic Express	11.40 "
No. 4, Limited Express	8.30 "
No. 28, To Goshen only	8.35 "
Train G to Goshen only	7.45 A. M.
" E to Goshen on'y	4.10 P. M.

TRAINS ARRIVE AT ELKHART BUT GO NO FARTHER.

Train F from Goshen	11.30 A. M.
Train H from	7.00 P. M.
No. 24, Acc. from Chicago	8.10 "
Goshen Passengers change to No. 28.	
No. 27, from Goshen	6.30 A. M.
Passengers change cars at Elkhart if going West.	

SUNDAY TRAINS.

Nos. 12, 4, 6 and 8, East. Nos. 9 and 5 West.

TRAINS ARRIVE—MAIN LINE

Grand Rapids Express	12.40 P. M.
"	7.40 "
No. 25, Michigan Accommodation	2.55 "

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nent points between Boston and San Francisco.

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P. P. Wright, Gen. Sup., Cleveland, Ohio.
G. B. Wyllie, Ticket Ag't., Elkhart, Ind.

Cincinnati, Wabash & Michigan R'y.

Passenger trains after May 12th, 1889, will
leave Jackson St. Depot, Elkhart, as follows:

GOING SOUTH, leave.	
No. 6, Grand Rapids Special	4.31 A. M.
No. 4, Cincinnati & Indianapolis Ex.	8.52 A. M.
No. 2, Ind. & St. Louis Express	4.35 P. M.
No. 8, Way Freight	5.45 A. M.

GOING NORTH, leave.

No. 1, Grand Rapids Express	10.03 A. M.
No. 3, Michigan Express	5.51 P. M.
No. 5, Indianapolis Special	11.53 P. M.
No. 7, Way Freight, arrives	7.50 P. M.
No. 11, " " leaves	8.00 A. M.

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& P. R. R. At Marion with C. St. L. & P. R.
At Anderson Junction with C. O. C. & I. R.
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A RELICIOUS SEMI-MONTHLY JOURNAL

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. 26.—No. 16.

ELKHART, IND., AUGUST 15, 1889.

Whole No. 401.

CRUCIFIXION OF CHRIST.

The following hymn was composed by Dr.
C. B. Stemen, a nephew of Bishop C. D. Beery,
and it was one of Bro. Beery's most favorite
hymns, which he and his wife frequently sang
to the great edification of those who had the
pleasure of hearing them.

A scene most affecting I'll tell,

Concerning the Lord from the skies,
He suffered, it is known very well,

For sinners, that sinners might live.
He left His exalted abode,

When man by transgression was lost,
He suffered and died on the cross,

Consented to lie in the dust.

O was it for crimes I had done,

The Savior was hailed with a kiss

By Judas the traitor of old?

Was ever such mercy as this?

The rebels all join in a band,

Confined Him and led Him away—

He bore it so patient and calm;

Oh! sinner look at Him I pray.

They laid the Lamb with the cross,

He bore it up Calvary's hill;

Come mourn a moment and view;

All nature looks silent and still,

They drove the sharp nails through His hands,

The blood, it ran down to His feet;

O brethren! how passive He stands—

To look at the sight it is great.

He cried, My father, my God,

Thou hast left me in sorrow and pain;

The cross was all covered with blood,

The veil it was rent into twain,—

He groaned His last, and died.

The sun it refused to shine,

With a spear they pierced His side;

This lovely Redeemer is mine.

He fought the hard battle and won,

His kingdom is now offered free;

O brethren, press forward and run;

His kingdom I hope I shall see,

When He in the clouds shall appear

With angels all at His command,

And thousands of Christians are there,

All singing with harps in their hands.

How pleasant, how joyful the view,

Beholding such scenes of delight;

Our duty to Jesus we own,

O Savior, I long for the sight:

I long to mount up to the skies,

In paradise make my abode,

And sing of salvation on high

And dwell with the angels and God.

OUR FAMILY ALMANAC.

Our Family Almanac has now been be-
fore the public twenty years, and our peo-
ple have learned to regard it as a family
friend. An almanac seems like a trilling
thing, and yet, many if they were to do
without it, would find it very inconvenient
to do so. There are so many things that
we find in the Almanac that we find
nowhere else. It is true there are
wagon loads, yes carloads of other
almanacs published every year many of
them for the sole purpose of advertising
patent medicines, etc., but our people
fail to find in these what they want to find
in the Family Almanac, and we are glad
to know that the people desire and
look for something better and purer than
is found in the majority of almanacs pub-
lished. An almanac is read by both chil-
dren and older people, and a vile story in
an almanac, may leave a bad impression
on the minds of children that will follow
them all through life; while reading of a
high moral and elevating character may
lift the mind to higher aims and fill it
better and noble impulses.

Our Almanac for this year has all the
usual astronomical calculations, and all
the necessary explanations belonging to
it, as they are found in the best almanacs
of the day. There are also several illus-
trations and a good selection of reading
matter, and we trust it may commend it-
self to the highest appreciation of our
patrons.

For the Herald of Truth.

CHARITY.

Though I speak with the tongues
of men and of angels, and have not
charity, I am become as sounding
brass or a tinkling cymbal. 1 Cor. 13.

This whole chapter treats of charity,
which in the German is rendered *love*.
There seems to be something lacking in
the churches by many professors. We
read much through the whole New Testa-
ment about love. The apostle says, If a
man say, I love God, and hateth his
brother, he is a liar; for he that loveth
not his brother whom he hath seen, how
can he love God whom he hath not seen?

We shall even love our enemies. Our
Savior says, "For if ye love them which

love you, what reward have ye? Do not
even the publicans the same? Too often
if a brother or a sister is offended, he
will go and make the offense known to
everybody, even to the world, contrary
to the Scriptures. I fear such a person
has not yet come from death unto life. He
does not love his brother.

If we read the Scriptures carefully we
must believe that the end of all things
must be nigh, for many things connected
with the end are fulfilled. We read, And
because iniquity shall abound, the love of
many shall wax cold. This is true of the
present time.

It is not enough to belong to a church,
to be baptized, to receive the emblems of
the broken body of Christ, and to observe
feet-washing. These are all necessary,
but if we have not charity they avail us
nothing. In the same chapter of our text
we read, And though I have the gift of
prophecy, and understand all mysteries,
and all knowledge; and though I have all
faith, so that I could remove mountains,
and have not charity, I am nothing. And
though I bestow all my goods to feed the
poor, and though I give my body to be
burned, and have not charity, it profiteth
me nothing.

If we have not charity, we have not
peace with God; and if we have not peace
with all men, as much as possible, we
have not peace with God, and deceive
ourselves. I am afraid there are many
in the church who have only that outward
form of religion, and love the uppermost
rooms at feasts, and the chief seats in the
synagogues. In Romans 12 we read, Be
kindly affectioned one to another, with
brotherly love; in honor preferring one
another. In Matt. 10:42 we read, And
whoever shall give to drink unto one of
these little ones a cup of cold water only
in the name of a disciple, verily I say
unto you, he shall in no wise lose his re-
ward.

Is it not too often true that if one is
offended he will have revenge? Paul
writes to the Romans, Dearly beloved,
avenge not yourselves; but rather give
place unto wrath, for it is written, Ven-
geance is mine, I will repay, saith the
Lord. Be not overcome of evil, but
overcome evil with good. We read in
1 Thess. 3:12. And the Lord make you

to increase and abound in love one toward another, and toward all men, even as we do toward you.

In 2 Thess. 1:3 we read, We are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly, and the charity of every one of you all toward each other aboundeth.

Peter writes in his 2d epistle 1:5-9, And besides this, giving all diligence, add to your faith virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Much more might be brought to our notice out of the Scriptures, concerning love or charity, but I think it not necessary. Let every one who claims to be a follower of the meek and lowly Savior search the Scriptures, and he will find how much God teaches about charity.

I have heard people say that the command to love our enemies is one of the hardest commands. True, it is for the carnal man, but not for a child of God. Christ has gone before us to be an example for us, and unless we follow in his footsteps we are none of his. When he was reviled, reviled not again, when he suffered, he threatened not, but committed himself to him that judgeth righteously. Let us be shining lights in the world that the outside world will look upon us and see that we live up to what we profess. If we are stumbling-blocks, they will point their finger at us, saying, Look what Christians! why should we join church? we are as good as they are. That is one reason why the church does not prosper more. Our ministers go Sunday after Sunday and many times through the week days to declare the glad tidings of salvation, sometimes through rain or snow storm to call sinners to repentance. But it seems sinners are too hardened in our days that it might still be said, Many are called but few are chosen.

Let us all, who have made a covenant with God, have more love or charity toward each other. My wish and prayer is that we may all meet "over there" where all is love and peace forever. And now abideth faith, hope and charity, these three, but the greatest of these is charity.

H. EYMAN.

THIS is my commandment, That ye love one another as I have loved you.

PRIDE AND HUMILITY.

For the Herald of Truth.
God resisteth the proud, and giveth grace to the humble. 1 Pet. 5:5.

In this text we can see that the proud constitute one class of people and the humble another class. One class God resists, to the other he gives grace. Pride in the heart cannot long remain concealed, but like the fruit of a tree will crop out and manifest itself in appearance, looks and gestures. "Him that hath a high look and a proud heart will not I suffer." Ps. 101:5. "A high look and a proud heart is sin." Prov. 21:4. A man's words oftentimes proclaim his pride. "With their mouth they speak proudly." Ps. 17:10. In short, it manifests itself and may be known by actions and deeds.

Pride was the moving incentive with the builders of the tower of Babel. They said, Let us build us a city and a tower whose top may reach unto heaven, and let us make us a name. This was a great undertaking. But pride is of such a nature that it cannot, and will not be hid. It likes to be seen and to make great display in order to make itself a name.

The pride of man is very displeasing to God, and is reckoned among the abominations of the wicked. Rom. 1:30; 2 Tim. 3:2. It is directly the opposite to humility. A man's pride shall bring him low, but honor shall uphold the humble in spirit. Prov. 29:23. The eyes of the lofty shall be humbled. Is. 5:15.

A good heart is humble, and cannot exhibit pride; for a good man, out of the good treasure of the heart, bringeth forth good things. O, how fearful it will be for all the proud and high minded to fall into the hands of almighty God.

The humble man feels bowed down and unworthy within himself, and esteems others more highly than himself. He never boasts, or exalts himself, or despises others as did the proud and conceited Pharisee, but much rather laments his failings and imperfections. He minds not high things, but condescends to men of low estate. He does not conform to this world in all manner of empty pomp, and pride, and sinful ways. O how unspeakably great is this promise, "He giveth grace to the humble."

If we are partakers of his grace, and confide in it, we have all that we need in order to become happy, glorified and blessed in this world and in the world to come. And what more can we wish? But bear in mind this grace is given only to the humble. Without humility we have no promise of the saving power of grace; and without this saving grace no one can be a child of God. When we feel that our sins are a burden to us too heavy to be borne, we become so much

oppressed and bowed down by this burden that we become small and poor within ourselves. Then we can say with a true heart, like the poor publican who smote on his breast and prayed, "God, be merciful to me a sinner;" or like David, "Create in me a clean heart, O God; and renew a right spirit within me."

A man thus truly penitent and humble in heart, truly turning to God, sincerely seeking him day and night in prayer and supplication, wholly offering himself in sacrifice to him, humbly submitting to his powerful hand, and desirous henceforth to live and continue faithful in his service to the end, such a man is in the Scriptures called a humble man; and such are they to whom God gives grace.

Christ says, Learn of me for I am meek and lowly in heart. He humbled himself and became obedient unto death, even the death of the cross. Phil. 2:8. If Jesus, the Lord of heaven, thus stooped and humbled himself, took on him the form of a servant, was spit upon, scourged and crucified for us, to reconcile us and to redeem us from the curse of death, how does it become us to imitate his example, and follow his footsteps in humility!

Now having seen the difference between the proud and the humble, what will we do? The former God resists, but he gives grace to the latter. Which then will we choose, God's grace or to be resisted by him? I hope we will choose his grace. He is a searcher of hearts, and all our thoughts are known to him. If we are truly humble in heart, then without doubt that which is highly esteemed among men, and which is an abomination in the sight of God, will also be abomination to us. For if we are truly humble, we have also obtained his grace. And if we have his grace we have also his spirit. And if we have his Spirit, we are also his children; and if we are his children, we are also partakers of his divine nature; and if we are partakers of his divine nature, it is true, that which is highly esteemed among men, and which is abomination in the sight of God, must also be abomination to us. Dear readers, have we not great reason to humble ourselves?

E. K. ZOOK.

JUDGMENT.

There is so little said by preachers and teachers at the present day about judgment that people, as a result of this silence, think quite too little about it. Many who claim to be Christians, profess to be doubtful about the judgment, and many indeed, do not believe in a judgment at all. Some who believe in a judgment so far as the condemnation of sin goes, believe nothing that the Bible says in its declarations that the sinner shall be punished.

Let us notice what the Word of God says of the judgment.

First, I would ask, who shall be judged? and answer, all. For we shall all stand before the judgment seat of Christ. Rom. 14:10. When the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory; and before Him shall be gathered all nations; and He shall separate them, one from another, as a shepherd divideth his sheep from the goats. Matt. 25:31,32. For we must all appear before the judgment seat of Christ. 2 Cor. 5:10. Behold, the Lord cometh with ten thousand of his saints, to execute judgment upon all, Jude 14,15. Here are a number of passages from the words of Christ and at least two of his apostles in several of their epistles, showing in words as plain as the language can make it, that all must come to judgment.

Secondly, Who is to be the judge? The answer is, Christ. I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom. 2 Tim. 4:1. And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be judge of quick and dead. Acts 10:42. Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead. Acts 17:31. For as the Father hath life in himself; so hath he given to the son to have life in himself; and hath given him authority to execute judgment, also, because he is the Son of Man. John 5:26,27. Christ said on one occasion, "I judge no man." But we should remember that he here reproves the Jews for judging or condemning after the flesh. The meaning is that in this way he judges no man. He adds immediately to this text, And yet if I judge, my judgment is true. But the above texts refer to the judgment that must come upon the world and all that are in it, the living and the dead, at the glorious coming of Christ in majesty. He will then surely be the judge or we can not understand the meaning of the words of Christ and his apostles.

Thirdly, How will he judge? According to our works or the deeds done in the body. If the words spoken by angels was steadfast, and every transgressor and disobedient received a just recompense of reward; how shall we escape, if we neglect so great salvation. Heb. 2:2,3. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them; and they were judged every man according to their works. Rev. 20:13. For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, accord-

ing to that he hath done, whether it be good or bad. 2 Cor. 5:10. But after thy hardness and impenitent heart, treasureth up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God; who will render to every man according to his deeds. Rom. 2:5,6. For the Son of Man shall come in the glory of his Father with his angels; and then shall he reward every man according to his work. Matt. 16:27.

These are a number of texts among many more which all show that judgment will be measured out to every soul in the life to come, according to the life we now live. This fact should cause us to think every day of our lives of the awful responsibilities and the glorious or terrible results, as the case may be, of every thought and act of our lives.

In connection with these scriptures we might try to examine ourselves. I might ask myself, What am I doing to-day? Living of course. What will I do to-morrow? The same thing. And then? Continue living till I die. And then what? If I should not have been living such a life that judgment would give me a blessed reward, and I would be disposed to evade the great question, I might say, That is too far ahead; I don't trouble myself about that. But why not? Am I not interested in what will become of me? Is not this the most vital question I could possibly consider? It will not do for me to say that whatever brought me into this world will take care of me when I go out of it; I will not trouble myself about it.

I do not act according to this course of reasoning in the care of my body and my earthly interests. We weary our minds continually with questions as to what we shall do or how it shall be with us to-morrow and next day. While this is true of our natural life, the fact should remind us that we are not irresponsible for our future condition, but that it depends to a very great extent on our own exertions. The Bible gives us the strongest evidences that our condition and efforts and attainments here will determine our state in the future existence.

If one should allow himself to doubt whether there is a future life, he will get a correct answer to the question by giving heed to a voice deep down in his soul which no one has ever been able to fully silence. That voice says, there is, there must be something after such an eventful life as ours. The going out of existence of such a life would be stranger, indeed, than a future life.

Perhaps some may admit a future life, but are not ready to confess that there is a God to bring man into judgment for his life. No wise man has permitted his heart to believe this, even if with his lips he has spoken otherwise. "The fool hath said in his heart, there is no God." Consider for a moment that man has a conscience, that a man and speaks even

when he would have it hushed into silence. We did not create it, from whence then is it? Sin is daily punished by conscience already in this life. Who orders this? It can not escape our observation that a strict observance of those things commanded of God tend to peace and happiness already in this life. Is not this a strong argument for the truth and authority of him who gives these commands? Do we know of any one who regretted on his death-bed having given heed to the commands of God? And do we not know of some who at their death expressed the keenest remorse for having neglected to conform their life to the will of God as taught in the Bible? This remorse came from the fact that there is an approaching judgment that shall bring disobedience into condemnation. We may try to put an unconcerned expression upon our faces, but the very fear in the heart of the impenitent sinner tells him there is a coming judgment.

To the impenitent reader an earnest appeal might be made to persuade him to prepare for the judgment that is surely awaiting him. Is it not time that you turn your attention seriously to this all-important subject? You are not interested simply because you have refused to think of the matter. See for once what there is in it for you, and then act as wisely as you would in any earthly affair. It might be too late at any moment to consider the matter. We know not the hour when the death-angel shall knock at our door and must be admitted.

Life is but a time of probation. Our characters are day by day becoming more fixed in one of two conditions—justified or condemned. What we are when death shall summon us we will be when judgment overtakes us. God has filled his word with admonitions to be always ready for the time when we shall pass from this temporal life into an eternal existence. The sudden and unexpected manner in which we may be called hence is graphically described in many passages of scripture of which the following is one: Watch ye, therefore; for ye know not when the master of the house cometh; at even, or at midnight or at the cock crowing, or in the morning; lest coming suddenly he find you sleeping. And what I say unto you, I say unto all. Watch. Mark 13:35-37.

Let not any one now try to persuade himself that all the judgment men shall have to pass through is in this life. Do we believe the scriptures? Read Heb. 9:27, and see that judgment comes after death. "It is appointed unto men once to die, but after this the judgment. Much better had we now have our minds stirred up concerning the judgment, which might lead us unto repentance; than that we should make no preparation, and in the judgment exclaim, "Rocks, fall on us, and hills cover us." J. S. C.

For the Herald of Truth.

HARVEST.

(Luke 10:12.)

Since the gathering in of the abundant harvest, which has been rather difficult on account of having been down so low that not all could be reached with the binder, I have been considering the great harvest our Savior speaks of in the above text. Thetwelve which Jesus had sent out before were not enough; he sent other seventy. This seems to show that all God's people are required to labor in the harvest, "Gathering in the sheaves."

I have been imagining ourselves in a large field of wheat, ripe for the sickle, but sitting there, idle and discouraged, talking about the difficulty of reaping, saying that nothing can be done here; forgetting that God is still able and willing to give the increase if we will but consecrate ourselves unto the Lord to be used in his service.

But to return to our wheat field. We receive refreshments again, and, being strengthened and encouraged, we promise among ourselves that we will now go to work; but we make various excuses again. We say we have no one to lead us, and we can not manage the reaper ourselves. We have often asked Bro. _____ to start in and we would follow, but he says no, he does not intend to go to work here, we shall not keep back on his account. And besides, we are all too busily engaged in gathering the things of this world, forgetting that we shall first seek the kingdom of heaven.

Oh! it sometimes almost crushes my heart to be thus wasting the precious time and opportunity until the summer is ended, the harvest past, and we shall have to lament that we and our children are not saved. I find no promise to the slothful.

Are we really standing or sitting still in the midst of the great harvest fields? No, we are passing *by* as fast as time can move, and *soon* we will have to quit the field. How dreadful it is to pass over the golden grain, trampling it down, so that some of it can never be gathered! What can be done here? let us ask, "Lord, what wilt thou have us to do?" He may so direct us that we may be able to accomplish something to his glory, if we turn to him earnestly for his spirit and guidance. Then the Lord may prosper the work in our hands and give the increase. We all know well enough that if we had worked only one day in a week we could not have gathered all the wheat and oats-harvest in. So in the harvest of souls. The apostle Paul labored day and night, preaching the word of God.

“Knowing therefore the terror of the Lord, we persuade men.” 2 Corinthians, 5:11. * * *

For the Herald of Truth.

DO WHAT YOU KNOW AND
LEARN MORE.

"Therefore, to him that knoweth to do good, and doeth it not, to him it is sin." James, 4:17.

We may sin just as well by omission as by commission. If we do not practice what we know, or try to put our talent to use, nor fit and prepare ourselves for a better home we omit doing what God has commanded us to do.

There are few individuals who admit the immortality of man who do not hope that they shall be admitted into a happier home when their spirits leave this world. Even the profligate and the man of the world, though aware of their guilt and opposition of their affections to the divine law and the duties of a Christian life, are often found buoying themselves up, in the midst of their worthless course, with the vain hope that an All-merciful Creator will not suffer them at last to sink into forgetfulness, but will forgive them and receive them, when they die, into the joys of heaven. Such hopes arise from wrong impressions of the divine character, of that in which true happiness consists, and of the exercise of a future state. It can not be supposed that those who find their highest pleasures in worldly gains, and delight to listen to tales of scandal, would find any high degree of enjoyment in a world where there is nothing but sound realities. And if they confess that they know that these things are wrong, let them remember the text "For he that knoweth to do good and doeth it not it is sin."

The Word says, without holiness no man can see the Lord. We sometimes hear the remark, It is impossible to do all the Word says; there is not one soul that can do that. Nearly all, even Christians, must confess that they know more than they are able to do; but thinking that there is no use trying comes from the absence of Christian principles, from the narrow range of objects to which the intellectual powers are confined, and from not trusting in Jesus, that he will help us to do what he makes known to us.

The true foundation of happiness must be laid in repentance towards God, and faith towards our Lord Jesus Christ, and a willingness to leave undone what we think is wrong, or against the spirit of God. We must be convinced of our sin and depravity, as descendants of the first Adam; of the enormity of our offenses; of the purity and eternal rectitude of that Being whom we have offended, and of the danger to which we are exposed as the violators of his law. We must receive with humility the salvation shown in the Gospel, and behold with the eye of faith the Lamb of God which taketh away the sins of the world.

Oh, of what infinite merit must the life

of Christ be with God! He healed the sick, gave sight to the blind, hearing to the deaf, strength to the weak, and vigor to the lame, and showed many other mercies. He gave the world an example of a most holy life. He taught mankind how to overcome temptation, and how to bear trials, which was of infinite value to a people surrounded by evil and suffering. He taught the true character of God and the justice of the law, and raised fallen humanity to the favor of God. By his death and resurrection he became surety for us, bearing all claims of the law, and making a way whereby condemned man may be justified. Why doubt the merits of the life and sacrifice of Christ? Why should we hesitate to seek pardon, even though our sins be many?

There is merit enough for all, but it will never save us by confessing that we know more than we are willing to do. Ignorance will not excuse us for our transgression. Let us practice what we know by obeying the voice and word of God. Let us search the Scriptures, and embrace every opportunity that may lead us onward and upward.

We sometimes hear the remark by those who wish to excuse themselves, the more we know, the more is asked of us, and it is better not to know so much. Others make the excuse that it is no use to read the Scriptures because they do not understand much. But the grace of God which bringeth salvation teaches all men to live godly and righteous in this world. knowing little or much will not excuse or save us, but alone the merits and blood of Jesus. But even this cannot save us if we are not willing, and try to help God to be faithful. The servant that had the one talent, and hid it in the earth, was told that he should have put it to the exchangers, and then the Lord at his coming would have received his own with usury. Therefore the one talent was taken from him and given unto him which had ten talents. For unto every one that hath shall be given; but from him that hath not shall be taken away even that which he hath.

We all receive at least one talent; but if we hide that in the earth, what is the use of asking for more? If God should give us more it would only be casting pearls to the swine. James tells us to lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrained Word, which is able to save our souls. Whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer but a doer of the word, the same shall be blessed in his deed.

SISTER C.

GREATER love hath no man than this that he lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you. John 15:13, 14.

For the Herald of Truth.

BACK-SLIDING CHRISTIANS.

How many, dear friends, have thought they wanted to be Christians, and still are not? And why not? Because they wanted to follow the world and do as the world does, and still serve the Lord. But that is impossible. Why not take only our dear Savior's way?

Dear friends, do think how much he has done to save us from our sinful ways. Then why could we not do something for him? On what road are you traveling if you sometimes try to serve the Lord and then again the world? You are certainly on the broad road, for there is no middle way. You may join a church and be baptized in the name of the Lord, but if you do not keep his commandments this will not help you. Our Savior says, "Ye must be born again," and unless you keep his commandments you are not born again.

His yoke is easy and his burden is light. Then why not come to the Lord, and bear his yoke? Now is the accepted time and you have the privilege if you are willing. Dear friend, do come to our loving Savior before it is eternally too late.

Many summers you have wasted,
Ripened harvests you have seen;
Winter snows by spring have melted,
Yet you linger in your sin.
Jesus for your choice is waiting;
Tarry not: at once decide!
While the spirit now is striving,
Yield, and seek the Savior's side."

Only one step will bring us to Jesus, then why not take it now? You do not know when the time will be that you will be called from your earthly home. It may be to day, and it may be to-morrow, and where are you going then? Are you prepared to walk into the gates of heaven and there gather with the redeemed around the throne of God among the angels? If you are not, then turn to your Lord at once. He says, He that cometh to me I will in no wise cast out.—For you the Savior has been born into the world, and for you died upon the cross. Will you refuse again? Beware! Thy days are passing quickly and soon life's day may end.

You may think you have time enough, but you may have little indeed. Even if you had much time, if you would turn to the Lord in your youth instead of waiting until you are old, how much more could you work for your heavenly Father. The days you have spent idly will never come back to you; and the longer you wait the more sins you must repent for.

You may think if you should turn to the Lord you might be laughed at by your sinful companions, but think how the sinners treated our dear Savior. But he turned not away from his labors and his sufferings, even when it cost death on the cross. E. S. S., *Danvers, Ill.*

E. S. S., *Danvers, Ill.*

For the Herald of Truth.

LOVE TO OUR ENEMIES.

But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you. Matt. 5:44.

These words were spoken by Jesus when he was instructing his disciples of the new order of life and action which should be found in the life of his disciples under the new covenant. Since the truth has been before God's people these many hundreds of years, it would seem strange that so few seem willing to obey it. How many of us, even those who profess to be non-resistant, obey this teaching of the Savior? Almost anyone, let him be as careless as he may, will at some time in life have the enmity of some of his fellow beings. Then will come the trial of his faith. If he has entirely submitted to the working of God in the soul he will then show it by loving the one who does him wrong. He will not only say then that he loves his enemies, but he will show it by acts of kindness, and a tender interest in their welfare, that will speak louder than any words he might utter. If, on the other hand, he has merely made a profession of faith in Christ, and has not been converted and enlightened by the divine life in the soul, he will also manifest this fact. Instead of loving his enemies he will oppose them in a spirit of revenge; and his hatred will find expression in acts if not in words, too plain to be mistaken.

The love of God must be shed abroad in the heart before it is possible to love our enemies. It takes nothing less than the love of God to make us god-like. He loved, and that love was manifested not only toward those who were worthy of His love, but toward those who were in rebellion against him. We were his enemies, and worthy only of death and banishment from Him forever, but His love reached so far as to reconcile His enemies by the death of His Son on the cross. "For if, when we were enemies, we were reconciled to God by the death of His Son; much more, being reconciled, we shall be saved by his life." Christ brought the love of God to sinful men. He manifested this love by dying on the cross to redeem God's enemies. His

J. S. C.

For the Herald of Truth.

WHAT WILL THE END BE?

It is a fearful thing to fall into the hands of the living God. Heb. 10:31

Let the minds of the young people be called for a moment to the deep, awful meaning in this text. Why does God warn us of this fact? It is because there will be a solemn time when every individ-

Too many times professed followers of

Jesus are heard to say that it is impossible to obey this command of Jesus which requires us to love our enemies, etc. It is impossible for man in his unregenerate nature to do so, but not when he is truly converted and enlightened. Man must obtain the new nature—"the divine nature," then he can do as God does—love his enemies. When one finds it impossible to love his enemies, he may rest assured that the work which God will do for the fully consecrated and enlightened soul, is not yet done for him. With us it is impossible to overcome our sinful nature so far that we can change our own carnal hearts so as to love our enemies. It is alone the work of God, upon our faith in him and his work, that will enable us to obtain the divine nature. We cannot make ourselves love our enemies; and if we do not we can rest assured that God has not done all for us that he will do for every fully consecrated and enlightened soul. The work of God is lacking upon us because we have not come to Him aright. He will do His work for us just as soon as it is possible, or that our faith and consecration will allow it.

Love to enemies does not imply only pity for them, or a wish that they would be in better circumstances, or a desire that their feelings toward us would be different. Love means a deep sympathetic affection that fills us with a desire to be in their presence and have their good will, and to do them good. Here we can again look to God for a model. When God loved his enemies—the lost, rebellious, sinful world that love brought Him into action. He came near the sinner, and by the working of His grace saved him. He did us good before ever we had made any offer to accept the good he would do for us. He met us in love while we yet were enemies. If we love our enemies as the text requires us, we will show it by acts of kindness that will prove to them that our feelings for them are not only pity or respect, but deep, affectionate love. Our love to enemies will be manifested by acts too plain to be misconstrued, just as God has manifested His love to a world of enemies, the great majority of which continue to refuse all the love, and good will, and blessedness—even an eternity that is heaven which he kindly offers them, and entreats them to accept without money and without price.

ual of every nation shall be called to stand before God and confess all his thoughts and acts of the present life.

How shall we escape? God has prepared a remedy. It is put on Christ. Have we done this or are we making the attempt to climb up some other way? If this latter is true of us we shall have to hear the awful voice, *Depart*. Let us be warned, dear reader, and enter in by the door into the fold of God. Let us search the Word and order our lives by that eternal truth. This is safe ground for everyone.

There are so many poor souls who say, "I love Christ," and yet are starving for want of the bread of life, and are yet in the gall of bitterness. They will array themselves in all manner of vain fashionable attire, spending more time and giving more attention to this than to prayer, reading the word, and holy meditation all put together, and yet claim that they love Christ. Poor deceived souls!

Let all remember that it is a fearful thing to fall into the hands of the living God. I have seen some who say they love Jesus, make light of a Christian service, and even laugh when they saw Christian people performing the services commanded by our Lord and Master. With what are their hearts filled? And what will be the result on falling into the hands of the living God? My prayer is that all may put away every prejudice, and search the word of God with a prayerful heart. May God help all the faithful to pray for all who know not the truth.

Dear young friends, Christ is calling you to-day. He wants you to be saved. Come now; for Christ says, "All things are now ready." He desires our service in the days of our youth, and why should we not give it? Remember, God is no respecter of persons. You cannot say that you have had no warning; you are warned every day.

Truthful children of God, pray for all those poor souls who know not our Lord and Savior Jesus Christ. Let us also be a true light to them by abstaining from every appearance of evil. "The very God of peace sanctify you wholly."

Hinton, Va.

ABRAHAM G. SIMMERS.

For the Herald of Truth.

MAKE THE WORLD HAPPY.

I shall again try to write a few lines for the HERALD this beautiful morning. O, what a beautiful, pleasant world God has given us to enjoy if we will only do so.

Dear brethren what are we to do to make our earthly home a happy place? Jesus says, "Come unto me." What a world of thought is contained in those few words! Let us lay aside all earthly trouble, hopes and fears, and bring all this great load, and lay it down at the

feet of Jesus, praying him to relieve us of our burden. Then, and not till then, can we ever expect to be truly happy.

"Come unto me." How easy, and yet how hard. How hard to give up all worldly thoughts and pleasures. I ask you all, Can you do this? Go, I pray you, into some secret place and ask your heart if you can give it all up. Say, Here Lord, take all I have, even to my poor wicked life, if it seemeth good to thee. Let us, like the apostle Paul, consider ourselves among sinners the chief, the least worthy of any to receive the blessing God has promised.

My heart's desire and prayer to God is that we all may so live while here, that when we hear our beloved Father's voice it will say, "Come thou into the joys of thy Lord prepared for thee from the foundation of the world. By this shall all men know that ye are my disciples. Love not the world."

I am rejoiced to see the interest taken by the HERALD and the brethren for the cause of temperance. May God so direct that temperance may rule, not only in one state, but the whole world. Intemperance is one of Satan's strong weapons to accomplish evil. We who are trying to live Christian lives should never lose an opportunity to use our influence to break it up. What a mountain of sin and misery will those have to account for that deal in intoxicating liquors! May God keep us all from having any of this sin to our guilt is the prayer of your brother in Christ.

JOHN CHRISTOLEAR.

Red Bluff, Tehama Co., Cal.

For the Herald of Truth.

LOVE.

"But I say unto you, love your enemies, do good to them which hate you." Matt. 5:44.

How many of us do as this verse says? How many love their enemies? I am afraid there is a great lack among the Christian people in our day. But this should not discourage us in trying to love our enemies, and praying for them that despitely use us.

Dear Christian friends, we must have the love of God shed abroad in our hearts we want to be his children. We must forgive our fellow creatures. If we can not forgive them, how can Jesus forgive us our sins?

We are commanded to love our neighbor as ourselves. How many do this? I am afraid if we examine ourselves we are not fulfilling this command as we should. Christ says, "If you love me keep my commandments. How can we keep my commandments. How can we refuse to obey our loving Savior who suffered and died upon the cross for our sins. Could you lay down your life as

Christ did to save souls? If that were fewer of us I am afraid there are few who would be willing to suffer as Christ did to save our souls.

How blessed would the world be if every soul were willing to see his work for Christ and begin at once. Some may think they are too young to work for Christ, and some may say there is time yet. How many are putting off their work for some future time, perhaps a convenient season and at last are struck down by death without time to prepare! When death comes it takes us as we are. If we are prepared it will leave us so, and if we are not prepared it will not change us.

Dear parents, you ought to warn your children of the danger. But we see so many that help their children along instead of warning them.

Do not think young friends that you are too young to work for Christ. I was very young when I began, and I have never regretted it. I never spent the time so happily as since I am a child of God. My wish and prayer is that every young friend may see salvation through Christ before it is eternally too late. To-day is our time, but to-morrow is not promised us.

For the Herald of Truth.

GIVE UP ALL FOR CHRIST.

If we love Christ our Savior, we will certainly do what he has left upon record for us to do. He says, "If ye love me keep my commandments." I am sometimes made to believe that we do not love Jesus as we should; for he says, "Thou shalt love the Lord thy God with all thy soul, strength and mind, and thy neighbor as thyself." Do we do this or not?

Is our light trimmed, and burning bright as it should be? for the Savior says, "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven." Satan sometimes comes to us as a shining light, and tells us that this and that does not hurt us; but should we listen to this? No; we should obey Christ and not Satan. If we obey Christ in all things then is our light burning brightly and not under a bushel. If we take everything into consideration, and closely examine ourselves, we all have room to do better. The Savior says, "There is none good, no one not." We may do all that is in our power to do, and then we are to say, "We are unprofitable servants having only done that which was our duty to do."

Some say, "If the heart is right, all is right." But I say, If the heart is right and loves Christ it does not long for the fashions of this world; for the Lord says, "That which is highly esteemed among men is an abomination in the sight of God." What is more highly esteemed

among men than pride and fashion? If we would be followers of Christ we must leave off these worldly things, we cannot take Christ upon one shoulder and Satan upon the other. Let us look for help and guidance to God, who will never lead us astray; let us pray to him often who can wash away our sins, and can cleanse our hearts from the love of this world.

O, who would not accept such a precious Savior who has done so much for us that you and I might live! Let us come and accept him; let us give him our hearts. He does not want only part of the heart, but he wants the whole heart. Let us fully submit ourselves to his will and be instruments in his hands who doeth all things well.

The Savior says, "He that cometh to me, I will in no wise cast out." Then let us come to him and accept him. Christ has done his part, if we fail to enter heaven the fault will be on our side. Christ has paid the debt, opened the way, and all we need do is to come and accept him. For he says, "Come, without money and without price."

I. L. L.

For the Herald of Truth.

REPENTANCE.

When John the Baptist began to preach he said, Repent ye, for the kingdom of heaven is at hand. He meant that the Savior was coming to set up his kingdom in the world, and that men ought to leave off their wicked doings and live holy lives. When Jesus came he began to preach in the same way. From that time Jesus began to preach and to say, Repent, for the kingdom of heaven is at hand. Matt. 4:17. He meant that he was coming to set up a church in the world, and that men should give up their wicked feelings and habits, and become pious, so that they might belong to his church, which is his kingdom on earth. The apostles also preached repentance. And they went out and preached that men should repent. Mark 6:12.

Some may think that repentance is only being sorry that they have sinned. They say that if they are very sorry for their bad conduct then they have repentance. But this is not always true. You may be very sorry that you have done wrong because God knows it, and you will be punished, and not because you have been wicked in the sight of God—because it is wrong to be a sinner. Such sorrow is not repentance. Your sorrow may come from the fact that God knows your sins. If he did not know, or if he would not punish you, you might not be sorry at all that you have been wicked. Such sorrow is not true repentance.

David was king a long time, and he did a great many good things, still he was guilty of murder. He had made a number of mistakes, among which were

two frightful crimes, yet he did not appear to see his fall. At length to bring him to a knowledge of his guilt, God sent Nathan to convince him of his sin. Second Samuel, 12th chapter, shows his sin. Now he felt he had done wickedly in the sight of God, and he fasted, and wept, and prayed before the Lord. He repented; but were his tears his only repentance? No, he changed his feelings and conduct. Were his fasting and lying all night on the ground all his repentance? No, he sought a new state of mind, that he might be a good and holy man. He prayed to God in these words, "Create in me a clean heart, O God, and renew a right spirit within me." But did his prayers constitute all his repentance? No, he began to do the will of God. He left off doing wrong and began to do right. He tried to save others from sin. In his earnest and humble prayer to God he says, "Then will I teach transgressors thy ways, and sinners shall be converted unto thee." The 51st psalm shows his repentance.

Our Savior says, "The Son of man is come to seek and to save that which was lost." He prepared the way that upon true repentance you shall be forgiven and saved. We can rely on this, for it is the promise of God. But it would be our duty to repent whether we are pardoned or not. If we have been doing wrong ought we not to leave off sin and go to doing right, whether we are pardoned or not? We ought to do right and obey God whether he forgives or punishes us. If we should profess to repent only to get a pardon, and not because we are sorry for the wrong we did, and would not forsake the way of sin; this would not be true repentance, this pretended repentance would be for the sake of the reward, not on account of the guilt. God cannot accept this. Repentance is turning to Him who loved us and gave himself for us.

Look at King Saul, and see the difference between him and King David. The fall of Saul seemed to be no greater than that of David. But the difference between the two was that David turned back to Him, confessed his sin, and received forgiveness; while Saul continued in his wicked course. God could not save him till he repented.

When one turns to God he becomes a new creature. His impulses are guided by love. He loves his enemies and tries to repair all wrong. Having done this is a true sign of conversion. We must be born of the Spirit. Hearts must be regenerated and the life made new.

May the light of the Holy Spirit and the Word of God lead us all to turn to God and see our wrongs, and be willing to confess our sins with a true heart. Let the wicked forsake his way, and the unrighteous man his thoughts. A true believer puts his whole trust in God and has an earnest desire for that which is conducive to his spiritual welfare. He

trusts in the guidance of the Holy Spirit, and sincerely gives his will into the hands of God. He is willing to say, Lord, thy will be done. E. K. ZOOK.

Garden City, Mo.

For the Herald of Truth.

"THE TRUTH SHALL MAKE YOU FREE."

The grace of God is sufficient to save us unto this day if we are willing to be saved, and are not disobedient to the word and voice of God. If Jesus makes us free, truly we are free indeed. The truth shall make you free. Every one that is hungering and thirsting for the bread and water of life, let him come and take them freely. O, come to this fountain so rich and sweet. Cast your soul at the Savior's feet and be made complete. Praise the Lord, O my soul.

Unless we have drank from the fountain of life we do not know the benefit thereof. Those who have tasted of God's goodness will know it. I ask the Lord to keep me from falling, and to give me abundance of love and grace. "Behold, He that keepeth Israel shall neither slumber nor sleep." How sweet the thought has been to me to think that we can have so faithful a keeper as the Lord! Though weak as we may be of ourselves, and great as our temptation may be the Lord is still mightier, and is willing and anxious to keep us. He has said through the prophet Jeremiah, Behold, I am the Lord God of all flesh. He gives his angels charge over thee to keep thee in all thy ways.

Kind reader, have you given your heart to that good keeper? That is the only safe place we can have for our hearts. Do not throw aside religion. A religious life is the only life worth living. How poor you are if you have no heaven but this world. You have nothing but a little part of the earth. What is it worth? Let us lay aside the sin that doth so easily beset us. Let us build on Christ as our foundation and be saved. You cannot save yourself, but the Lord will save you if you call on him in truth.

Let us earnestly pray for one another and for the salvation of souls; for the value of one soul is greater than ten thousand worlds like this. Let us remember that we are passing away, and that we should seek those things which are above. Col. 3:1. Let us also bear in mind that we must have that forgiving spirit. Oh, Father, help us to be thine indeed; for now thy Holy Spirit doth bear record with our spirits that we are the children of God.

"Tis religion that can give
Sweetest pleasures while we live;
"Tis religion can supply
Sweetest comfort when we die."

Rockton. SUSAN HOLLFEEFER.

HERALD OF TRUTH.

JOHN F. FUNK, EDITOR.
J. S. COFFMAN, } ASST. EDITORS.
A. B. KOLB, }

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INSPIRATION OF THE BIBLE, by H. L. Hastings, a pamphlet of 29 octavo pages. Price 5 cents. For sale by the Mennonite Publishing Co., Elkhart, Ind. This is a lecture delivered before the annual convention of the Y. M. C. A. of Massachusetts in 1881, and presents the subject in a very forcible manner, and in this age of infidelity literature of this kind is especially useful and profitable for all.

CRUDEN'S CONCORDANCE.—The great help that is afforded to ministers, Bible students and lay members in the study of God's Word by this concordance, has made the name of Alexander Cruden a household word among all English-speaking Christians, and has embalmed his name in their affections. At about the age of nineteen a great calamity fell upon young Cruden, which left its shadow upon all his after-life and made him subject at times to mental aberration, but notwithstanding his mental and physical difficulties, he labored during his lucid intervals on his concordance, and before his death prepared three editions of it for the press.

The immense amount of labor required to complete such a work, will be appar-

ent to any one who examines the book. Every word in the Bible had to be carefully noted, and all the principal words studied and so arranged that, by referring to them in the concordance, the passage of Scripture in which they occur may readily be found. While engaged on this work, the author, it is said, slept only about six hours out of the twenty-four. The rest of the time, for the most part, was spent in reading and studying the Bible and arranging his book.

The author died in 1770, and since that time many editions of his great work have been published. Nearly every family Bible contains his work in a greatly abridged form, and many abridged editions are sent out, all of which are more or less useful, depending upon how much of the original work they contain.

With the complete edition, the Bible reader may find any verse in the Old and New Testament by looking for any material word in the verse. To this the author has added the signification of the principal words by which their meaning, to some extent, at least, is made clear.

To this is added: A list of proper names. A concordance of the proper names of the Bible and their meaning in the original. A concordance to the Books called the Apocrypha, to which is appended an original sketch of the life of the author. We can furnish the full and complete edition of the work to our readers at the low price of \$1.25, postage prepaid. The book contains 856 pages, and is bound in cloth. Every one interested in the study of the Bible should secure a copy of the work.

OUR FAMILY ALMANAC.—We expect our family almanac to be ready by Sept. 1st. Our almanac will have the usual astronomical calculations and other matter usually found in the best almanacs of the day. We have an excellent selection of reading matter, several good illustrations, etc. We ask our people to especially patronize their own church almanac. We have now published this almanac for twenty years, and while it gained quite a good circulation, it has not reached the circulation among our Mennonite people that it should have, and that we have reason to expect. It costs us a large amount of money to print it each year; and we do it for the benefit of the cause of Christ; we do it for the opportunities it gives us

of putting into the hands of our Mennonite parents and children a better class of reading than is often sought after. How many times have we been pained to hear persons, who are professors of Christianity, say that they want to buy an almanac that has "funny stories" in it. We as the followers of Christ should seek after something better. The apostle tells us: "Neither filthiness, nor foolish talking, nor jesting, which are not convenient."—"Let these things not be once named among you as becometh saints," "but rather give thanks." Eph. 5:3,4. We should by all manner of means seek to promote the cause of Christ and religion. Will you by a good word and by your own example help us in this work? Be sure and buy a Mennonite Family Almanac for the year 1890. It is true the price of an almanac is but a very small sum, but it will help the good cause just that much. The widow's two mites were a very large sum for her.

CUT RATES TO THE WEST.—Cheap tickets to all points in Kansas, Colorado, Indian Territory [Oklahoma,] Texas, and other states and territories in the west, will be sold by the Santa Fe route from Chicago and other points along the line, on August 6 and 20; September 10 and 24 and October 8.

For particulars ask your Ticket Agent or write to John J. Byrne, Assistant General Passenger Agent, Santa Fe route, Chicago.

HARVEST MEETING will be held at the Holderman meeting-house, in Elkhart Co., Indiana, on Saturday afternoon at 2 o'clock, August 31st.

HARVEST MEETING will be held at the Salem church (the new meeting-house) in Union tp., on Saturday August 24th at 2 o'clock in the afternoon.

HARVEST MEETING will be held in Yellow Creek meeting-house on Thursday, August 29th at the usual time of meeting in the forenoon.

HARVEST MEETINGS were held in the Towamencin Mennonite meeting house on Thursday August 1st and in the Franconia meeting house on August 8th. Both these meeting houses are in Montgomery Co., Pa.

SOME OPPONENTS to the paper assert the wish that a paper would be published on the true *Mennonite doctrine*. We are surprised that people should make such an error, "For other foundation can no man lay than that is laid, which is Jesus Christ." There are so many factions of Mennonites, and each claims to be right. But there must be a mistake. If we build on Menno we are building on human foundation and *division* is inevitable, for we fall into the rut of forms and lose the divine spirit. But if we build on Christ, the true and only corner-stone there must be unity, for Christ is not divided. Christ must be first and all in all.

CONFERENCES.—The time for the fall Conferences is approaching. The idea of a general Conferences has been suggested and advocated. We have always favored a general Conference and we invite our brethren to write their views on this subject, and suggest plans for the meeting, and for a just and proper representation of the churches. In whatever form this may be done, if it is to be profitable, to the people, beneficial to the church and pleasing to God, it must be done in some way so as to give each church a fair representation and at the same time enable the Conference to perform their work in a deliberate and undisturbed manner, in love, in peace, in charity, and forbearance one toward another, and for the purpose of increasing the usefulness of the church, promoting unity, and sympathy, and working together in the same manner and to the same purpose and becoming more of one mind, where differences, either in faith or practice, may exist.

At a conference of this kind we do not want a large gathering. A gathering like that of the Annual Meeting of our Dunker brethren would be entirely out of place and productive of no good, and we should positively oppose it. Four, or five, or ten thousand people together with nothing to do would be in our estimation a very unprofitable and unwise gathering, and would certainly not promote Christian piety and devotion to God, neither in the church nor out of it.

Inquiries have recently been made as to when we should have a union conference. (We want to say here that in one sense all our conferences are union conferences, and the ministers of the Amish Swiss and Russian churches and others

who feel a desire to unite with us, are welcome to meet with us, in any of our conferences, and contribute their influence and encouragement towards a general unity, and work with us in building up our torn and shattered Zion.

We were much encouraged last Spring in Wayne county, Ohio, where old Mennonites, Swiss Mennonites, and Amish Mennonites all met on common ground and labored together both in the conference and in a number of meetings in the different churches around.

We saw with equal pleasure that at our conference in Illinois several of our Russian brethren were with us and labored with us, and we felt that we were standing on the same platform in Christ; and that a spirit of love, union and fellow feeling was growing up between us which will in time bring about a better state of affairs in our church.

A conference was also held in La-Grange county, Indiana, where a number of ministers from the Amish and Mennonite churches were present and worked together for the common good, and the benefits of that conference are already apparent. God blesses such work.

Now with this we extend a hearty invitation to all our Amish, Swiss and Russian brethren who have a desire to meet and labor with us for a union, and the common good, and who are willing to abide in the principles, faith and doctrine of the Mennonite church, as the fathers believed and practiced, to meet with us in any of our conferences and to join in and help us, so that we may all be one church and one faith, and labor together in peace and union for the glory of God and the salvation of souls.

BRO. CHRISTIAN WENGER, from Kent county, Michigan, intends to spend a week with the brethren in Indiana, during the middle of September.

ANOTHER CALL FOR OUR TRAVELING MINISTERS.—Bro. Abram F. Detweiler, of Louisville, Clay county, Illinois, writes us that it is his desire that when ministers travel west they visit him and preach the Gospel.

PRE. JONATHAN P. SCHMUCKER, of Nappanee, will start for an evangelizing trip to the west which will probably take up

some three or four months. His objective point is Portland, Oregon, but he will stop at a number of places on the way, both going and coming. The expenses of the trip are provided for by the Evangelizing Com. There are a number of other places that should be visited and the Gospel preached. What are our ministers doing this summer in spreading the Gospel and building up the scattered and weak churches? Look about you, dear brethren in the ministry, and see if there is not something that you can and should do to the promotion of the Gospel work. If you see work that ought to be done and have not the means, apply to the Evangelizing Committee. There is much to do.

IN TIME OF PERSECUTION the Mennonites were driven about from place to place, denied homes and shelter by most of the rulers and prohibited from holding meetings. Yet by their great zeal they nevertheless continually added large numbers to the flock of Christ. Some few princes took them under their protection on the condition that they would not make any proselytes. How is it now, brethren? Would such a command be necessary in many churches, were persecution to come upon us? Would our members have to be warned against going out, by night and by day, speaking to those who have not heard the Gospel and speak to them of salvation by faith through Jesus Christ, and by their daily walk and conversation, even under the severest trials, prove their doctrine?

WHY ONLY IN EMERGENCIES?—After the recent great fire at Spokane Falls, Washington Ter., when the citizens began to make preparations to rebuild, the mayor ordered the two remaining saloons closed. After the great flood at Johnstown, Pa., the selling of intoxicating beverages was entirely prohibited for a time. Two questions naturally arise in connection with these sudden enforcements of prohibition. First, why is it necessary at times of great calamity and privation and suffering, and not at other times? Secondly, Why can a mayor of a town and a few officers of the law so suddenly and so surely find themselves authorized and empowered to prohibit the sale of intoxicants, and have no power to do the same at other times? C.

STRUCK BY LIGHTNING.—The barn of Pre. Ephraim Nissley, on the Mount Joy and Marietta turnpike, (Lancaster Co., Pa.) was struck by lightning on Tuesday, July 30th. Three carpenters and three of Bro. Nissley's children were at work in the barn at the time, but were not hurt. Bro. Nissley and wife were absent, but with the assistance of some of the neighbors the carpenters succeeded in extinguishing the fire before it had done much damage.—*Mt. Joy Herald.*

CHURCH NEWS.

BRO. M. S. STEINER, was present in the Sunday-school in Howard Co., Ind., on Sunday, June 21st, and made some remarks which were very interesting and encouraging to the school.

NEW CHURCH.—The new Mennonite meeting-house in Caernarvon, Lancaster Co., Pa., will be finished after Harvest. The work progresses slowly on account of the frequent rains which interfere with the mason's work.

FROM HOWARD CO., IND.—Sunday the 21st of June, thirteen young souls were received in the Howard and Miami Church twelve were received by baptism and one by confession of faith. Let us pray for these dear young souls that they may stand firm for God and that they may be a light to the world.

CORRESPONDENCE.

FROM KENT CO., MICH.—The church in Bowne has a large and flourishing Sunday-school this Summer, with Bro. Peter Blough, Superintendent.

On Good Friday, as Bro. Isaac Wenger and family of Caledonia, were returning from the church service held that morning the team started suddenly, tipping over the rear seat, occupied by Sister W., her oldest daughter, and a small child. Sister Wenger sustained serious injury of the spine. She was unable to move in bed for some time, but is now slowly recovering, being now able to sit up and move about the room.

We have Sunday-school again this summer at Caledonia, and, in addition to the regular two weeks meeting, have a Sunday evening meeting every two weeks. C. WENGER.

FROM OLATHE, KANSAS.—Among the many reports contained in the *HERALD OF TRUTH* of July 15, which are of general interest, none was more interesting directly to me than, the visit of Bro. A. Kornhaus. I am of the opinion that he with many other ministers who travel did

not know how gladly the small congregation here, as well as those at Peabody, Newton and Harper, would have had him with us over Sunday.

I was especially interested in his statement that he was met at the depot at Ottawa by "Brother-in-law S. Rohrer," etc., as I did not know of any Mennonite people near that place. Ottawa is only 25 or 30 miles from us on the Southern Kansas R. R.

Our congregation, as well as that near by at Garden City, Cass Co., Mo., is without a minister, and must depend on visits from the brethren at other places.

FROM HOWARD CO., IND.—I arrived at the above named place on the 10th of July, and spent one week with good success among the brethren in this locality. It was my pleasure to visit a Friend (Quaker) meeting near Amboy on Wednesday. These people are zealous workers. They have meeting three times a week regularly on Sunday, Wednesday and Saturday. Besides this they have their own schools, and educate their children to suit themselves. Most of their time is spent in worship or educating their youth. In their manner of living and in dress plainness prevailed till of late, they too—like a great number of other denominations, similar in these doctrines—are giving way to lighter forms, and even worldliness.

The Amish Mennonite Church at this place has seen its dark days, and it was not till of late, that these brethren learned that spiritual growth is obtained and enjoyed only by those who earnestly seek it. In the last few years they have been richly blessed with the ingathering of many souls. This spring seven united with the church, and at present (July 14.) there are thirteen more young people, who, seeing the folly of living an unconverted life, wish to become admitted into the church. This is a place where I hope to see one of our larger churches some day. They have a membership of about 125 at present and a prosperous Sunday-school. May these dear people continue to trust in the strength of the Lord, and give themselves to Him who first gave Himself for us. As long as we do God's will, He will not forsake nor leave us barren. It is only when we become self-righteous, independent—seeking to gratify our carnal minds—that we become fruitless of good works. If we would become a light to the world, a salt of the earth; God demands one thing of us, and unless we possess that one characteristic we can never be of any use to Him. We must possess *willingness*. First we must be willing to be corrected, reproved of our sins, and second, to give our all to Him for His cause. God wants a willing mind, and we may be sure that we won't be used until we become willing to do the work He assigns us.

M. S. STEINER.

FROM TISKILWA, ILL.—This date, July 23, 1889, finds me in Illinois again. I spent the greater part of June in different parts of this state, and while here visited most of the churches in McLean, Livingston, Tazewell and Bureau counties. In the above mentioned counties are fifteen Mennonite churches, yet these are sub-divided into five or six classes. One who has not met with these different classes can hardly see how all may hold to the same fundamental doctrine and still find enough to form a division. But in this free country of ours each knows that liberty may be had, and it is sought just as much in religion as in anything else, but often to the disadvantage, rather than the benefit of the surrounding world. A wound is always easier made than healed, and quite frequently a wound is caused by a radical move.

The same truth presents itself in religion. Men in their weakness may see the follies of their neighbors and in their harsh, selfish ways make a dash which frequently reveals its weakness at some future day. Illinois is no worse off in this respect than any other state, but this subject has met me in such a striking way here that I cannot help mentioning it.

In going about from one faction to another, all give their opinion of the present condition of affairs, and the remedy, most all of which are good enough, if they were put to practice. A reason why the practice is neglected is because of the party strife that always goes to destroy what little of human love there is still left.

The love for union is quenched by old Adam coming up and bringing to remembrance something of the past. Besides all this I find a strong desire (at least between the principal members of the different classes) for better acquaintance and more union with each other; but this idea, it is said, dare not be advocated much on account of some of the weaker brethren. Well I don't know but what this is about the right notion, as a union, if it could be accomplished, taking together so many "weak ones", from each of the factions would form a combination that could not stand.

Paul says, "Faith cometh by hearing;" so it is with this subject. If we want a union brought about, the different schools will have to hear about it frequently. But if harmony between the different factions is not desired, then it is useless for us to mention the subject.

Yet looking over my past travels I cannot help but believe that there will be a gradual drawing together; those of similar faith will desire each other's help, and in so doing will become better friends and stronger soldiers of the cross. I have met some large congregations, and it would be a great pity if these, because of their number, would become careless and ignore the doctrine so well established in God's Word.

Most all the churches, and especially the Livingston and Bureau county churches, desire to be visited by our evangelizing brethren. Some of these congregations have been passed by from our traveling ministers and they don't seem to like it. Now if any of our Amish or Mennonite ministers start out on a visit, do not pass those of other classes who are really different only in name. The same God is worshipped, the same Christ is confessed, the same faith is practiced and the same heaven will be inherited. Why should we not hear the same ministers, possess the same motives, and engage in the same battles fighting the enemy of souls? M. S. STEINER.

CONFERENCE.

The Annual Conference for Missouri will be held on the 4th Friday in September (27th,) near Cherry Box, in Shelby Co., Mo.

A hearty invitation is extended to all ministers, deacons and other brethren and sisters to be with us at that time.

The nearest R. R. Station is Clarence, on the H. & St. Joseph R. R. Brethren will be there to meet those that come. Any one desiring information or wishing to state their coming may address John Detwiler Cherry Box, or John Brubaker, Leonard, or other brethren.

FLOODS AND WARFARE.

The terrible floods and rainfall which, on the afternoon of the last day of May, wrought vast destruction in the State of Pennsylvania, have given occasion for an amount both of American and European sympathy and practical charity which suggests some considerations in reference to the comparative apathy of the popular mind when the intentional devastations of warfare are concerned, instead of the catastrophes caused by natural forces.

The widespread sympathy, manifested on the occasion, constituted an impressive and gratifying feature. But how strangely inconsistent is human nature, when the horrors and cruelties of war are concerned. These are evils which are deliberately and intentionally perpetrated, and which produce sufferings, by fire and sword and torment, on a far more gigantic scale than even the Conemaugh catastrophe. And yet the same communities who are so profoundly moved by the sad results of the bursting of a lake can scarcely be induced to take any effectual interest for devising measures for rendering the occurrence of war less easy and less frequent. Nay, whenever a war is threatened, many people who would be sincerely horrified at the destruction wrought by a flood, at once manifest lively and joyous anticipations of private advantage, or

public revenge, which are shocking from their callous and cruel character.

Many of the organs of the Press and the responsible statesmen and legislators of nations, and even myriads of women, can regard, with comparative equanimity, the possibility, or even probability, of international conflicts which must necessarily involve frightful sufferings and bereavements to millions of their fellow-creatures.

Thus the awful Franco-German War of 1870-71 was confessedly entered upon with "a light heart" by several of its chief instigators, on the French side. And even Germany manifested no earnest desire to attempt a serious reference of the dispute to the assistance of the able jurists and arbitrators, who, both in Europe and America, might so readily have been found available, for council or decision. As every one knows, the aggregate of the horrors of that single and comparatively brief conflict incomparably exceeded the sufferings and destruction of which the Conemaugh Valley has recently been the scene. In three weeks of August, 1870, one hundred thousand French and Germans were killed or wounded in the battle around Metz. And what a multitude of widows, orphans and ruined homes was implied by such slaughter. Within eight days of the same period, the German railways had transported to the scene of war in France, 200,000 troops, 65,000 horses, and 800 large guns. After the battle of Rezonville, in the same month, miles of ground were covered with the dead and wounded soldiers of both sides, whilst maimed and starving horses, in numbers, were groaning and writhing in agony. From the battle-field of Sedan, Dr. W. H. Russell wrote to the *Times*, describing the scene of "men's bodies without heads, legs without bodies, heaps of human entrails, shattered skulls, faces blown off, bones, flesh, and red uniforms all pounded together, as if frayed in a mortar, and extending for miles." And it was further recorded that the prevailing expression on those faces of the slain who had not been mutilated, was one of agony unutterable. After the battle of Thionville, on the evening call of a regiment of dragoons being sounded, 602 jaded, riderless horses answered to the summons, many of them bleeding and wounded. A few weeks later, in the great square of Metz, hundreds of poor soldiers were left to die in the last stage of putrid typhus fever, no one being allowed even to approach time. At Bazailles, the town was set on fire, and women and children were roasted alive in the conflagration. At the bombardment of Strasburg 240 houses were burned. In and around Paris, thousands of houses were burned or shattered to pieces. One bombshell of 60 lbs. weight killed 18 men out of 29, in one ward of a Parisian hospital.

A few years later, in the Russo-Turkish war 1877, at the battle of Plevna, the Russians, under Skobelev, lost 7,000 men in a few days. The same General boasted that at Geok Tepe he had killed nearly twenty thousand Turkomans, and then 8,000 men and women during their retreat. During the same time it was recorded, by Dr. Hamlin, that the dead bodies of one thousand children were taken out of a single Turkish river.

These and many other similar horrors of warfare have occurred in our own day, and were occasioned by deliberate and purposed homicide, and not by the accidents of natural catastrophes. The victims of the latter are most compassionately pitied and helped by multitudes who have scarcely a word of remonstrance for the intentional criminality of the perpetrators of war, the willful authors of murder on the most horrible scale.

BELLICOSE "BOY'S" BRIGADES.

A contemporary remarks: "The Boys' Brigade is getting on rapidly, especially in Scotland. It professes to be a purely volunteer organization, but there is reason to believe that the scheme was incubated at the War Office, under the auspices of Lord Wolseley and the Duke of Cambridge. Scotland was the birthplace of this peculiar movement, which is really borrowed from France. Visitors to Paris are familiar with the brigades of boys who frequently march through the streets armed with mimic rifles, the object of the government being to promote the military spirit. Such brigades are now being formed throughout this country, and we regret to say that the movement has fastened itself like a parasite upon many of our Sunday schools. There is something almost blasphemous in the way in which the religion of the Prince of Peace is mixed up with the pagan militarism of Lord Wolseley. The drill practice of these boy brigades is opened with prayer, and they are taught to sing such processional hymns as 'Onward, Christian soldiers,' till they readily confound killing with the fight against sin. Probably they would not stop at rifle practice; for we note that, at the annual exhibition at Elgin, the birthplace of this movement, a reverend gentleman, in speaking in laudatory terms of military drill, said 'He would like to see everything connected with the art of self-defense taught, including boxing and everything else. He did not think any boy was worth much, unless he was able to knock down a fellow as big as himself.' We always understood that there were many survivals of paganism in the extreme north of Scotland; so we are not greatly surprised that the rev. gentleman, kicks aside the Sermon on the Mount with contempt. It is not impossible that his aspirations will

be realized. Already we have rifle drill opened with praise and prayer in some of our London Sunday schools; it is but a step to a merry mill without gloves by two big boys in the senior Bible class, with teachers as bottle holders, and the superintendent as referee, closing the proceedings with the benediction."—*English Tract.*

When the spirit of war becomes mixed with religious services as represented in the above article, then indeed does Christianity become a mockery. The Lord preserve us from mingling these things with our devotional exercises.

WHAT CAN WE DO?

Dear young brothers and sisters, as we see some of our dear young friends dying in their sins, what can we do for those who are yet with us? Let us consider this matter, and place a bright example before them by being true to our Christianity and leading a righteous life. Let us also tell them in what a dangerous road they are walking. Let us take courage, and see what we can do for them, praying God for help.

My dear sister, let us not think we unite with the church, attend services regularly, and do like some other sister does that we are all right. Brother, do not hold your membership in the church simply for the name of being a Christian, and keep the church rules and ordinances, and then think that is all you have to do. But let us be actually at work for Christ. Let us follow His example, and see what we can do for the benefit of other souls around us. Let us try to lead them to their Savior.

Lord, have mercy on the souls of poor sinners. Forgive them for they know not what they do! Think sinner of your dear Redeemer, who died on the cross to save you. Do not crucify your Lord again by going on in your sinful ways.

Brothers and sisters, as we see the good done by turning to God in our youth, let us do all we can for the dear ones outside the ark of safety. Let us try to make them believe in man's way, but let us all believe God's way and that will be the right way. God's way, is the only true way to heaven; and if we lead sinners to believe any other way than God's way, I fear we are no better than they. Let us be true and pure, believing and having faith in God's way, and go on in that way asking others to go with us. Let us not be "weary in well doing, for in due season we shall reap if we faint not."

"Hearing and doing we build on the rock, Hearing alone we build on the sand; Both will be tried by the storm and the flood; Only the rock the trial will stand."

A young Sister.

CHILDREN. REVERENCE TO PARENTS.

By William Aikman.

"Honor thy father and thy mother as the Lord thy God commanded thee, that thy days may be prolonged, and that it may go well with thee, in the land which the Lord thy God giveth thee." Deut. 5:16.

Pure as the unsullied streams that flow
From rocky founts through vales below;
Holy as angel's thoughts above,
Is that blest one—a mother's love.

Anon.

To you, your father should be as a god.—*Shakespeare.*

I do not intend in this chapter to address simply the very young, but rather all those who have parents yet remaining to them. The great and beautiful obligations of the filial relations do not end with childhood; they abide in increasing power as long as a parent remains to bless or be blessed.

Instead of being diminished by the lapse of years, they but grow and deepen in the consciousness of a right hearted child, as the years advance, and he becomes more capable of understanding what it is to have a father or a mother.

Next to the great commands which have reference to God there are none given with such emphasis and accompanied with such clear and positive promises as those of which the Scripture which leads this chapter is an example. The commandment of which this is a repetition has a peculiar place in the decalogue. It is the fifth commandment, not by accident but by design. It is, so to speak, the transition command between the first and second tables of the law. The first four precepts relate to our duty to God, the last five to our duty to man; this stands midway between them, to show that the duties which a child owes to his parents are the next lower, and only lower, to those which he owes to God; while they rise above and stand before all that he owes to other men.

The parent during all the first years of a child's life stands to him in the place of God. The parental law is all that he can understand, and he is to obey it implicitly, as, hereafter, he shall be called upon to obey God's law. This parental law is therefore rudimentary to the divine, and is in the Ten Commandments made a part of it. So it stands in this middle place among them, lower than the obligations due to God, the highest of those due to men. So important is it deemed to the well being of man and so pleasing is it to God, that, there are promises attached to it as to no other of the commandments. The peculiarity of the promises, too, is striking—they are promises of present and earthly good; long life and prosperity are the rewards held out to the child that honors father and mother.

One of the saddest evidences of the depravity of the race is that the world is full of disobedient and ungrateful children. There are indeed times when to the best, the duty of filial obedience needs to be enforced with this divine command, and when the promise with which it is accompanied is a needed encouragement and support. If all parents were perfect, and always dealt justly and kindly with their children; if they were always wise, and never made a mistake, it would be easy for a dutiful child, who is old enough to reason and act for himself to yield prompt and unhesitating obedience; but there come occasions when against feeling against conviction of expediency, with infinite self-denial, one must honor and obey. At such a time it has been found good, in a simple faith in this promise with a subordination of will to God's law to be filially obedient.

Human history has proven that this promise is to be relied upon. I may appeal to the observation and experience of my readers. Look around you, mark the boys and girls, now men and women, who when young were obedient and affectionate children; you see them the prosperous and the prospered. However you may account for it, success seems to wait on the steps of a son or daughter who honored father and mother. On the other hand, if you can remember disobedient sons and daughters, who by unkindness or even neglect, dishonored father and mother, you shall find as you trace their history that sooner or later, as if by inevitable sequence, a blight has fallen on them and they have had an inheritance of disappointment and sorrow.

So clearly am I convinced of this law of God's providence, that I look for disaster to come by-and-by upon a son or a daughter who is recreant to filial duty; and all the more if the child has passed beyond the years of childhood and is still unfilial. The incentive appeals, therefore, not only to all the nobler and grateful instincts of one's nature, but to the clearest self-interest; the motive is not simply to please God, to pay a great debt which we lovingly recognize, but that we may have the smile of God upon our earthly lot—that our days may be prolonged and that it may go well with us in the land that the Lord God giveth us.

Let me, in what I have not to say to children, first address my remarks to those who are still under the parental roof. I need not linger long on the familiar thought that a son or daughter should be giving constantly honor and love to parents on whom they are dependent. It would seem that a natural instinct of manliness would prompt one to return at least these poor tributes. If any son or daughter can consent to receive a home and all the manifold good things which make the gift a blessing, can set at the table, sleep in the bed, enjoy the fireside, provided by

kind parents, and still be undutiful and disobedient, I fear that no words of mine will have any force with him; a soul so thoroughly and intrinsically mean cannot be reached by any ordinary talk.

There is, however, even with the best son or daughter, a tendency to under-value, at least at times to rise to a full and clear appreciation of all that a parent is to a child. It is profitable for every child thoughtfully and deliberately to consider how much is due to a father and a mother. Common blessings are not always recognized. We do not know how blessed a thing this air is, nor how great a thing this sunshine is—and the all-surrounding air and sunshine of parental love are not understood. Take them away and you will then know. How often a child has only awakened to the value of a parent when he has looked down upon father or mother lying before him in the silence of death!

Who shall tell adequately of the solicitude of which you have been the object, since first you opened your eyes upon this world? There were months together when your utter helplessness called out a wealth of love, and, in your infantile unconsciousness, you could not know it. And these were followed by years of watching and care. How many a day of weariness and anxiety; how many a night has been spent sleeplessly, walking with softened tread, or bending, with gushing tears, over the pillow where you lay with flushed cheek, moaning in your pain; How often have parents gone into the busy street forgetful of the crowd, because their hearts were full of forebodings for you, or have hastened nervously back again, to see if the hour, which was very long, had made any change in you. Nor have these sick times alone been those which have made you the object of solicitude. Your whole life has been one perpetual calling of it forth. Your happiness has been the one end to which they have made all things to lend. You can never understand it until you are parents yourselves.

Still, though you cannot understand it all, yet frequently endeavor to appreciate what is so worthy of your earnest consideration. Think of it often, and you will see enough to call out your deepest gratitude.

But I will pass from these inner and tender obligations to their outward manifestation. Let me say, then, to every child—*Show respect and honor to your parents.*

There are few boys and girls now-a-days, indeed, you might say, there are none at all—they are all either infants or men and women. The boy scarce entered on his teens, is, in his own estimation, a full-grown man, capable of managing his own affairs, and not standing in any need of the advice of that person whom he respectfully calls "the governor" or "the

NOT TO BE BOUGHT.

Six or eight years since, in one of the towns of Eastern Massachusetts, there was a D., a lively stable keeper, about whom I once had the opportunity of learning the following fact. Among his many other good habits, one was never to suffer his own feet or his horses' feet to tread profanely on the Sabbath day. The illustrative fact referred to was this:

On a certain Sabbath morning three gentlemen from Boston, putting up with their wives at the village hotel, said to their host that they would go to—D., and get three single-horse buggies, and take each his wife and go to the camp-meeting, about six miles off. "It will be of no use," said the host, "for—D., never, lets his horses on the Sabbath." "I never saw a man yet that money wouldn't buy," rejoined one of the party. "So they went and rang the bell at D's door. D. himself answered the call, and invited them in; after they had made known their errand, he said:

"Gentlemen, I should be glad to accommodate you, but it is against my principles to let my horses go for hire on the Sabbath day."

"How much do you usually have a day for your single horses?" asked the gentleman who was the chief speaker.

"Two dollars and a half a day usually sir," answered D.

"Well then," returned the gentlemen, "here are three five-dollar bills; please take them, and let your man harness the horses, and we will go away very quietly, and will return just after dusk, and without noise."

"Gentleman," said D., "I can only repeat what I have already said, that it is against my rules to hire out my horses on God's day, and I must persist in declining your very liberal offer."

At this the chief speaker on the other side stepped up to the sturdy Sabbath-keeper and, slipping into his hand a bright looking bill, said to him: "There D., take that, and let your man quietly harness the horses for us."

The tempted one, looked down at what was thrust into his hand, saw that it was a new one hundred-dollar bill on a Boston bank, a glittering prize, but, without hesitating a moment, and evidently without any inward struggle with the spirit of greed, he calmly, but emphatically said:

"Gentlemen' my principles in this matter are fixed, and should you bring me all the money in the city of Boston, it would not alter them. If you would like to attend worship our bell is now ringing, and I should be most happy to show you a seat, but I cannot let my horses go on the Sabbath," and he handed back the bill.

Remember the Sabbath day to keep it holy.—*Bible.*

FOR THE LITTLE READERS.

(Continued.)

Solomon's name and fame was known far and wide and among others who heard of him was the queen of Sheba. She ruled over a country in the south of Arabia and her people were the children or descendants of Ishmael, the son of Abraham, hence the people of Sheba and the people of Israel were, as we might say, related to one another, both having descended from Abraham, and spoke nearly the same language. This queen concluded to visit Solomon and see if all that she had heard concerning the great and wonderful wisdom and glory of the king of Israel were true. To make a sure test of his wisdom she prepared herself with very many difficult questions and riddles that she might put to him. She also brought with her many rich gifts, so many in fact, that, to carry them and what she needed for herself required a long train or caravan of camels.

When she came before Solomon she "communed with him of all that was in her heart," that is, she put all those difficult questions to him that she had prepared.

However difficult these may have been, he answered every one of them without difficulty. This wonderful wisdom and the beautiful buildings which she saw about her, the good viands, the many servants and their splendid clothes, so astonished the queen of Sheba that she exclaimed, as soon as she had regained sufficient control over herself to speak: "It was a true report that I heard in mine own land of thy acts and of thy wisdom. Howbeit I believed not the words, until I came, and mine eyes had seen it, and, behold, the half was not told me; thy wisdom and prosperity exceedeth the fame which I heard. Happy are thy men, happy are these thy servants, which stand continually before thee, and that hear thy wisdom. Blessed be the Lord thy God which delighted in thee, to set thee on the throne of Israel, because the Lord loved Israel forever, therefore made he thee king, to do judgment and justice.

She then gave him the presents she had brought. The gold that she gave him was alone worth nearly six million dollars of our money. Beside this she gave him a great amount of rare spices such as was never presented before. She also gave him precious stones, probably diamonds.

All these presents, together with other gold and precious stones which his ships brought from Ophir or India, made Solomon immediately rich, and in return Solomon gave this fair royal visitor numerous presents, even all that she asked for; for in the East it was then as it is still,

common to ask for presents. After this the queen of Sheba returned to her own country.

This visit must have been of much good to Solomon, for very likely it opened up still more his trade with other countries, and probably he gained still more riches on this account.

To give us an idea of the extent of Solomon's commerce, the Bible tells us that what came to him in one year alone amounted to six hundred and sixty-six talents of gold, amounting to about thirty million five hundred thousand dollars, besides that which he got from the spice merchants and merchantmen, all the kings of Arabia and the governors of the country. He made targets and shields of solid gold, and a great throne of ivory which he adorned with fine figures, and overlaid it all with fine gold. This throne had six steps in front and was grander than any other in the world.

Solomon had other things, trinkets and jewels and drinking vessels made of gold; and in the twenty-third verse of the eleventh chapter of Kings we read that "Solomon exceeded all the kings of the earth for riches and for wisdom." He surrounded himself with every luxury and sought to improve in every way the appearance of the city of Jerusalem and of the whole country, but it seems that he became, year after year, a little more vain and fond of mere outward show and splendor until at last, as we shall soon see he fell and became, although a wise, yet at the same time a foolish and wicked man.

Do you remember what is said of Jesus, in connection with Solomon? In the gospel of St. Matthew we read that the queen of the South—the queen of Sheba—shall rise up in the judgment and condemn the wicked people of the time of Christ and shall condemn them; for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here." This shows us, dear children that, if the people came from far and near to hear Solomon and learn of him, we should yet more eagerly and earnestly give ear to the words of Jesus who is far greater and wiser and richer than Solomon was, and we can derive a far greater benefit by becoming disciples or learners of Jesus than those people did who sought knowledge of Solomon. Let us remember too, that the child of God and follower of Christ, though he be the poorest and most despised person on earth, is still greater than Solomon inasmuch as the kingdom of heaven is concerned. Beside, in the next chapter, we will learn of Solomon's folly, showing plainly that he was not what every good man and woman ought to be.

(To be continued.)

Married.

HORST—HOLLINGER.—On July 13th, at Weaverland, by Bishop Jonas Martin, Frank Horst, to Lydia Hollinger, both of East township, Lancaster county, Pa.

DIED.

HORST.—On July 1, in East Earl, Lancaster county, Pa., of apoplexy, Barbara, widow of Jacob Horst, aged 78 years. She was long a member of the Mennonite church. She leaves four sons and four daughters, sixty-three grandchildren and forty-two great-grandchildren. She was buried in Zimmerman's graveyard.

FINGER.—On the 6th of July, while laboring under mental depression, Benjamin B. Finger, aged 54 years, 2 months and 2 days He was buried on the 8th. Services by P. D. Mishler, from Job 23:13, 14, and Moses Yodei from James 1:26, 27. He had recently moved with his family from Shanesville, Ohio, to Oregon. He was a man who had not an enemy in the world. He leaves a deeply sorrowing companion and nine children. His wife is a member of the Amish church, and he frequently in his insane condition told his wife that he would like to see the minister and make arrangements to be baptized and received into the church, stating that he had done wrong to let the matter stand so long. The family is nearly distracted over the sad circumstances by which he took his own life.

RHUL.—On the 10th of July, in Ness county, Mo., of quick consumption, Catharine Rihl, aged 13 years, 3 months and 4 days. Her sickness was of only twenty-five days duration. She was an orphan and leaves several brothers and sisters and many friends to mourn her departure, yet they mourn not as those who have no hope. She accepted Christ and was baptized by Bro. J. Kenagy, bishop of the church. She was very patient and resigned to the will of God and gently fell asleep in death. While the dear sister had an opportunity left to make preparation for the great change, it is nevertheless a loud call to the young not to procrastinate the matter of salvation to the eleventh hour, for you know not if you may then yet obtain it, so that we would have to mourn as did David: "O my son Absalom! would God I had died for thee." Services were held by Joseph Beiler and Peter Zimmerman, from Isa. 40:1-11, and 1 Peter 1:23-25. (Reprint).

CULBERTSON.—On the 30th of July, in Wakarusa, Elkhart county, Indiana, of internal cancer, Anna, wife of James Culbertson and daughter of the late Pre. John Hartman of Ashland county, Ohio, aged about 50 years. She was buried on the 2d of August at the Olive Mennonite church. Her funeral was very largely attended.

MUELLER.—On the 18th of July, near Congerville, Woodford county, Ill., of dropsy Magdalena, wife of Jacob Mueller, aged 84 years, 1 month and 15 days. She was buried on the 20th. Services by John Stahly, M. Kinsinger and others, from Ps. 90 and 1 Cor. 15:37, 38. The deceased was a member of the Amish Mennonite church and leaves an aged husband in poor health to mourn her departure.

SCHWARTZENTRAUBER.—On the 6th of July, near Springfield, Fulton county, Ohio, suddenly of apoplexy, Christian Schwartzentrauber, aged 76 years and 26 days. At 5 p. m. he

[illegible]

H. A. MUMAW, M. D.,
Homeopathic Physician and Surgeon,
Orville, Ohio.



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GOING WEST, leave.

No. 1, Vestib. Lim. Express..... 6.50 A. M.
Toledo Express..... 3.00 "
No. 9, Pacific Express..... 3.45 A. M.
No. 27, Chicago Acc..... 7.00 "
No. 3, Special Chicago Express..... 8.05 P. M.
No. 5, Fast St. Louis & Chicago Exp. 6.50 "

GOING EAST—MAIN LINE, leave.

No. 12, Night Express..... 3.30 A. M.
Grand Rapids Express..... 4.45 "
No. 22, Mail..... 11.45 "
No. 26, New York Exp..... 8.15 P. M.
Grand Rapids Express..... 1.20 "

GOING EAST—AIR LINE, leave.

No. 2, Special New York Express..... 12.45 P. M.
No. 8, Atlantic Express..... 11.40 "
No. 4, Limited Express..... 8.30 "
No. 28, To Goshen only..... 8.35 "
Train C to Goshen only..... 7.45 A. M.
" E to Goshen only..... 4.10 P. M.

TRAINS ARRIVE AT ELKHART BUT GO NO FARTHER.

Train F from Goshen..... 11.30 A. M.
Train H from "..... 7.00 P. M.
No. 24, Acc. from Chicago..... 8.10 A. M.
Goshen Passengers change to No. 28.
No. 27, from Goshen..... 6.30 A. M.
Passengers change cars at Elkhart if going West.

SUNDAY TRAINS.

Nos. 12, 4, 6 and 8, East. Nos. 9 and 5 West.

TRAINS ARRIVE—MAIN LINE

Grand Rapids Express..... 12.40 P. M.
" "..... 7.40 "
No. 25, Michigan Accommodation..... 2.55 "

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Passenger trains after May 12th, 1889, will leave Jackson St. Depot, Elkhart, as follows:

GOING SOUTH, leaves.

No. 6, Grand Rapids Special..... 4.31 A. M.
No. 4, Cincinnati & Indianapolis Ex. 8.52 A. M.
No. 2, Ind. & St. Louis Express..... 4.35 P. M.
No. 8, Way Freight..... 5.45 A. M.

GOING NORTH, leaves.

No. 1, Grand Rapids Express..... 10.03 A. M.
No. 3, Michigan Express..... 5.51 P. M.
No. 5, Indianapolis Special..... 11.53 P. M.
No. 7, Way Freight, arrives..... 7.50 P. M.
No. 11, " " leaves..... 8.00 A. M.
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"How beautiful are the feet of them that preach the Gospel of Peace."

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Whole No. 402.

TRUSTING IN THE LORD.

O, give me Lord, a trusting heart,
That clings to Thee alone;
Through all the cares and ills of life
Thy will be ever done;
A heart that will confide in Thee,
Whatever may befall,
Remem'ring Thy free grace which is
Sufficient unto all.

How wise thou hast provided that
My future is with Thee;
What I've to bear to-day I feel
Is quite enough for me.
Why fret then o'er the coming days
Which I may never see
And if I do, my strength thereto
Shall all sufficient be.

Give me, O Lord, a thankful heart,
Perfect in Thy praise,
For good that Thou hast done for me
Throughout these weary days.
For though Thou sendest chastisements,
And though life's path be rough,
For all the sufferings I endure
Thy presence is enough.

If Thou hast loved Thy chastened child,
Why should my poor heart fail?
This world was not designed for bliss
Nor for a pleasure-sail.
It is enough to be Thine own
When this short life is o'er,
And gain the promised, hoped-for crown;
Why should I wish for more?

If I should see earth's treasures flee—
My pleasure's quickly die—
Let not my heart rebel against
Those who have more than I.
But let joys, holier from above,
Distill O Lord, on me;
And let my faith view scenes beyond
Where hope gives rest in Thee.

Then give me, Lord, a cheerful heart
To look away from grief;
A heart that knows no murmuring
And trusts Thee for relief.
In every case, whatever betide,
In every trying hour,
Thy goodness gleams through every cloud,
Through storms of sorrow lower.

For the Herald of Truth.

GIVING YOUR HEART TO GOD.

Now is the accepted time; behold now is the day of Salvation. If you wish to be on the Lord's side, now is the time for you to make the choice. He is calling you to-day and you need to hear the call now. Unto him that knocketh it shall be opened if he knocks with a pleading heart, earnestly and prayerfully.

Our dear Savior is willing to take us all if we are only willing to take him as our Savior and follow Him to do His blessed will. He says, My yoke is easy and my burden is light. Some may think it would be hard to give up earthly pleasures and follow Christ while they are young, and put off their salvation till they get older. But who knows how long we will live or how old we will get? If we reject Jesus while it is yet to day, it may be forever too late. Do not think, young people, that it is harder to follow Christ than the world. If you look at the matter rightly it is easier, because by following the world doing what is not the will of God, you must constantly think how dreadful it would be just now to stand before the judgment of God. You will feel condemned also to think how much you displease your dear Savior who has done so much for you. We think now how hard hearted people must have been when they took our dear Savior and crucified him, but are we not almost doing the same by neglecting his gracious call, and still striving for the world and not for him? If we sincerely try to come out on the Lord's side, and pray our heavenly Father for help, and leave earthly pleasures, we will receive heavenly pleasures already here on earth by knowing that we are God's children and doing his blessed will. How happy will we be, and how much more will we try to make others happy. Then how blessed to think of the happy time to come which will last forever!

What a blessed peace fills our souls when we know that we will be standing at the day of judgment on the side of his chosen ones. But we must remember that the Lord said, Except a man be born again he can not enter the kingdom

of heaven. Our Father's blessed will is that we should by this become his children, and learn to love our neighbors as ourselves. Jesus said, Love one another as I have loved you. A. S.

For the Herald of Truth.

COME AND REST.

Perhaps you, reader, are one of the great multitude that is out of the fold of God, wandering far away from your Savior out into darkness and sin. If you are I kindly ask you to surrender your heart to God, give up all evil, and fear the Lord. Will you now accept the Savior's love? Think for a moment how good and kind He has been to us to come down into this sin-cursed world, to save sinners like you and me. Yet many unwilling to take up the cross and follow Him.

If you have not given your heart to God, and are wandering down the broad road to destruction into everlasting death, I kindly ask you to accept His love. How pleadingly he stands at the door of your heart and knocks, yet you pay no attention to his call. O hard heart! Let us go to God in prayer, and offer our hearts to him to be washed in the blood of the Lamb. Pray earnestly, without ceasing, and you surely will be rewarded. God will not turn a deaf ear to our prayers if we are in real earnest. The Lord teaches us in the 6th chapter of Matthew how we are to pray. He helps every individual to become a Christian, a true worshiper of God, and a faithful servant in the Lord's vineyard.

We have no time to spare. Time is precious, so let us make the best of what God gives us. Let us strive to do our Master's will, and seek only for that rest which is on high. We know that a rest is prepared for all, and those who seek it and strive to enter in shall enjoy it. Let us be thankful for this rest; we cannot thank him enough for this rest. We should also be very thankful for the many earthly blessings and privileges he has given us. We are wonderfully indebted to God. Let us therefore fight the battle of life faithfully, and be true soldiers of the cross. J. A. Zook.

Garden City, Mo.

For the Herald of Truth.

THOUGHTS ON OUR JOURNEY.

When we think of the ruined condition of man and of God's care of him and the great work of redemption, we are astonished to see men continually putting off Christ, his only remedy for salvation. God does all for us that we could ask or think, yet man will not accept all the good he would do us.

We can take a lesson by noticing God's dealing with the children of Israel in the wilderness. He fed and clothed them, saved them from their enemies, and cared for them in every way. Remember, dear reader, we are going through the wilderness only this one time as Israel did. But two of the six hundred thousand that bore arms were able to go into Canaan. Their failure was all through unbelief. Let us take earnest heed lest we be like them. They would not believe the truth. We might be faulted for the same thing sometimes. It is possible for us to set up our opinion against the word of God. We must believe all that God has told us, and do our whole duty; even then we are nothing but unprofitable servants in the sight of God.

Remember, that this is the last time that we have to travel through this wilderness; then let us not murmur against our Creator. He has done all things well for us. On our journey we have a warfare with the hosts of this world, and there will be some sore battles to fight. Satan is always watching for the weakest point in our fortifications. We have an example of his manner of attack in the temptations of our blessed Savior. When he had fasted forty days and forty nights in the wilderness Satan tried to take advantage of his hunger, and told him if he was the Son of God he should command that the stones should be made bread. Jesus told him that man does not live by bread alone, but by every word that proceedeth out of the mouth of God.

Let us ask God for that bread of heaven for our poor fainting souls to feast upon. May God bless these few thoughts and enable us to prove all things and hold fast that which is good.

ABRAHAM G. SIMMERS.

For the Herald of Truth.

PREDESTINATION.

"Whosoever will, may come and take of the water of life freely."

In making such a declaration God could not possibly mean that some souls should be, by predestination, excluded from salvation. The declaration is general and reaches all classes and conditions of men. "Whosoever will, may come," and "him that cometh unto me I will in no wise cast out." We are afflicted in our

day, as were also our fathers, with men who would teach the world that a certain part of the world will be lost, and lost because God has ordained that they should never become heirs of heaven. This is strange doctrine and not in harmony with the gospel. Looking at the matter abstractly it would seem strange that God, who delights not in the death of the wicked, but invites them to come to him and live, should have so ordained and arranged the affairs of the world that a large number of adult beings—probably the majority—should die without a living hope of eternal life. Men are lost because they love darkness rather than light, and prefer to walk in sin rather than accept the conditions of salvation as they are offered, and live eternally.

If God has foreordained that some men should be lost and some saved, where is the necessity of working for the propagation of his kingdom on earth? Why is conversion necessary, and why are the assurances given in the gospel that we are the children of God if we meet the conditions of the plan of salvation? Were predestination, as men look at it true, the Christian's life would be a life of misery and trembling uncertainty—a continual vacillating between hope and fear—that even in the face of all the assurance that God gives his people of their acceptance he might still be among that number whom God has foreordained and predestined to be rejected. Under such circumstances many would have no advantage even if they did avail themselves of the grace which hath appeared unto all men, and others who are naturally inclined to doubt, and feel timid in the matter of their communion with God would be of all men most miserable. Were this doctrine universally established the world would return to the violence and sinfulness of the antediluvian age; for every unconverted man would come to the conclusion that if he was foreordained to be saved he might continue to enjoy what his carnal nature best loved in this world, and in the next enjoy what was laid up for him there, and if he was foreordained to be lost he would rather enjoy what he could and make the most of life—"eat drink and be merry"—at any rate.

The doctrine of predestination tends to paralyze and destroy the spirit and the work of Christianity. With what eagerness a lost and awakened sinner grasps at the promises of God's word, when he can feel assured that eternal life is in store for him if he will have it. Could he possibly do this if the doctrine of election, predestination or foreordination had been implanted into his brain? Could he come boldly to the throne of grace when he might have a single doubt whether he had any "business" there? Could he pray to God in faith "nothing wavering" when the same God might have foreordained, and so instructed the praying

sinner in his word, that he might after all be lost?

Could God be just, or could he compensate a man the same as his fellowmen if he were to send a man, who had all his life been a meek and humble follower of Christ, a noble soldier of the cross, to eternal perdition, simply because such a man was predestined to be an inhabitant of the regions of the lost? God would in such a case certainly act contrary to his word and be unfair to his creatures.

Let us therefore rather embrace the definite promise of God that, "him that cometh unto me I will in no wise cast out;" that all who believe in the Son of God shall have everlasting life; that "to him that overcometh I will give a crown of life." "Come unto me all ye that labor and are heavy laden, and I will give you rest," and that a crown of righteousness is laid up for all who follow Jesus on earth.

I believe that our heavenly Father knows who will be lost and who will be saved, because he knows all things; but because he knows this it does not follow that he has ordained it so. God's knowledge extends so far that he knows who will be lost and who will be saved even when he has given men perfect liberty to choose between life and death, between heaven and hell, between a life of bliss with him or an eternal death and suffering in the regions of the damned. Our business on earth is to glorify our Maker, in all that we do and are, and to such a man as obeys his calling here in this respect and makes this his sole aim, the blessed book of life promises a sure place of rest and happiness hereafter.

A. B. KOLB.

For the Herald of Truth.

WOMEN IN THE MINISTRY.

"How shall they preach except they be sent." Rom. 10:15.

It seems as though the women who claim to have been called by God to go about and preach, are becoming more numerous every year, so that it is nothing strange at present for them to conduct what they call tabernacle meetings at a place every night for the space of a month or more, and because they call themselves Mennonites, duty prompted me to give the subject due consideration.

The question whether a woman has or has not a scriptural authority to preach in public has of late been more or less agitated among Christian professors, and said question is of more serious importance than some people imagine who have not sincerely weighed the matter in the balance of God's word.

We would therefore kindly request those friends who claim that women have a scriptural right to preach, not to call themselves Mennonites, because it is a re-

flection or reproach on the Mennonite church, and contrary to their doctrine and their time honored customs.

It is a very improper and uncommon expression to hear: "There will be Mennonite tabernacle meeting at such a place conducted by Miss Rev.— and Miss Rev.—."

We do not only claim that according to the Mennonite doctrine it is inconsistent for women to preach, but if we understand the true teachings of the Bible, we claim that it is not only not sanctioned by Christ and his apostles, but strictly and positively forbidden. Some might think that Christ did not forbid it, but according to 1 Cor. 14:35, what Paul writes are the commandments of Christ, which can not be denied, because Paul was filled with the Holy Ghost and spake and wrote as he was moved by the Holy Ghost, and consequently if we prove that Paul forbids it, we at the same time prove that Christ forbids it.

Now, I would ask every unprejudiced reader, have we a command in God's word that is more positive and plainer and easier to be understood than this; "Let your women keep silence in the churches, for it is not permitted unto them to speak, but they are commanded to be under obedience as also saith the law; and if they will learn anything, let them ask their husbands at home, for it is a shame for women to speak in the church." 1 Cor. 14:34-35.

But persons who are trying to uphold the doctrine that women should preach will say, "Oh this has only reference to the conference meetings, in which women were not allowed to take part." But this is a poor way of getting round this passage. It is not so easily explained away, and reason would teach us that whosoever has a right to preach has also the right to the conference meetings.

Others claim that Paul was merely a man and was liable to mistakes, but such arguments are unreasonable. They also try to support their doctrine by referring to such Scriptures that speak about women prophesying, as Anna, Philip's daughters, and of Phoebe as a servant of the church, of Euodias and Syntyche, women who labored with Paul in the gospel (Phil. 4:2,3.), and Priscilla, who expounded unto Apollos the ways of God more perfectly. But all this does by no means prove that they went about preaching publicly.

Again Paul says (1 Tim. 2:11, 12), "Let the women learn in silence with all subjection; but I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence." It appears as though in the time of Christ and the apostles, a person who preached or taught in public was invested with some legal power or authority, as when Christ delivered his sermon on the mount the people were astonished because he

taught as one having authority; and when he commenced to teach in the temple they asked him, "Whence hast thou this authority?" And afterwards, when the apostles preached in the temple, the chief priests brought them out before the judgment and asked them, "By what power or by what name have ye done this?" and Titus was commanded to "speak these things with all authority."

Now, as we claim God has granted this power or authority to such men as are qualified for this office according to 1 Tim. 3 and Titus 2, and since the Scriptures authorize no woman to speak, but forbid her, it is evident that if she does preach she usurps the authority from her husband. Usurp means to seize and hold in possession by force or without right. The Scriptures teach that the woman shall submit herself unto her husband and be subject unto him, for the husband is the head of the wife even as Christ is the head of the church. Eph. 5. And Paul writing to the Hebrews, 13:17, says, "Obey them that have the rule over you" (according to the German, "your teachers," and submit yourselves for they watch over your souls as they that must give account." This last passage shows that the hearers, the lay members of the church, shall submit themselves unto their teachers, the ministers, and shall obey them; because the Holy Ghost has made them overseers over them. Acts 20:28.

Hence, if women were allowed to teach they would usurp authority from their husbands, and the men would be required to submit themselves and obey them, which would be contrary to the teachings of the Bible.

Now then, it has been proven that Christ as God forbids women to teach. Is it then likely that he will send any woman to preach, and how shall they preach except they be sent? We should not think so. Paul points out other duties for them, namely: To be sober, to love their husbands and children, to be discreet, chaste, keepers at home, good, obedient to their own husbands, etc. Titus 2:3-5.

We will admit that they are allowed to pray and prophesy in private, in their own families, exhort, admonish and instruct their own children in the ways of God, and bring them up in the nurture and admonition of the Lord. They were also allowed to act as deaconesses, in which office they performed a noble work and were great helpers and succorers of the apostles. But even in this position there were none allowed to serve under sixty years old; such widows who having been the wife of one man well reported of for good works, etc. 1 Tim. 5:9, 10.

John says, "Believe not every spirit, but try the spirits, whether they be of God." Here then, a duty of weighty importance devolves upon every Christian professor, man or woman, and this is to carefully and prayerfully examine the

Bible, asking God for wisdom, and thus become familiar with the Word of God. Then if a spirit commands us to do something we can readily discern whether it is in accordance with the divine word, and if not we must put that spirit down as a deceiver and an antichrist, of which the apostles so earnestly warn us. By giving heed to such seducing spirits a person can come so far away from the truth that God will send him strong delusions, that he will be more ready to believe a lie than the truth, and finally go so far in his vain imaginations as to lose the entire control of himself and is led to commit rash acts, such as sacrificing his own children, cutting off a hand or foot from his own body in order to make an atonement for himself. Others become so extravagant in their religious enthusiasm as to lose their reason, partly, perhaps, because they can not accomplish what they fancy that God has called them to do, and consequently become raving maniacs, and spend the remainder of their days upon earth in a miserable life in prison and in chains.

When it is announced that a woman is to preach there is generally a good attendance; people of all classes flock together from far and near, some perhaps with good intent, but as a general thing the majority come for curiosity's sake, and are minded too much like the Athenians were, when they heard that Paul would preach Jesus and the resurrection of the dead and said, "What will this babbler say?"

Possibly some little good may result from such meetings, but it is a sad truth that the religion which people receive through such excitements generally lasts only about as long as the meetings last. Hence, the question here arises, "Shall we do evil that good may come?" I cannot understand otherwise than that the woman who undertakes to preach is out of her place, disobedient, and a transgressor and a usurper of authority, such as the apostle commands us not to receive into our house nor bid them God speed. Then let us remember that obedience is better than sacrifice under all circumstances. DAVID BURKHOLDER.

Nappanee, Ind.

THE heart like the intellect needs cultivation. It needs to be educated. It is by a process of training that the affections are brought into harmony with Christ. This process consists essentially in acquiring a knowledge of the Scriptures, in continued communion with Christ in his public and private worship, and in the exercise of the graces of the Divine life in Christian work. It is by this process, and this alone, that mature Christian character is acquired. This cultivation of the spiritual man is of the first importance. It is this, and this alone, that fits us either for happiness or for usefulness in the service of Christ.

THE FAMILY CIRCLE.

Years have come and passed away,
Golden locks have turned to gray,
Golden ringlets once so fair,
Time has changed to silvery hair.
Yes, I've neared the river side,
Soon I'll launch upon the tide;
Soon my boat with noiseless oar
Safe will pass to yon bright shore.

Oh, those chords of wondrous power,
Take me back to childhood's hour,
To that cot beside the sea,
Where I knelt at mother's knee,
But that mother now is gone;
Calm she sleeps beneath the stone,
While I wander here alone,
Sighing for a better home.

Father's counsel, mother's prayers,
Round their children everywhere;
In my dream I hear them yet,
Lonely hearts can ne'er forget:
Parents, brothers, sisters too,
All were called and had to go;
I alone am here to-day,
Dear old home has passed away.

Where are now the happy group
Once so full of joy and hope,
Happy voices full of glee,
None are here to speak to me,
All alone upon the stream,
Soon I'll meet loved ones gone,
Soon again we'll meet at home.

Soon I'll be among the blest,
Where the weary are at rest,
Soon I'll tread the golden shore
Singing praises ever more;
Now my boat is on the stream
I can see its waters gleam,
Soon I'll with the angels roam,
Dear old harp, I'm going home.

For the Herald of Truth.

PATIENCE.

"And not only so, but we glory in tribulations also; knowing that tribulation worketh patience; and patience, experience; and experience hope." Rom 5:3, 4.

We learn of these words, dear readers, that through patience we may have experience, and through experience hope. It is a glorious thing if we have patience. Think of the patience our heavenly Father must have had and yet has that he will forgive us the many sins we commit. What are we in this sinful world for if we have no patience? When we see that it is God's doings we ought to have patience enough to bear what he puts upon us, for he will lend us his help. We can do nothing without God's help; if we would put our trust more in him we would not have to see many troubles we do see; but we are too neglectful till it is too late, and we have to bear what we might have been spared from bearing.

It is a great blessing that God will bear with us. If we would ask God more faithfully to go with us, and then put our trust in him, I know we would not be led astray. What is our enjoyment in this

world if we meet with sorrow in the world to come which will last forever? We see and hear daily of deaths and these come in many ways; some in the twinkling of an eye, and some after months and years of suffering. Whether we are prepared when death comes or unprepared we have to go, and as we live so we die, for death never changes the works we have done in this world. There are some people who, if they have pain, have no patience, but murmur and fret about it. We ought not to do so, if we know it is God's will, and if we have brought it about ourselves we should nevertheless be patient. Our patience is tried in many ways, not everyone alike, and the more patience we have the happier we are. If we notice persons that have no patience with anything, we can see that they are not happy. There is not much done that pleases them. And right here I must say that I do not believe that there are many that have read the book of Job, and think what patience he must have had. Is there one of us, dear readers, that could do as he did? I fear not; our patience would not be strong enough, yet like him we ought to be satisfied with all God's ways. They are not our ways, and what God does is well done. We ought to say with a truthful heart, "Thy will, O Lord, be done."

"There is an hour of peaceful rest
To mourning wand'ers given;
There is a tear for souls distressed—
A balm for every wounded breast—
'Tis found alone in heaven.

There is a home for weary ways,
By sin and sorrow driven,
When tossed on life's tempestuous shoals,
Where storms arise and ocean rolls,
And all is drear but heaven."

EMMA S. MARTIN.

Hagerstown, Md.

RELIGIOUS INFLUENCES.

BY C. J. FINNEY.

Every Christian makes an impression by his conduct and witnesses either for one side or the other. His looks, dress, whole demeanor make a constant impression on one side or the other. He cannot help testifying for or against religion. He is either gathering with Christ, or scattering abroad. Every step you take you step on cords that will vibrate to all eternity. Every time you move you touch keys whose sounds will re-echo over all the hills and dales of heaven and through all the dark caverns and vaults of hell. Every moment of your life you are exerting a tremendous influence that will tell on the immortal interests of souls all around you. Are you asleep while your conduct is exerting such an influence?

Are you going to walk in the streets? take care how you dress. What is that on your head? What does that gaudy ribbon and those ornaments upon your dress say to every one that meets you? It makes the impression that you wish to be thought pretty. Take care! Your clothes, "No truth in religion." It says, Give me dress, give me fashion, give me flattery, and I am happy. The world understands this testimony as you walk in the streets.

You are living epistles known and read of all men. If you show pride, levity, bad temper and the like, it is like tearing open the wounds of the Savior. How Christ might weep to see professors of religion going about hanging up his cause to contempt at the corners of the streets! Only let the women adorn themselves in modest apparel, not with brodered hair or gold or pearls, or costly array, but which becometh women professing godliness with good works; only let them act consistently and their conduct will tell on the world. Heaven will rejoice and hell groan at their influence. But oh! let them display vanity, try to be pretty, bow down to the goddess of fashion; fill their ears with ornaments, and their fingers with rings. Let them put feathers in their hats and clasps upon their arms—lace themselves up till they can hardly breathe. Let them put on their round tires and walk minking as they go and their influence is reversed. Heaven puts on the robes of mourning and hell may hold a jubilee.

Your spirit and deportment produce an influence on the world against religion. How shall the world believe religion when the witnesses are not agreed among themselves and the sum of their whole testimony is, There is no need of being pious? Oh how guilty! Perhaps hundreds of souls will meet you in the judgment and curse you, if they are allowed to speak, for leading them to hell by practically denying the truth of the gospel.

Selected by SUSANNA HYGEMA.

For the Herald of Truth

GOD IS LOVE.

"God is love, and he that dwelleth in love, dwelleth in God, and God in him." It is necessary for all to practice this command in this trying, perilous time in which we live, so that brotherly love may continue. The adversary of souls transforms himself into an angel of light to deceive the very elect if possible. May all God's children stand firm in the truth of the gospel, watch and pray, and practice love to one another in all its beauty, to the honor and glory of God, the everlasting welfare of humanity, and the building up of Zion. May we at last meet where all but love is done away.

S. G.

"BEHOLD, I MAKE ALL THINGS NEW."

Take courage, then, beloved brother; take courage, all ye sons of peace. "Let all the children of Zion be joyful in their King." Put on the "breastplate of righteousness" and the "helmet of salvation," grasp the "shield of faith," and draw the "sword of the Spirit." These weapons are not carnal, but they are "mighty through God."

We preach no war gospel to the Hawaiians. No war of nations, of races or of sects, and God has honored the "gospel of peace" and truth. We have enjoyed profound peace in this once savage and blood-soaked land for fifty years. Professed Christian ships and Christian fighters have often come here to draw our fire, and they have drawn it to their discomfort and shame. When they threatened we prayed. When they drew their flashing sabres, we unsheathed the "sword of the Spirit." When they "cleared decks for action," removed tempions loaded with infernal missiles, and lighted the Plutonic match, we opened batteries of the Law and Gospel upon them, and discharged park after park of heaven's high artillery. Thus, and thus only, have the batteries of our foes been silenced, and the "Prince of Peace," the great "Captain of our salvation," has slain his enemies "with the sword of his mouth." While the vast armies of enlightened and boasting Christian nations are rolling and raging like ocean waves under the lashings and howlings of the tempest, and while they are soaking the earth with human gore, and causing it to tremble under their infernal charges, and toss up its awful wails of anguish and terror to the heavens, we are permitted to sit in peace under our vine and fig-tree, with "none to make us afraid."

If Christian nations will let us alone, or if they will come to us only "in the fullness of the blessings of the gospel of peace," these islands will "learn war no more," and never again will "violence be heard in our land, or wasting or destruction be seen within our borders." "Peace and good will" constitute the very essence of the gospel, and when men love and practice the right, there will be true peace. Hitherto, "the nations have been mad!" and that madness has infected and paralyzed the churches. But the day is breaking. The long, sad, dreary night of selfish ambition, of cruel hate and revenge, is passing slowly away, and the glorious sun of righteousness, so long obscured by the clouds and hustling storms of human passions, is coming forth from the darkness of ages to "shine more and more unto the perfect day."

I do long to see the whole church arise and shine in the light of God. I long to see all her ministers "put on the armor of

light, And I long to see all who love peace, give of the silver and gold, which God says "are mine," to help this blessed heaven-born work.

When Christians will give one-tenth, or one hundredth, of what they give to support the cruel and diabolical art of war, for the cause of peace, that blessed angel will again come forth from heaven on joyful wings, and proclaim, amidst the acclamations of countless hosts of earth and heaven, that, "peace on earth" is an accomplished fact. God, of eternal love, hasten it.

I do long to see all the children of our Sabbath-schools throughout Christendom instructed in the principles of peace and thoroughly permeated with this radical gospel doctrine. I fear that this kind of teaching is in many cases, too much neglected, if not, in some schools ignored; and instead, a national vanity, and a false patriotism inculcated.

It is a sad and painful sight to witness the giddy enthusiasm of many children in view of the gilded trappings and glittering show of military glory. Did holy or fallen angels first deck and paint a military review? And who are those who attempt to throw glinting light over a battlefield, while they throw a mantle over all that is ghastly and infernal? Oh, that art would cease to paint in false colors, and the limner dip his pencil only in the light of heaven.

Will true photography lie? Will truth beguile? Will light conceal, or will it kill darkness?

Give your young angel a trumpet. Write peace and love on his golden wings, and send him forth into all the churches and Sabbath schools of the land. Send him over the broad continents, over the towering mountains, and over the billowy ocean. We will hail him with delight; we will listen to his mellow notes, and we will raise the old, old chorus of the skies, "Glory to God in the highest, on earth peace, good will to men." Enclosed please find draft of one hundred dollars for the American Peace Society.—Titus Coan.

LAW-ABIDING.—The Christian citizen is a law unto himself, and there is no better law for him. Thou shalt not steal; thou shalt not commit adultery; thou shalt not bear false witness; thou shalt not covet that which is thy neighbor's; honor thy father and mother; love thy neighbor as thyself. All these commandments he loves to fulfill; hence there is no need for a law to restrain him from evil, so that the law requiring their fulfillment is not a terror but a guide to him. To the disobedient and negligent the law is a necessary task master, and the more thoroughly it is enforced, the better will it be for them and the community in which they live.

FIVE BIBLICAL ARGUMENTS AGAINST THE LODGE.

BY REV. B. W. WILLIAMS.

Undoubtedly the public have right to examine into the teachings of Freemasonry, and to observe the character and conduct of its members. Those whose eyes have been opened to the real nature and tendency of this institution, should not hesitate to raise their voices against it. Especially do we need to keep it continually before the minds of the people that the lodge is contrary to, and subversive of, the Christian religion. This proposition can hardly be denied by any one who has given the subject careful thought. In order to clearly exhibit the teachings of the Bible on the subject, and show its antagonism to the lodge, I offer the following arguments:

ARGUMENT I.—The Bible represents Jesus Christ alone as the foundation and source of salvation, and condemns every humanly devised system of religion which proposes to save men on other terms than those laid down in the Gospel. "Believe on the Lord Jesus Christ and thou shalt be saved." (Acts 16:31.) "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." (Acts 4:12) Paul says: "If any man preach any other gospel unto you than that ye have received, let him be accursed." (Gal. 1:9.)

That Masonry is a religion has often been shown from the testimony of her leading men. General B. F. Butler, a Mason of 33 degrees, in a public speech at Lynn, Mass., Nov. 3, 1878, said: "Masonry is a religion of the highest and noblest type." Mackey says: "Masonry is undoubtedly a religious institution." (Masonic Jurisprudence, page 95.) Again he says: "The religion of Masonry is pure theism." (Lexicon, page 404.) Webb, the father of American Masonry, declares: "So broad is the religion of Masonry, and so carefully are all sectarian tenets excluded from the system, that the Christian, the Jew, the Mohammedan, in all their numberless sects and divisions, may and do harmoniously combine, in its moral and intellectual work, with the Parsee, the Confucian, and the worshiper of Deity in every form." (Webb's Monitor, page 285.)

A belief in God constitutes the Masonic creed. (Mackey's Ritualist, page 44.) Paine and Voltaire believed in a Deity, but were bitter enemies to Christianity and the Bible. So Masonry acknowledges God, but rejects his Son. Christ says: "He that honoreth not the Son, honoreth not the Father which hath sent him." (John 5:23.) Masonry teaches salvation by the common gavel and good works, without Christ. Proof: "The common gavel is an instrument made use of by

operative Masons to break off the corners of rough stones, the better to fit them for the builder's use; but we, as Free and Accepted Masons, are taught to use it for the more noble and glorious purpose of divesting our hearts and consciences of all the vices and superfluities of life, thereby fitting our minds as living stones for that spiritual building, that house not made with hands, eternal in the heavens." (Sickel's Monitor, pages 31-5) Quotations might be multiplied; but these are sufficient to show that Masonry is a religion, proposing itself as a panacea for all human ills, and promising salvation without Christ. Thrown into a syllogism the argument stands thus:

1. The Bible condemns any other religion than the Gospel of Christ.
2. Masonry is another religion, according to its own declarations.
3. Therefore, the Bible condemns the religion of Masonry.

ARGUMENT II.—According to the Bible, it is the duty of the Christian to "keep himself unspotted from the world." (James 1:27.) This is to say, he must not allow himself to be contaminated by the evil that is in the world. Now, when he joins a Masonic lodge he enters an institution composed of all kinds of worldly and wicked men. Among them may be found infidels, Jews, Turks, pagans, Mohammedans, persons of every grade of religion and irreligion, morality and immorality; including, it may be, drunkards, gamblers, rakes, libertines, etc. And no Christian man can habitually associate with such characters without having his moral sensibilities impaired. He will necessarily receive spots from the world. Hence, he should keep out of the lodge. Notice:

1. The Bible requires that we, as Christians, should keep ourselves unspotted from the world.
2. In the associations of the lodge we cannot but receive spots from the world.
3. Therefore, the Bible requires that we should have nothing to do with the lodge.

ARGUMENT III.—Paul says: "Have no fellowship with the unfruitful works of darkness, but rather reprove them." (Eph. 5:11.) I need not use many words in showing that Masonry is an unfruitful work of darkness. It is unfruitful, because it has not been productive of good. It has made no great discoveries in science and nature. It has produced none of the great inventions of modern times. It has never made the proud humble, the disobedient dutiful, the drunkard sober, the dishonest just, the profligate prudent, the revengeful forgiving, nor the miserable happy. And its charitable and benevolent work could have been done just as well without secrecy, oaths, curses, threats, penalties, etc. Masonry is a work of darkness because its inside teachings are hidden under the veil of secrecy. It has its

midnight conclaves, secret grips, mysterious pass-words, etc. If its objects and principles are pure and noble, why should they be kept in darkness and secrecy? "Men love darkness rather than light because their deeds are evil." (John 3:19.) Let it be observed:

1. We are commanded in the Scriptures to have no fellowship with the unfruitful work of darkness.
2. Masonry is an unfruitful work of darkness.

3. Therefore, we are commanded to have no fellowship with Masonry.

ARGUMENT IV.—It is written in the Scriptures, "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks unto God and the Father by him." (Col. 3:17.) This requires that all our words and acts of worship be in the name of Christ. It is well known that the name of Christ is carefully excluded from Masonic prayers; and in passages of Scripture used in Masonic ceremonies, where the name of Christ occurs it is stricken out. How, then, can a Christian engage in such worship?

1. The Scriptures condemn all worship not in the name of Christ.
2. The worship of the lodge is not in the name of Christ.
3. Therefore, the Scriptures condemn the worship of the lodge.

ARGUMENT V.—Our Lord Jesus Christ said: "I spake openly to the world; I ever taught in the synagogue and in the temple whither the Jews always resort, and in secret have I said nothing." (John 18:20.) This is plain and explicit. He who desires to follow the Savior in all things can surely find no difficulty in judging wherein safety appears. The argument from this passage, stated in syllogistic form is:

1. Secret methods, plans, conclaves, abjurations, etc., are contrary to the example and precepts of Christ.
2. Masonry is characterized by secret methods, plans, conclaves, abjurations, etc.
3. Therefore, Masonry is contrary to the example and precepts of Christ.

INCREASING MILITARISM IN AMERICA.

Baneiful, indeed are the effects of war. An evil growth continues to spring up and trouble humanity, long after the actual conflict has ended. A very conspicuous and striking illustration of this truth is afforded by the history of the United States, since the great Civil War of 1861-5. In the first place, as to crime, an enormous increase of almost every description of offense, especially of violent attacks, followed that conflict, and has been a marked feature in America ever since, as is incontestably shown by the

statistics published by the most eminent of American jurists and penologists, as for example by General Brinkerhoff, of Ohio, who has devoted special attention to this subject.

But, in addition, it appears that ever since the Civil War there has been a steady development of the military spirit amongst the general population. A very intelligent English traveler, who has repeatedly visited the United States and has just returned from an extensive lecturing tour through that country, informs us that the aspect of American life which most impressed him, during this last journey in particular, was the extraordinary development of popular interest in all manner of military shows and warlike pomps. It seemed to him that there was a wide-spread passion for the display of arms and uniforms, and for marching in long processions, with military style and martial music. The growth of this tendency has been very evident during our informant's successive visits to the States, but never more so than recently.

Whilst it remains true that the regular standing army of the United States only numbers about twenty-five thousand men, yet there are many hundreds of thousands, not to say several millions, of carefully-trained militia and volunteers, in the various States, whose evolutions and public parades have become marked features in the social economy of each district. Official and popular encouragement is being extended, in very powerful measure, to foster the increase of these local regiments. For example, New York offers the large bounty of three hundred thousand dollars (£60,000) to each militia regiment of a certain size—usually from 1,000 to 1,500 men—on the condition of their building an armory of certain proportions. And in such cases, the regiment, with its officers and friends, usually subscribes a similar additional amount. There are already six of these large and costly armories, in New York City alone.

The very numerous pensions paid by the Federal Government to the surviving soldiers who fought for the North, in the Civil War, or to their widows or other representatives, amount, in the aggregate, to the enormous sum of fourteen million pounds sterling. This wide distribution of rewards, for participation in past warfare, holds out a suggestive and tempting inducement to millions of citizens to regard with at least considerable complacency the possible recurrence of war in the future, with whatever nation or foe it may happen to be waged, because it is evident that any such conflict would be followed by a further wholesale distribution of pensions and other emoluments.

The training of the young to the use of arms, or to military drill, is rapidly extending in the United States, and is attended by much popular approval and admiration. Thousands of lads, in their

smart uniforms, are paraded through the streets of the cities and towns, from time to time, amid the enthusiasm of their friends and crowds of interested spectators. The adoption of military dresses and processions is extending among large classes of the civilian population, as for example, among Firemen, Freemasons, Clubs, and even charitable institutions. Church parades of such bodies are becoming increasingly frequent; and as the brightly-dressed processions, with their shining arms and equipments, and their military music, file into and out of church or chapel, the effect produced upon the numerous spectators is, it may be easily imagined, anything but favorable to sober and pacific sentiments.

In addition to all these influences of a martial tendency, there exists a large and growing organization named the "Grand Army of the Republic," consisting of some four hundred thousand, or more, of volunteers, who are banded together to prepare themselves for any emergency which may possibly arise to imperil the interests and liberties of the Northern States in particular.

Altogether, a huge tide of militarism is increasingly setting in amongst this vast nation of sixty million people—a nation which, it is evident, can never be conquered by any foreign invader whatever, and which, therefore, might reasonably rest secure from alarming apprehensions of invasion from any quarter. Some half dozen Peace and Arbitration Societies are laboring faithfully and perseveringly in the United States to counteract, at least in some degree, this great current of martial enthusiasm, but unfortunately the influences tending in a contrary direction are incomparably more numerous and extensive.

WHAT CATHOLICS ARE DOING.

In a single town in Massachusetts, in the spring of 1889, forty-seven persons were chosen to public office, forty-four of whom were *foreigners*. It is stated that sixty-seven other towns and cities at the same time passed under the Roman yoke. This was not by accident, but by concerted action, by carefully managed conspiracy. Does any one need to be told that this was the work of foreign born priests and rumsellers?

To what church do these foreign rumsellers belong? Who baptizes them? Who marries them? Who confesses them? Who forgives them when dying? Who undertakes to see them through purgatory when dead? Who takes their money for church purposes? Their business robs the poor; their money fattens the priests; a large majority of whom probably use intoxicating liquors themselves.

Careful observers have watched with sad interest the rapid change which trans-

forms the young, intellectual and spiritual looking priest, just from college, into the gross burly, red faced, sensual looking "holy father." Many Romish priests use strong drink because they doubtless believe it right, as did most Christian people a century ago. Many of them fall under its power as did others in a past generation. Many Christians have now learned a better way, and among them some of the members of the church of Rome, but the majority, under the influence of early training, still follow on in the old way. The Baltimore council advised the Catholics to get out of the liquor business, but they do not take the advice readily, and the church of Rome has not yet put the pressure on them which is applied to induce parents to take their children out of the public schools.

The rum business therefore goes on, managed mainly by foreigners, most of them Catholics, or infidels, or atheists who have grown up in papal lands, and who join with Catholics to drive the Bible and religious instruction from the public schools; and these foreign rumsellers associate with office-seeking politicians, and prepare their election slates with priestly countenance and concurrence, and then by means of boycotting, bullying, bribery, trickery and fraud, they largely control the great cities of the country.

Politics is a source of profit to dishonest men. If the Romish priests wish a million dollars' worth of land in the heart of New York City for *one dollar*, they will vote with the party which will give them that land; and as no honest party will do it, or will promise to do it, they are compelled to go to some dishonest party, and hence they vote with the Tweeds, and boodlers, and scoundrels who plunder the public treasury to enrich the priests and bishops of the holy Roman church.

The Roman Catholic church have probably never had a majority of voters in any American city; but they have had a *movable vote which the priests and rumsellers could handle*. Other parties, divided on questions of national and local policy, have been somewhat evenly balanced, and the priests have held the Romish vote in their hands, ready to launch it this way, or hurl it that way, where there was promise of achieving the best results for them. Hence, as one of their own high officials boasted in Canada, by holding the balance of power; they control the elections. The party which bids highest for the Roman Catholic vote gets it; and as no honest party will bid for such a vote, the party who gets it must necessarily be the most unscrupulous and corrupt. Hence the Roman Catholic vote is constantly found in evil company, and has for a generation been almost uniformly found on the wrong side; as in the contest over human slavery. And wherever a man of no principle wants office,

and will make great promises in order to get it, there is an opportunity which many Romish priests are not inclined to neglect.

There are noble exceptions. There are some Romish priests who are total abstainers. There are men in that communion who hate strong drink; but, as a rule; the sentiment of the Romish church is not pronounced on this question, and rumselling and rumsellers are tolerated in and by the church.

It will, therefore, be found as a rule that *the rumseller's candidate is the priest's candidate*; and foreign rumsellers, foreign priests, enemies of the public schools, with the men of seven principles—five of them being loaves and the other two fishes—join hands to select and elect candidates for office; and, making the most of their opportunities, by skillful dealing with corrupt politicians, these men, who hold the balance of power, contrive to control the elections, and grasp the reins of government, and take everything. Hence scores of cities and towns have passed under the Roman yoke, *not* because Rome has a majority of voters, but because the Romish priest can control a *minority* of votes, and hurl them where he chooses, outwitting both parties, and serving his own ends.

Perhaps by and by sensible people will come to understand this priestly game which is being played; and honest men, whatever their political party, will feel but little interest in playing into the hands of a *foreign power* which has no interest *whatever in either party*, but simply aims to cut the vitals of both.

When honest people come to understand the workings of the Roman Catholic political machine; when they learn how to value opinions of daily papers edited by Jesuits; when they know the true worth of telegraphic dispatches supervised by Irish Roman Catholic priests and politicians; they will be very likely to *vote down any ticket which priests and rumsellers select and endorse; and smash any slate which priests and rumsellers make up*.

Any land ruled by priests, and rumsellers, and hoodlums and pugilists, will be soon a good country for decent people to move away from. But if these classes can be made to know their places, and if the truth can be told from pulpit and platform, till people are enlightened and instructed, and if the press, pricked by the bayonets of public opinion, can be made to *face forward* and devote its columns to *telling the truth* instead of catering to the interests of Romish priests, Jesuits, rumsellers, base ball professionals, Irish Catholic revenue patriots, Clan na Gael assassins, regenate politicians and such like, there may yet be hope for honest government and decent and peaceable society.

H. L. HASTINGS in *The Christian*.

HERALD OF TRUTH.

JOHN F. FUNK, EDITOR.
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A. B. KOLB, }

September 1, 1889.

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TO OUR SUBSCRIBERS.—If any of our subscribers do not get their paper regularly, or if any persons who send for books, etc., do not obtain them in due time, they will confer a favor by informing us, and we will do our best to have everything properly forwarded to its destination.

HOW TO SEND MONEY.—If in sums of more than a dollar it is best to obtain either a draft, or a Post Office Money Order, or where these cannot be obtained, get the letter registered.

THE DATE on the label of your paper gives the time to which your paper is paid. If it is "dec. 31" it is paid to that time, and so of any other date. By this you can always tell if your paper is paid up, or is in arrears. The X on a label shows that your paper is ordered to be stopped at the date on it.

IF THE label on your paper is not changed in the second number after you have sent money for it send us a card stating the case.

IF YOU wish your papers changed from one Post Office to another, please always give the Office where you now receive it, as well as the office to which you wish it sent.

THOSE of our subscribers who do not wish to take the Herald of Truth any longer, will please inform us of the fact by letter stating their P. O., pay up all arrears, and the matter shall have our prompt attention, otherwise it will be considered that they wish to continue their subscription.

OUR FAMILY ALMANAC FOR 1889.—

Our almanac is now in press and will in a few days be completed, when we will begin to fill orders.

The price of the almanac is as follows; single copy by mail 8 cents.

2 copies	"	15 "
4 "	"	25 "
12 "	"	60 "
22 "	"	\$1.00.
100 "	by express	3-50
100 "	mail	4-25
144 (1 gross)	by express	\$5.00

When sent by express the purchaser pays express charges. Send in your orders early.

The almanac contains astronomical calculations, a good selection of reading matter and several good illustrations, etc.

DO NOT FORGET the HERALD because we are in the busy harvest season. Work for it. Induce your neighbor to take it. Write for it, whether it be church news, general correspondence or an article on some particular subject. Encourage it in every way and the paper will be the better for your encouragement, and the readers correspondingly benefited.

AN EARNEST CALL.—Our readers may feel wearied with the repeated appeals for money to those who are owing us, but we can assure them it is just as unpleasant for us as it is for them, and we should gladly pass over the unpleasant subject if it were not necessary, but the success of our business, as the success of any other business, demands that we should have an adequate compensation for the goods we sell, or supply, and that we should receive pay in due time for the same. When we started we established the "in advance pay" rule; but in the course of years we found many who much desired to read the paper, but who were not able to pay in advance; many would pay for a year and the second year failed to advance, but still desired to have the paper, and we kindly consented to send it, until they were several years in arrears, and the amount became so large that they are now unable to pay it; and some few, we are sorry to write it, after taking it several years without pay, positively refuse to pay. Thus in one way and another the arrearages accumulated until when in the early part of December, 1888, we sent out bills to all those who were a year or more back, these arrearages amounted to over \$5,000. So that our friends will see that we have a good and sufficient reason for urging prompt payment of these small amounts. Some of our friends may think that it is only a dollar, and it amounts to so little that the publishers will not feel it. But by the above statement you will see that it amounts to a very large sum after all.

Many of those to whom we have sent bills have promptly responded and already remitted the amount and others will do so very soon. There are some, however, to whom we have sent statements of accounts several times and have received nothing, and it is this class to whom we especially address this appeal. Try, dear friends, and see if you cannot make up the small amount and remit at once. We need it. Labor, paper, ink and machinery all cost money, and we must meet our bills. Do all that you can to square up these accounts, even if you must practice some self-denial; if it even requires a strong effort. Our business will not allow us so heavy an amount of outstanding accounts, and I am very sure that our friends will not ask this of us. We have been very lenient towards all; we

wanted to spread gospel truths, and give the people a good paper, and gave it to all who desired to read, and as we have dealt so liberally with the people, we have the confidence that they will return the kindness and pay up what they owe us, so that we may still continue the work and give to the needy.

BRO. J. S. COFFMAN and wife are at present visiting relatives, brethren and sisters in Ohio. They left Elkhart on the 10th of August and expect to be gone about three weeks.

BRO. SAMUEL YODER expects to start for Michigan on an evangelizing tour on the 3d or 4th of September. He will visit the churches at Brutus, Emmet Co., Mancelona, Antrim Co., and Bowne and Caledonia, Kent Co.

CHANGE OF ADDRESS.—Bro. Daniel D. Miller whose former address was Hubbard Oregon, desires to inform his friends through the HERALD that he has moved to Texas, and that his address now is Abilene, Taylor Co., Texas. He complains of not getting his letters in due time, as many of his friends, not knowing the change of address, send their letters to Oregon.

THE NEW MENNONITE MEETING HOUSE, in Union tp., Elkhart Co., Ind., was opened for service on Sunday July 27th. The meeting was largely attended and six ministers were present. The house will take the place of Christophel's and Blosser's and is a commodious frame building 36x46. We hope it will prove an encouragement and a blessing to the congregation in this neighborhood. It will be known as the Salem church.

CUT RATES TO THE WEST.—Cheap tickets to all points in Kansas, Colorado, Indian Territory [Oklahoma], Texas, and other states and territories in the West will be sold by the Santa Fe route from Chicago and other points along the line, on August 6 and 20; September 10 and 24, and October 8.

For particulars ask your ticket agent or write to John J. Byrne, assistant general passenger agent, Santa Fe route, Chicago.

DEATH OF THE OLDEST MENNONITE MINISTER.—Rev. Abraham Martin, who was the oldest Mennonite minister in the country, died Sunday evening, August 18th, at the residence of his son-in-law, near Beartown, Lancaster county, Pa. He was born May 4th, 1799, and was consequently in his 91st year. In 1845 he was elected a minister by the Mennonites of the eastern end of the county and for forty years he officiated at Weaverland, Groffsdale and other points. Four years ago, owing to his extreme age, he retired. Death was due to old age. Two sons and three daughters, all of whom, with one exception, are residents of Lancaster county, survive him.—Exchange.

IN A MENNONITE PUBLICATION in Germany we read the disputes of several ministers on the subject of church discipline, whereby some bitter feeling was stirred up. One minister expressed his ideas on church discipline, others declared (justly or unjustly) that they were not scriptural. Now a lay member of the former minister's church writes, "on his own impulse," requesting that the minister in question be not so severely denounced, stating that this minister had contributed a large sum of money to the church, etc.

The question naturally arises: Does this fact, if his ideas are really unscriptural, make them harmonize with the Scriptures? Is an opinion right because its author earnestly and stoutly defends it? Does it make a religious body the church of God simply because it works diligently for its own cause?

FROM A PAPER published in Germany we learn that dancing is not looked upon with universal favor even in that country. The exception in question is in the case of a school board who, recognizing the baneful influence and results arising from the practice of dancing among all classes in general and especially among the young, recommend that the practice of dancing be entirely excluded from the schools and that in its stead children's sports and games be introduced and carried on under the supervision of the teacher. They look upon it as an evil and beg the authorities to take steps for the suppression of this pastime and the introduction of better morals. We sincerely hope this may be everywhere achieved.

SPECIMEN COPIES.—Any subscriber of the HERALD who would like a specimen copy of the paper sent to a friend can be accommodated by sending us, on a postal card, the name and address to which he would like the paper sent.

MENNONITE CAMP MEETING.—In an exchange we read the notice of a camp meeting under the above caption, and herewith enter our protest against the use of the word in this connection. The camp meeting is a thing unknown among orthodox Mennonites. The discipline of the Mennonite church does not recognize anything of this kind; in fact absolutely prohibits it. And it sounds very strange indeed, to hear any one speak or to read of a Mennonite camp meeting. The Mennonites have houses wherein they worship, and so have most other churches, and it would be well if all the houses of worship of the Mennonites as well as of other denominations, could be well filled at each time of service. There was a time when it was necessary for people to hold their worship in the woods, in caves, or some hidden, out-of-the-way place, in order to avoid being discovered by the persecutors. That necessity does not now exist, and he who desires in quietude and in the fear of the Lord to edify his soul and enjoy communion with God and with his fellow saints, will rather seek the quiet services of God's house than the boastful and exciting scenes that usually accompany the services of the camp meeting.

UNION OF THE MENNONITE BRETHREN WITH THE BAPTIST.—Some time ago a correspondent of the *Sendbote*, the organ of the Baptist denomination, wrote in that paper on the above subject, and on the question, "What reasons do the Mennonite brethren give for being separate?" that is, What fundamental points hinder the Mennonite brethren and the Baptist from being one church? This question the writer answers as follows:

"To my knowledge the following are the most important ones: Military duty, Oath, Foot-washing.

"Taking first of all the question of military duty into consideration, the brethren should remember that they lay more stress on this point than the Savior and his apostles ever did. With reference to this I would only adduce the fol-

lowing passages of Scripture: Matt. 8:5-10; Acts 10:1-10; Rom. 16:23 and Phil. 4:22. The military law, as it is taken by the Mennonite brethren, practically puts a stop to all their labors in Europe, and limits them to North America. In South America, Australia and Africa there are to my knowledge no baptized Mennonites, in Asia there is only a small number—without any activity in the matter of foreign mission work. Which therefore is the more correct method: To shirk the bearing of the cross by withdrawing from action, or, disregarding prison and chains to fight with spiritual weapons against military service, or to submit from necessity?

"As far as is known the Baptist Mennonite Brethren church has still members in Russia, perhaps also in Germany. From time to time these members emigrate to America and are admitted to church membership without any confession of faith whatever. Nay, more than that, The Mennonite Brethren church numbers those still living in Russia as members of their church, while these are at the same time subject to the Russian laws. Hence I ask, since matters stand thus, have the Mennonite brethren a right to refuse the proffered hand of fellowship of their Baptist brethren? I say, No! For the Baptists in America stand in the same relation to the military law as they do.

Concerning the second point, the oath, I could not, according to my knowledge, make that a sufficient ground for separation. I, as a member of the Baptist denomination, am of the opinion that whoever wishes to take a judicial oath can do so, and that I am thereby not made responsible for it. But for myself I hold to the restriction given in Matt. 5:34-37 and James 5:12.

In conclusion, concerning foot-washing, it can not be shown that it was practiced in connection with worship in the apostolic church. I herewith refer to Acts 2:42, where foot-washing is not mentioned, and to 1 Timothy 5:10, where the expression of the apostle, 'if she have washed the saints' feet,' would be purely a superfluous one if foot-washing had been practiced. According to this, this point, as a ground for separation, would also be removed."

On this ground it would be an easy matter to form a union. On these

grounds the Mennonites might form a union with many other churches and could not be justified in taking a position of isolation from the different denominations of our time. If they are prepared to renounce their non-resistance, their non-swearing of oaths and foot-washing, then, yes, then indeed it might be accomplished very nicely.

But are these Mennonites ready to yield these points of doctrine that are based on Scriptures—on the word of our beloved Savior himself—and unite with another body merely because of the similarity of an outward form? Do they lay more weight on the outward form than on the plain articles of faith as the writer in the above named publication seems to do? He seeks to try to form a union by sweeping away doctrinal points which he dares not himself say that Christ and the apostles did not command the believers to obey. It does not seem to occur to him that, if he is so eager for union, that it would be far safer for his own church to reconsider these points and adopt the points in question in their articles of faith and practice them as Christ commanded.

If the writer would prove an argument by saying that because foot-washing is not commanded or mentioned in a certain place where he thinks it ought to be mentioned, it is therefore not necessary, we would have just as much right to say that because we do not read that Christ swore an oath when he declared his divine authority that therefore the swearing of oaths is not proper or becoming to a Christian, even if we had not the grounds given by direct testimony in the matter.

At the present day men seek to put aside the teachings of the word of God by many subtle and flimsy arguments if the Word does not suit their fancy, and by placing as much weight on their reasoning powers as they do on the testimony of Scripture, and stretching their imaginations more or less as the case may require, they finally manage to believe just about as they want to, and seek to harmonize it with the Scripture, just as if God when he said yea, meant nay, or when he spoke of light he meant darkness.

Ever since the time of the apostles there were churches who remained faithful to Christ in these points of faith, and by offering up body and life, their property and their blood they have obtained

for us the liberty of living according to our and their faith, and should those then that bear the name of Menno Simon thus early yield the precious teachings of Jesus Christ which our forefathers held so dear? That would be no better than the act of Esau was when he sold his birthright for a mess of pottage. No, let us remain faithful to our faith and the teaching of our Savior, and keep the bounds where our forefathers set them. The word of the Lord remains true and steadfast in all eternity, and whether we remain true to it or depart from it, the eternal mandates of God will never change.

THE BROWN-S-EQUARD "ELIXIR."—This lately discovered remedy, which contains a certain something whose virtue is said to restore old and decrepit people to the vigor of youth has, naturally enough, amazed the civilized nations, especially the men of science. Cases are reported where old people and such as had lost the use of their limbs by rheumatism or paralysis were in a short time restored by this wonderful remedy to their formerly bodily powers. It has however been ascertained that this remedy is not always beneficial, but has, on the other hand, brought upon the patient the most intense suffering which may possibly end in death. Nevertheless many subject themselves to treatment in the hope of obtaining relief from their physical troubles and disabilities.

It is to be feared, however, that this remedy which, as experience has proven as a dangerous one, will not be efficient in the long run, for even within a few hours after injection it commences to decompose and its use must doubtless, sooner or later induce blood poisoning or at least inflammation, as has been the case with the unfortunate patients mentioned above. Time will soon show what the results of the elixir treatment will be.

It is strange too, that while everybody watches this new discovery with intense interest, and many submit themselves to this remedy, which in so many cases results so disastrously to the patient, that the world in general is so little interested about the unfailing remedy which Jesus of Nazareth offers to mankind, especially when we take into consideration that the remedy which the Almighty presents is not dangerous, but at all times beneficent and will accomplish what is claimed for

it. Of the efficacy of the water of life there is no question, and besides, it is to be had without money and without price, and even if "our outward man perish, yet the inward man is renewed day by day." He who has applied this remedy can exclaim with the Psalmist: "Bless the Lord, Oh my soul, and all that is within me bless his holy name! — — — Who forgiveth all thine iniquities, who healeth all thy diseases; who redeemeth thy life from destruction; — — — who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's!"

CORRESPONDENCE.

FROM DEGRAFF, OHIO.—We had a very pleasant visit from Pre. Christian Steiner and wife from Allen county, O., and Bro. Paul Freed and wife and sister, Nancy Stutzman, from Hancock county. On Sunday, the 11th of August, Bro. Steiner preached at the Walnut Grove church, and Sunday evening at South Union, where a large number again assembled and Bro. Steiner again very earnestly admonished us all. We were sorry that these dear brethren could not remain with us longer, but feel thankful to God for such visits. May God's blessing go with them. * * *

CONFERENCES.

ANNUAL.

The Annual Conference for Missouri will be held on the 4th Friday in September (27th) near Cherry Box, in Shelby county, Mo.

A hearty invitation is extended to all ministers, deacons and other brethren and sisters to be with us at that time.

The nearest railroad station is Clarence, on the H. & St. Joseph railroad. Brethren will be there to meet those that come. Any one desiring information or wishing to state their coming may address John Detwiler, Cherry Box, or John Brubaker, Leonard or other brethren.

SEMI-ANNUAL.

In Virginia will be held in Hildebrand's church, Upper District, Augusta county, on the first Friday in October (4th). Ministering brethren, deacons and lay-members from all Mennonite churches that have a desire to be with us at that time are cordially invited to attend, as their presence will be much enjoyed. The nearest railroad station to the church is Waynesboro on the C. & O. railroad, but those coming up the valley can stop off at Verono on the B. & O. railroad, or also at Mt. Sidney. Those stopping off at this station will be met by Bro. John

Landes. This is his postoffice. Those stopping off at the former station had better write to J. R. Hildebrand.

In Waterloo county, Ontario, in Christian Eby's meeting-house, Berlin, on Friday, the 13th of September.

In Lincoln county, Ontario, in Moyer's meeting-house, Clinton township, on Friday, the 27th September.

In Haldimand county, Ontario, in the Rainham meeting-house, on Friday, the 4th of October.

A SPECIAL MESSAGE OVER-LOOKED.

The following incident published in *The Christian Herald* is copied because many a parent and child can find in it too much of their own experience, which they may well wish need never be repeated. May some parents, who can see any part of the faults of the mother in this story, in their own lives, resolve by the help of God to lighten the burdens they may have been laying on the tender heart of some suffering child. And may some dear child, who has felt a weight of injustice falling upon him from a thoughtless parent, resolve to suffer patiently for Christ's sake! [Ed.]

It was after midnight, and Maud Bathurst, having composed her mind after a distressing day by prayer and reading favorite passages of the Bible, was about retiring to rest when she heard a gentle tap on the door of her room. Her visitor was evidently afraid of being heard by any one but Maud; for the tap was so light that she was not sure that it was not her fancy. But she crossed the room and opened it. Her young sister Ethel entered, closed the door, and flung herself into the nearest chair. A look of fixed determination sat on her fine features, and her eyes flashed.

"Maud," she said, "I am going away in the morning as soon as it is light. I wanted to kiss you, and tell you about it to-night, so that there may be no agitating scene in the morning."

"Going away! Where are you going? What do you mean, Ethel?"

"I mean just that," said Ethel; I am going away. I don't know where. Anywhere—to New York first. After that I don't know. It is of no use trying to dissuade me; I have fully made up my mind."

"But I do not understand, Ethel. Are you crazy, or am I?"

"No, of course you do not understand. That is why I have come to you. I could not bear the thought of your putting a wrong construction on my going. When I am gone, there will be plenty of people to say uncharitable things about me. I don't care what they say, but I did not want that you should have any suspicions of evil. I wanted to put myself right with you first."

"But you don't, Ethel. You are terribly wrong; there can be no sufficient reason for your leaving home suddenly and secretly as you propose. Nothing you can say would make that right in my judgment."

"Oh, don't oppose me, Maud, or I shall wish I had not told you. I have thought it all out, and I have made up my mind I cannot bear to live at home any longer. It is best for you and the girls, and mother, and me too, that I should go. I want to do right and have tried to do right, but cannot here. I have resolved over and over again that I will do as you do, and when mother gives her contradictory orders, and blames me without cause, and scolds and storms about trifles, and imputes evil motives to me that never entered my mind, I would bear it quietly. But I have not your mild temper. I must answer back and tell her she is unjust, and then I go to father and say that what she says is not true, and that always exasperates her. Ever since I came home from school I have been making good resolutions and breaking them. You know nearly all the disturbances we have come from something I have said or done. There will be more hope of peace if I am away. It will be better for all of you. And as for myself, I had rather live on dry bread and be free from the scolding. And it is not altogether because I am miserable, either. I am afraid of myself. I am becoming wicked. I have such dreadful thoughts sometimes. After mother has been scolding me and charging me with carelessness and perversity when all the time I have been trying my best to please her, there seems no good in life, and once—lowering her voice to a whisper—"I was tempted to drown myself."

"And what do you mean to do?" Maud asked, quietly.

I mean to go to New York and try to get a position. I will apply for work either as a teacher, or in a store, or a lady's maid, or anything. I don't care what I do. Anything will be better than this."

"My poor child!" said Maud, throwing an arm about her sister, "You will do nothing of the kind. You must not think of it. I know all you feel. I know how hard it is for you to bear, and I can understand your being anxious to get out of the trouble; but it is not right, Ethel, and God's blessing would not be with you."

"God does not care, Maud; do not speak of Him! I have asked Him to protect me, and He does not; He lets me be blamed unjustly, and He does not vindicate me."

"But I must speak of Him, my child. He is your only hope, here or elsewhere. It is He who has laid this cross on your shoulders, and He is looking down on you, and wishing that you would bear it

patiently. You think that he has failed you because you have not been kept from injustice; because you have not been vindicated. That is your mistake. It was something very different that He promised you."

"Promised me, Maud! What do you mean? There is no promise for me, personally." Oh yes, there is, and direction, too. It is for you, very clearly, and your circumstances are described as plainly as if they were foreseen when the words were written. See here," and Maud went to her desk and opened her New Testament. Listen, "For what glory is it, if when ye be buffeted for your faults ye shall take it patiently? but if when ye do well, and suffer for it, ye take it patiently, this is acceptable with God." Think of that, Ethel; think of the grandeur of it, the opportunity you have, "acceptable with God;" and Maud put her finger on the words as upon a title-deed to a crown, and looked triumphantly at her sister. Then she went on: "For even hereunto were ye called, because Christ also suffered for us, leaving us an example that ye should follow His steps; who, when He was reviled, reviled not again; when He suffered, He threatened not, but committed Himself to Him that judgeth righteously." There is the direction and the reward!

"Where is that, Maud? I never noticed it." "It is in the second chapter of Peter's first epistle. Read it for yourself."

Ethel read the words that have been an impenetrable armor for many a tried child of God. She looked at them long and earnestly. Then she said, "Thank you, Maud; that is enough; I can bear anything now. 'Acceptable with God.' Yes, it does not matter about any one else."

BROTHERLY FRANKNESS.

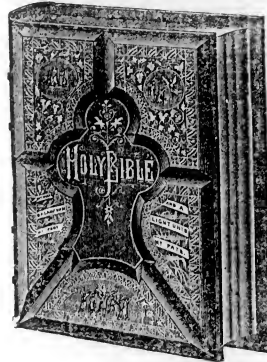
Brotherly kindness is beautiful, but frequently makes mistakes in its methods of expression. There is a sensitive kind of kindness that shirks from all unpleasantness and that will allow a man to go on in sin, or, which is almost as bad, to make a fool of himself, or to occupy a position for which he is utterly unfitted, without so much as a single word of brotherly admonition or faithful protest, and all from a fear of damaging his feelings or forfeiting his friendship.

Now, it ought to be said that friendship which is held by so precarious a tenure is highly worth preserving. It is certainly not of the highest order, and does not subserve the noblest uses. The best friends are not the sycophants that feed us upon bombon, and are evermore proffering cups of sweetness to our lips, but rather those who dare, now and then, to give us a dose of drastic medicine when we need it.

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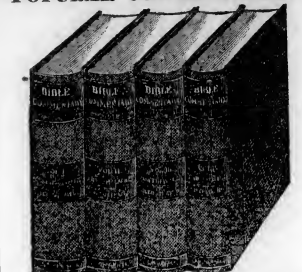
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ELKHART, IND., SEPTEMBER 15, 1889.

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BY FANNY PERCIVAL.

The sparrows that for morsels gather
About my window fearlessly,
Seem sent by the all-loving Father
As messengers of grace to me.

I listen to them as to teachers
Who throw new light on lessons old:

"Are not," demand the heaven-sent preachers,
"Two sparrows for a farthing sold?"

And yet thy heavenly Father ever
Protects and watches o'er them all.
And even one of them shall never
Upon the ground without Him fall.

"Oh, restless one, so sorely cumbered
With care and dread, thy very hairs
Are by the loving Father numbered,
Who for the feeble sparrow cares.

"Thou art of greater value surely
Than many sparrows are; and He
Who in His love holds so securely
The little sparrows, will hold thee.

"Then entertain thy fears no longer,
Cast off from thee thy anxious load.
Look at the sparrows and grow stronger
In trustfulness toward thy God."

—Independent.

For the Herald of Truth.

THE CHASTENING ROD.

"For whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth." Heb. 12:6.

Kind friend, no doubt you are one of the vast multitude that has experienced some trial, sorrow or sickness. We have many precious promises and words of consolation given by our dear Redeemer, who has preceded us in this wilderness of trials, affliction and pain. Without a murmur he bore the cross and all pain unto the end. His life is a noble and instructive example of integrity, purity, long-suffering, charity and patience; therefore if we desire to be followers of Christ, we must so similarly and bear the cross with perseverance.

"O what a precious promise
To us our Savior gave,
He that endures unto the end
The same shall be saved.

Then in bearing for the Master,
O it shall not be in vain;
For eternal life is promised,
And a precious crown to gain.

Let us then be free from care,
As the birds that fly o'erhead,
For our Savior has gone to prepare
A home for us that's bright and fair.

When trials and afflictions befall us, let us consider for a moment the mercies of God, and put on the shield of faith and of resignation, with a hope in Christ that will render us capable of bearing the cross for Christ's sake whether it be pain or tribulation, for we know that all things work together for good, to them that love God, Rom. 8.

"Whom the Lord loveth he chasteneth. Now no chastening for the present seemeth to be joyous, but grievous; Nevertheless, afterward it yieldeth the peaceable fruits of righteousness unto them that are exercised thereby." Kind friend, what wonderful words of comfort lie in these lines given to suffering humanity by our humble Savior through one of His servants. With a firm trust in Christ we can bear all things, "knowing that tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed."

Our Father in heaven knows all things. He knows our entire being, knows our circumstances and infirmities and will not place a burden upon us above what we are able to bear. He always supplies us with strength according to what purpose we are called.

O what a merciful Father in Heaven we have! For as the heaven is high above the earth, so great is his mercy toward them that fear Him. As far as the east is from the west, so far hath He removed our transgressions from us.

No doubt there is not one of my dear young readers that has experienced more of a protracted illness and prostration than has the writer. And it may conscientiously be said, there is no time that the divine spirit is of more appreciation and accepted as an only comforter and assistance by a sufferer who is numbered with "the shut in ones" and has experienced that all this world, its wealth and vain glory is but of naught, than at such a time. For terrestrial things soon pass away and are no alleviation to the sufferer; but my thoughts soared to celestial things and found rest there, for celestial things remain forever.

O what a glorious foundation upon which all have the privilege to build. How glorious it will be to be with Jesus there at the throne of God, where there is no pain nor care. Then let us submit ourselves entirely unto the will of God, for his ways are

full of wisdom and knowledge, His ways are always best; whether we are burdened with affliction or pain, it will only be for a season, let us rejoice in hope, and glory in tribulation with the help of God, and let us always be ready to say:

"I worship thee, O gracious God,
And all thy ways I love,
O teach me more of thy sweet way
Of grace, humility and love.

I worship thee, sweet will of God,
And all thy ways adore,
And every day that here I live,
I love thee more and more."

Bradford, Ill. LENA N. GINGERICH.

For the Herald of Truth.

STEADFASTNESS.

"Cleave unto the Lord your God as ye have done unto this day," Josh. 23:8. "And turn ye not aside; for then should ye go after vain things, which can not profit nor deliver: for they are vain." 1 Sam. 12:21.

The children of Israel had at some time prior to that in which these words were spoken, turned away from God, and by the punishments which the Lord permitted to come upon them they again turned to the Lord and promised to walk in his ways. Joshua had been their faithful leader and now, when he felt the time of his departure approaching, like all faithful watchmen upon the walls of Zion, he earnestly exhorts them to steadfastness, and admonishes them not to turn aside nor have anything to do with the nations about them. The Israelites had before this had experience enough to teach them that communion with the heathen about them was always detrimental to them in the end and caused them much sorrow and suffering. Moses implored them for their own sake, and for the sake of their children to continue steadfast in the Lord, for he had received from God the warning that he gave them, and he well knew that nothing but suffering is the lot of the disobedient.

Reader, have we as professed followers of Jesus been steadfast? The Israelites made a covenant with God that they would be steadfast unto the word of the Lord, but they broke the covenant. We have made a covenant with God to remain faithful to him, and have we been

faithful? We may have felt strong, as Peter did when he said, "Though all men shall be offended because of thee, yet will I never be offended." He felt steadfast, but he was weak and fell.

But what is the reason that we fail to be steadfast? Why are we sometimes cast about by every wind of doctrine? We read that perfect love casteth out fear. We learn that unflinching faith makes us strong. We experience that the Holy Spirit guides us through the knowledge of the word of God in the way we should go. Hence we know that if we are not steadfast the fault is to be imputed altogether to us and not to others, or to God. If we engage faithfully in the service of God we will remain steadfast; for the faithful servant of God experiences the presence of God in a remarkable degree; more so than the world can comprehend. For this reason Paul also admonished the Corinthians: "My beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." "Watch ye, stand fast in the faith; quit you like men, *be strong*."

Thanks be to God that our labor in the Lord shall not be in vain, but that in due time we shall reap the reward of our labors if we faint not. The crown of glory awaits every faithful, steadfast worker in the vineyard of the Lord. To be steadfast we must be well founded in the faith. That foundation which Christ laid is steadfast and sure, and can not be removed, hence if our faith is anchored there nothing can move us. A man without faith is like a ship at sea without rudder or anchor, in a storm. The storm of sin and temptation drives him farther and farther from the haven of rest, that home of the soul, till at last his shattered vessel founders on the rocks and reefs of perdition.

Sinner, to-day if you hear his voice, harden not your heart, for this is the day of salvation; *now* is the appointed time to turn your course heavenward. Many hear the voice of Jesus, but the majority fail to heed it, simply because they do not wish to abstain from all appearance of evil. Remember that the night is far spent; the day is at hand. Let us therefore cast off the works of darkness, and let us put on the armor of light. Let us walk honestly as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. Let us run the race that is set before us, for, "know ye not that they which run in a race run all, but one receiveth the prize? So run that ye may obtain that prize; for we can all win if we remain steadfast and run faithfully. Therefore "turn ye not aside; for then should ye go after vain things which can not profit nor deliver, for they are vain." May God bless us all that we may be steadfast in the faith and be worthy of the name we

bear. The peace of God our Father and from the Lord Jesus Christ be with us all.
Arranged for JOHN DILLER.

For the Herald of Truth.
SEEK ETERNAL LIFE.

I feel very weak at times in my efforts to follow the Savior, yet I am not discouraged, for my Lord and Master is mighty and he has promised to and does help those who trust in him. He is merciful and kind and guides us safely through every storm of trial and temptation if we ask Him.

About two years ago I consecrated myself to God; yet, when I look back I see many missteps made. But I find also that when we turn to the Lord, He will always lead us on the right way again, for He leadeth His flock into green pastures and "beside the still waters" and nourisheth them and thus teaches them to look to Him for every good and perfect gift.

The life of the true Christian in this world is a beautiful one, because he lives in constant anticipation of something "better on before." And such anticipation and "hope maketh not ashamed," since we know that eye hath not seen, nor ear heard, neither hath it entered into the heart of man what God has prepared for those who love Him and wait for His appearing. The Christian's sole aim, and joyful hope, is eternal life, and the assurances he receives through the promises of the word of God are what makes him patient in tribulation, meek in trial, and joyful in suffering; knowing that hereafter there is laid up for such as love the appearing of God a crown of righteousness. All the spiritual pleasures he has in this life he knows are only a slight foretaste of that which is to follow in the spiritual world.

Dear reader, have you this hope? Do you realize in your heart that Christ has become your Savior? Have you become a child of God? There are two established facts and they are full of the greatest importance to every responsible human being, viz, that life is uncertain and that death is certain. We are but creatures of a day, and we do not know what a day may bring forth for us. Death is so sudden sometimes, and so unrelenting that the mightiest as well as the lowliest are often taken unawares, and drags them before the bar of the great Judge to receive their reward according as their works may have been in life. Dear, unconverted soul, I need not tell you where you stand and where you are going in your present state. Are you acting wisely, or do you consider it a safe matter to stand as you do now? What do you get for your pleasures? We must measure the value of our pleasures by the results they give us, and what are the results of worldly pleasures?

"The pleasures of sin are deceiving,
They're nothing for yesterday's pain,
But hope of to-morrow receiving,
And then—it's to-morrow again."

You know that you are a sinner; just go and tell God so, and ask Him to accept you as a lost sinner who is unable to help himself, but who wishes to live a new life. Consecrate yourself to Him and He will draw nigh unto you and will take you into His fold. The blood of Christ was shed to atone for your sins, and He has saved you from eternal suffering by suffering for you.

You who have given your hearts to God keep your lamp trimmed and burning, that the world may take an example and learn to follow Christ. Brothers and sisters, let us think of one another in our prayers; it will bind us closer together in a bond of unity and love and will defeat many attempts of Satan to cause dissension.

The Lord of light and love
Alone can help us here
And He is willing if we walk
With Him in holy fear.

B. G. Horst.

THE PRODIGAL BROTHER.

We have heard no end of sermons concerning the prodigal son, and the loving father who took the wanderer to his heart and home once more, but the clear light which illuminates these leading figures, seems to cast a shadow on another one who stands in the background—the elder brother, who is disgusted and displeased with the welcome received by the wanderer, rehearses his brother's misdeeds, and complains of his father's kindness.

Interpreters and preachers are perhaps, too prone to overlook this character, which is by no means an incidental one, but which stands out with sufficient vividness to attract attention. Who does the elder brother in the parable represent? This question has been answered in various ways.

In an assembly of ministers at Elberfeldt, Germany, the question was once under consideration.

"Who is the elder brother?"

Considerable learned discussion followed, until at length, Dr. Krummacher came to speak, and said:

"I know this elder brother very well; I met him only yesterday."

Eagerly his brethren inquired, "Who is he?" "Myself!" said the great preacher, and then went on to explain that the day before, on hearing how a very unworthy person had been graciously visited by divine providence, he had felt envy and irritation within his soul.

Perhaps we may be able to make the acquaintance of the elder brother with less difficulty than we anticipated.

For the Herald of Truth.
APPAREL.

"Whose adorning, let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel. 1 Peter 3:3.

The apostle Peter wrote these words and they are left on sacred record, for our instruction. We are not to be proud, for God resisteth the proud, but giveth grace to the humble, 1 Peter 5:5. Let us then be clothed with humility, for in humility alone is Jesus to be found. Consider then, if Jesus the Lord of heaven thus stooped and humbled himself, took on him the form of a servant, was spit upon, scourged and crucified for us, to reconcile us to God, to redeem us from the curse and eternal death how it behooves us to imitate his example and follow his footsteps in humility.

Some say it does not make any difference what the outward adorning is if only the heart is all right. Truly, but if the heart is all right every thing else will come all right; if we are really filled with the love of God we will have no more pleasure in the silly fashions of the world which passes away, but will much more abound them; for all that is highly esteemed among men is an abomination in the sight of God. Let us all give heed, before it is too late, to our ministers who so often stand before us and tell us of the danger we are in. Let us take heed to God's word and obey its kindly warnings, so that when that great day will come, which may not be far distant, that we can hear the blessed words, "Come, thou good and faithful servant, inherit the kingdom prepared for you." May the Lord bless us all and fill us with His love.

Take my yoke and learn of me,
I'm of a meek and humble heart;
I'll give you rest and make you free,
Beside, eternal life impart.
My yoke is easy, fear not ye;
My burden light be not dismayed,
My grace will sufficient be,
To help you on to give you aid.

L. H.

For the Herald of Truth.
THE WALDENSES.

In looking over the volumes of a library in town a few days ago, I noticed a work of several volumes entitled "Encyclopedia Metropolitana" by Samuel Taylor, giving the history of the church from the first century to the end of the twelfth century. (No doubt it goes still farther, but the remaining volumes were not there.) The work is prepared by English writers and was printed in London, England. Thinking that it might contain something of interest concerning our own denomination I examined it more minutely, and found a short chapter devoted to the history of the so-called origin of the Waldenses, from which I make the following extract:

"Of all the sects that arose in the course of this (the twelfth) century, the one which, as well by the purity of its doctrine, as by the ability and courage of its leaders, attracted the greatest number of followers, and exercised the most permanent influence, was that of the Waldenses. The accounts given of the birth of the sect are various. By some they are said to have derived their origin and name from the valleys of Piedmont, the inhabitants of which called the *Vauds*, had, up to this period, retained in their inaccessible fastnesses the primitive doctrine of Christianity, uncontaminated by the corruptions with which it had everywhere become infected. Others ascribe its commencement to Peter Waldus, an eminent merchant of Lyons, who having employed a priest to translate for him into French a great part of the Holy Scriptures, together with portions of the comments of the early fathers, was so struck with the difference thus presented to him, between the doctrine of the gospel, and that of the Church, that he was impelled to devote himself to the duty of recalling his contemporaries to the knowledge and practice of the religion of Christ. With this view he gave up his business, distributed all he had among the poor, and putting himself at the head of a few followers, began to travel from place to place, preaching everywhere what he considered to be the pure doctrine of the Scriptures. This was about the year 1180. The attempts made by the clergy to suppress the new sect in its beginning, only gave it additional vogue; but the story of these exertions, as well as of the subsequent progress of the Waldenses, belongs more properly to the following century.

"We shall only add here a short account of their tenets, as well as we have been able to ascertain, their nature amid the confused, and often contradictory accounts of the various writers who have undertaken to describe them. Their distinguishing character seems to have consisted in a strict adherence to what they considered to be the doctrine originally delivered by Christ to his apostles; and nearly all their errors are to be traced to the adoption of a too liberal interpretation of the words of the Gospel; without sufficiently considering how far the sense of particular precepts was to be limited or modified, not merely by the general sense of the particular passage, or by the apposition of others, but often also by the peculiar circumstances under which they were first spoken, and the proper office and function of the persons to whom they were addressed. It was thus that taking, as they did, the sermon on the Mount as the great summary of Christian duty, they conceived themselves bound by its injunctions to abstain from all warfare, whether just or unjust, whether private or public; from all resistance of injury; from suits of law; from oaths upon any occasion; and from all care of their worldly substance, beyond that provision which their daily labor afforded for the day passing over them. But whatever were the extravagances into which they were betrayed on these points, it is impossible not to respect their very errors, springing as they did from a spirit of the purest self denial, and a sincere anxiety to tread, as they conceived, as strictly as possible in the footsteps of their Divine Master. Upon other matters, their opinions do not seem to differ materially from those of the Reformers, who in a later age, and upon grounds substantially similar, conceived themselves obliged to separate from the church of Rome."

This testimony to the doctrine of the church at that time is especially valuable, given as it is by one who has entered into a careful study of the matter, and writing what has been the result thereof, in an impartial manner, with this exception however—and which makes the testimony all the more valuable—that in stating the thing as he found it he shows himself to be one who believes that a Christian may fight, that he may swear an oath, that self-denial as a means of preserving purity and piety is unnecessary, and that a man may strive to gain and become master of all the riches he can in this world. Hence he does not make the common error into which so many of the modern historians fall of confusing the Waldenses with other religious bodies which prevailed at that time, but carefully excludes all others as different tenets.

We shall be glad, at some future time to examine the remainder of this work on the subject of the Waldenses, as it will doubtless contain much of interest to the reader.
A. B. KOLB.

TELL IT.

Many a physician has gained his practice by one patient telling others of his cure. Tell your neighbor that you have been to the hospital of Jesus and been restored, and though you hated all manner of meat, and had drawn near to the gates of death, and may be a poor soul just in the same condition as yourself will say, "This is a message from God to me." Above all, publish abroad the Lord's goodness, for Jesus' sake. He deserves your honor. Will you receive his blessing, and then, like the nine lepers, give him no praise? Will you be like the woman in the crowd who was healed by touching the hem of his garment, and then would have slipped away? If so, I pray that the Master may say: "Somebody hath touched me;" and you may be compelled to tell the truth and say:—"I was sore sick in soul, but I touched thee, O my blessed Lord, and I am saved, and to the praise of the glory of thy grace I will tell it, though devils should hear it, I will tell it and make the world ring with it according to my ability, to the praise of thy saving grace."

PURE AS THE SNOW.

Out from the hearthstone the children go,
Fair as the sunshine, pure as the snow—
A licensed wrong on the crowded street
Waits the coming of guiltless feet—
Child of the rich, and child of the poor
Pass to their wreck through the drams' shop's
door.
Oh say, will they ever come back as they go,
Fair as the sunshine, pure as the snow?

Out from the hearthstone the children fair
Pass from the breath of a mother's prayer.
Shall a father's voice on a crowded street
Consent to the snare of the thoughtless feet?
Ah! Fathers, your finest gold grows dim;
Black with the rust of such shameless sin!
You may pave the street with your children
slain—

And light your ways with the price of shame,
But say, will your dearest come back as they
go,
Fair as the sunshine, pure as the snow?

—MARY T. LATHROP.

For the Herald of Truth.

WHAT WAS WANTED.

The Holy Spirit is as able to make the word as successful now as in the days of the Apostles. He can bring in by hundreds of thousands as easily as by ones and twos. The reason why we are no more prosperous is, that we have not the "Holy Spirit" with us in might and power as in the early times. If we had the spirit sealing the ministry with power, it would signify very little about our talent. Men might be poor and uneducated; their words might be broken and ungrammatical, there might be none of the polished periods of Hall, or glorious thunders of Chalmers', but if the might of the spirit attended them, the humblest evangelists would be more successful than the most learned of divines, or the most eloquent of preachers. It is extraordinary grace, not talent, that wins the day. It is extraordinary spiritual power, not extraordinary mental power, that we need. Mental power may fill a chapel, but spiritual power fills the church; mental power may gather a congregation, but spiritual power will save souls. We want spiritual power.

Oh! we know some before whom we shrink into nothing as to talent, but who have no spiritual power, and when they speak they have not the Holy Spirit with them. But we know others, simple hearted, worthy men, who speak their country dialect, and who stand up to preach in their country place, and the spirit of God clothes every word with power, hearts are broken, souls are saved, and sinners are born again. O, Spirit of the living God! we want thee. Thou art the life, the soul, the source of Thy people's success. Without Thee they can do nothing, with Thee they can do everything.

E. R. HERSHEY.

PRAYER FOR MINISTERS.

Paul the apostle often requested the prayers of his brethren. If he felt it necessary to make this request, how much more needful now for ministers to make the same. They may adopt his language, and often repeat it, "Brethren, pray for us." 1 Thess. 5:25.

The duty of praying for ministers is implied in the general directions for prayer contained in the Scriptures. Thus writes Paul to Timothy, "I exhort supplications, prayers, intercessions, and giving of thanks be made for all men." To the Ephesians, "Praying always with all prayer for all saints." If for all saints, then for those who stand as watchmen on the walls of Zion. And with what earnestness does Paul address the Romans: "Now I beseech you brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me." See also: 1 Tim. 2:1-3; Eph. 6:18-20; Psa. 122:6; Isa. 62:6, 7; 1 Cor. 3:5-7; Rom 15:30-32.

But you do not question the duty: you admit that it is binding. Ministers should be prayed for. And if it is a duty to pray for all ministers, then it is for your own. How is it in this particular? Is your own pastor remembered in your prayers? Pause and think of your *closet duties*: Have you no closet, and no secret prayer? Then give up your hope, and repent of your wickedness. If a Christian, you have a closet: do you remember your minister there?

And how is it in your *family*? Have you no family altar? Let not this day end before you have one. If once you had, and it is fallen down, gather up its scattered and broken stones, and rebuild it. A Christian family without prayer! it is worse than the heathen. How is it in those families where God is worshiped? Reader, how is it in yours? Is he remembered by ministers to you in holy things? If you pray not for him around your hearth, how can your household be interested in the messages he delivers?

How is it in your *meetings*? Do you attend them? Have you good reasons for absence? Will you attend them in the future, and pray for your minister there? Aaron and Hur stayed up the hands of Moses. Ex. 17:12. So the members of the church are to hold up the hands of their minister. They can do this by praying for him. This is duty; has it been performed?

A proper regard for the good of their minister should induce Christians to pray for him. Ministers are men of like passions with other men; they live on the same food, and their souls are nourished by the same means. They cannot go up into heaven and live through the week, and just come down and spend the Sabbath here on earth; they must live in the

world, meet the trials and temptations of the world, take heed to their spirit, and keep their hearts with all diligence. Their peculiar trials, duties, and dangers, render a large measure of grace necessary; and they must live near to God, or be ill-qualified to lead on "The sacramental host of God's elect." How much they need to pray for themselves; and how much they need to have others pray for them.

This duty is enforced by a regard for *your own good*. You should be concerned to grow in grace. Soul prosperity is what you should most earnestly and anxiously seek. But how can your soul prosper, when you pray not for him who is to be the special instrument in the hands of God of watering and nourishing it? you pray not for him in your closet, nor in your family, and go to the sanctuary on the Sabbath without offering a prayer in his behalf; and how can your heart be prepared for the word which he may speak? Is it strange that you should think the sermon dry, and all the exercises dull and uninteresting; or that you should begin to find fault, and think it would be better to have some other in his place? Let it be remembered—write it upon the tablet of your heart, never to be obliterated or forgotten—*you cannot have a good minister unless you pray for him*. Whether a minister, no matter what his talents or requirements, shall be profitable to you, depends much on your prayerfulness. Without your prayers no minister can be good for you, because you are not prepared to profit by his labors. Were those churches which become dissatisfied with their pastors to examine themselves, they might often find the whole cause of their dissatisfaction in their own want of prayerfulness; and were they to try what prayer can do, they might find it the restorer of peace and confidence, and the procurer of rich blessings to their own souls and the souls of the perishing around them. They who possess the spirit of prayer—see so many faults in themselves, that they are ready to make due allowance for the failings of others. They hear the messages of their ministers to be benefited, and not as critics, or merely to be pleased. They are willing to hear the truth, the simple, unvarnished truth; and the truth, from whatever source it comes, does them good as it doth the upright in heart. They are prepared to receive the truth in the love of it; and if they receive not advantage from the services of the sanctuary, they are quite as willing to suspect the difficulty to be in themselves as in the preacher.

But the principal consideration is *the success of the gospel*. "Pray for us, that the word may have free course," saith Paul. 2 Thess. 3:1. Prayer for ministers gives the gospel success. Its success depends much upon the *state of the church*. But how miserable the state of that church

in which no prayer is offered for the pastor. How can the gospel have free course there and be glorified? The truth will fall powerless on the hearts, both of the people of God and the impenitent.

The success of the gospel depends much upon the *spirit, zeal, and devotion of the minister*. But how difficult for him to keep alive when all are dead around him. And how can a people expect their minister to be and do what he ought, if they pray not for him? See why Paul so earnestly requested the prayers of his brethren: "Pray for me, that utterance may be given unto me, that I may open my mouth boldly that God would open unto us a door of utterance, to speak the mystery of Christ." Eph. 6:19; Col. 4:2-4; 2 Thess. 3:1.

The success of the gospel depends *efficiently upon the Holy Spirit*. This is given in answer to prayer: for this God will be inquired of, Luke 11:13; Ezek. 36:37. But is there likely to be prayer for the Spirit, where there is none for the preacher? To pray for the Spirit, is to pray that he may fill the mind of the speaker and the hearers, accompany the word to the heart, lead all to feel its power and obey it. But a people who pray not for the pastor, cannot be concerned for the outpouring of the Spirit, nor for the success of the gospel. Yet its success is what every Christian should desire, and what every genuine child of God who is awake to his duties and responsibilities, must desire. On its success depends the prosperity of the church and the salvation of souls.

And are such consequences connected with the duty? By what more weighty consideration could it be enforced? The salvation of precious souls may be suspended upon *your prayers for your pastor*. Shall the duty be neglected, and shall souls perish through this neglect? There is a fearful responsibility here, and it becomes every one to awake from his slumbers and call upon God. As you regard the welfare of Zion, as you desire the salvation of souls, as you love Christ and his cause, "Brethren, pray for us."

Were there more prayer for ministers, greater success would attend the preaching of the gospel. Let the church awake to this duty, and the work of God will revive; let it be neglected, and Zion will continue a desolation. Brethren, pray for us in your closets, in your families, in your meetings. Let *Saturday night* be observed as a season of prayer for your pastor. Let every member of the church, let every Christian, then, intercede with God in behalf of him who speaks to you in his name, and of all the ministers of Christ. On the *morning of the Sabbath*, too, let them have a large place in your supplications. And before going to the house of the Lord, retire to seek God's presence and blessing for him, that your

own soul may be refreshed, and that the word of the Lord may have free course, run from heart to heart, and be glorified in the conversion and salvation of perishing sinners. Then shall the angels rejoice, and ransomed souls begin to

"Speak of the wonders of that love,
Which Gabriel plays on every chord."
—American Tract Society.

BAD MEMORIES.

Many a person, when questioned regarding texts and sermons, pleads a bad memory as an excuse for forgetting the things that have been uttered. The late K. S. Hastings used to compare these poor memories to barns that would hold stubble and brush and bog hay until they were full, but had no place in them where a sheaf of wheat or load of hay could be deposited.

It is a fact that persons who cannot remember gospel can remember almost anything else. They can remember the price of beans and the price of butter, they can remember the gossip of the neighborhood and the news of the day; they can remember their old bygone quarrels; they can remember insults received and bitter words spoken; they have not the slightest difficulty in recalling the wrongs which they have suffered; in fact their memories sometimes seem like a row of hooks on which they hang old grudges; but when they come to the words of God, the living, gracious messages of the heavenly Father, a strange forgetfulness seems to come over them, and they cannot remember the things they have heard.

There is something mysterious about this forgetfulness. Why is it that men remember foolish jests, idle tales, vain conversations, and trifles light as air, while they forget the grandest and most important matters which ever engaged the attention of mortals? Is not this the solution of the mystery? "Satan cometh immediately and taketh away the word that was sown in their hearts." Mark 4:15. What a fearful thought is this, that while Satan is storing our minds with every idle trifle, while he is assailing us with fiery darts, that inflame every evil passion and unholy desire, he is at the same time stealing and catching away from us the words of everlasting life which alone can save our souls. "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape if we neglect so great a salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him." Heb. 2:1, 2.

PEACE OR WAR.

It would be well if I tried to set you against the curse of war which has afflicted all nations. I know there are those who intimate that blood-letting is healthful for nations, and that nothing but the lancet can keep them from plethora, and that frequent wars are necessary in order to kill off the useless and bad population of the earth. That heathenish idea is utterly loathsome to me, especially when I remember that war is indiscriminate, and takes down the good as well as the bad. Then I think that the time has come when Christian nations ought to substitute arbitration and treaty in the place of wholesale massacre. A Turk in the city of Jerusalem said to a Christian missionary, "Why do you come here to Jerusalem?" "Why," said the missionary, "I am to preach peace!" "Peace indeed!" sneered the Turk. Then he took the missionary to a window, and pointed out to Mount Calvary and said: "There is the mountain on which your Lord died to purchase peace for the world, and yet we Mohammedans on that very mount have had to interfere to keep Christians from killing each other. Peace indeed!"

A glance at isolated facts will show the waste, the desolation, the suffering, the extermination of war. When Napoleon's army marched up towards Moscow, they burned every house for one hundred and fifty miles. Our Revolutionary War cost the English government six hundred and eighty millions of dollars. The wars growing out of the French Revolution cost England three thousand millions of dollars. Christendom, or, as I might mispronounce it, in order to make the fact more appalling, Christ-end-um, has paid in twenty-two years, fifteen thousand million dollars for battle, and killed two millions of men. The exorbitant, and exhausted taxes of Great Britain and the United States are for the most part resultant from conflict. When we complain about our taxes we charge the fault upon this administration or upon that administration, upon this line of policy or upon that line of policy; but it is a simple fact that to-day, we are paying for the shot and the shell, and the ambulances, and the cavalry horses and the batteries, and the exploded fortresses, and the broken bones, and the digging of the grave trenches, and the pensions for four years of mutual destruction.—*Talmage*.

"There are some preachers who can manage to deliver a sermon and leave out Christ's name altogether. Surely the true believer will stand, like Mary Magdalene, over the sermon and say: 'They have taken away my Lord and I know not where they have laid him.'"

THE WORKING GIRL.

See the maiden come tripping the sidewalk
 along,
 Eyes dancing with mirth and lips murmuring
 song,
 Her cheeks glow like roses, true token of
 health,
 Which is better by far than the burden of
 wealth.
 Where's her equal, this maiden, so trim, and
 so neat.
 Who at dawning of morning comes tripping
 the street,
 To yonder tall workshop, to labor all day—
 Comes, the maiden so pretty, so blithe and gay.
 She is honest and fearless, her heart it is light,
 Though she toils for her living from morn till
 night,
 She guides her bark safely through this world's
 busy whirl,
 And God will protect her the dear working girl.

FIGHTING INFIDELITY.

Attacks on Christianity are doubtless
 very bad, but lame defenses of it are much
 worse. There are many persons who
 can best defend Christianity by practicing
 its precepts, rather than disputing with in-
 fidels, skeptics, and scoffers.

In fact skeptics have very little to say
 against the *pure gospel* as preached and
 practiced by Jesus Christ and his disciples.
 What can they say against feeding the
 hungry, healing the sick, binding up the
 broken-hearted, comforting the mourners,
 giving health to the sick and life to the
 dead? Christianity in its *practice* is its
 own witness, and infidelity, instead of
 assailing Christianity as taught by Jesus,
 assails sectarianism as taught and prac-
 ticed by men who know little and exhibit
 less of the teaching of the gospel of Jesus
 Christ.

If you want to defend Christianity,
 practice it. There are plenty of answers
 to infidel objections, but not every one
 knows them all; nor is every one who
 does know them, skillful enough to state
 them fairly and argue them forcibly. Poor
 lawyers have spoiled many good cases,
 and disputes and debates show the adroitness
 of the disputers more frequently than
 the truth of the matter in dispute.

Skeptics can contradict words but they
 cannot contradict actions which illustrate
 the Savior's love and grace as shown to
 the lost and perishing. *Act*, and let
 others do the talking. Perhaps if there was
 more Christianity *acted*, there would be
 less talking required. If no one had seen
 the moon for half a century, it might re-
 quire some argument to demonstrate its
 existence; but if, in the midst of the dis-
 pute, the mists and clouds should roll
 away, and the soft splendor of its light
 should fall on land and sea, their would
 be little need for further argument or
 controversy about its existence. "Let
 your light so shine before men, that they
 may SEE YOUR GOOD WORKS, and glorify
 your Father which is in heaven." Matt.
 5:16.—*Selected.*

OUT OF STOCK.

My father used to tell of an old de-
 nomination leader who, in advising his
 younger brethren, used to say, "When
 you have nothing else to preach, pitch in
 to Calvinism." A good many people
 seem to follow the same plan, and the
 frequency with which they "pitch into"
 one thing or another, very clearly indi-
 cates their mental and spiritual emptiness,
 and their inability to instruct or profit those
 around them. They have no message
 from the Lord; he has given them nothing
 to say; there is no well of water
 springing up within them to everlasting
 life; the unction of the Holy One, which
 teaches, and guides, and instructs, does
 not abide upon them; their hearts are
 empty, and their heads are usually not
 very full. The word of Christ does not
 dwell in them richly, they need a great
 deal of *special* preparation to preach the
 gospel, simply because they lack that
 general preparation which comes through
 the indwelling of the living word, and
 the eternal Spirit. Hence, as they cannot
 nourish faith, they seek to gratify curiosi-
 ty; as they cannot build up saints they
 seek to tickle sinners, and stir up churches
 with galvanic shocks of novelty and sen-
 sationalism.

There is no end to the devices and ab-
 surdities into which such men may be
 led. Dreams, visions, errors, excesses,
 false doctrines, and foolish notions of
 every kind, serve to feed the excitement
 of the passing hour; all sorts of tricks
 are resorted to, to arouse curiosity and gather
 assemblies of frivolous and careless world-
 lings. Amusements, festivals, theatricals,
 vocal and instrumental performances and
 exhibitions, and all the thousand-and-one
 contrivances and devices of modern times,
 are found necessary to assemble together
 a miscellaneous and godless crowd, who
 are as far from Christianity in the church
 which they attend on Sundays as they are
 in the theaters where they amuse them-
 selves during the week.

The great trouble with many of these
 ministers is, they are "out of stock." Some
 of them have never been converted; some
 of them are backslidden and do not know
 it; many of them do not love their Bibles,
 do not search the Scriptures, and know
 nothing of the indwelling power of the word
 of Christ. They cannot feed starving souls,
 for they lack the bread that cometh down
 from heaven; they cannot satisfy the
 thirsty, for there is in them no well of water
 springing up into everlasting life; their
 religion is mechanical, not vital; it is
 machinery working, not life throbbing. It
 is dried and planed, and polished, but
 there is no growth or vigor about it.

Let the true servants of God beware,
 lest they be led away by the devices of the
 enemy. Let them cleave to the Lord and
 to his word. If they live in the power of
 the Holy Spirit, and go forth at God's

bidding to preach the gospel to the
 perishing, they will soon find that their la-
 bor is not in vain, and that they will have
 no need to follow the tricks and devices of
 worldly men, but will find prosperity in
 God's own appointed paths of blessing
 and peace.—*The Common People.*

"STOP MY PAPER."

How easy it is to write "Stop my Pa-
 per." How many do it without waiting
 to take a second thought. Times are a
 little close and the first thing to be dis-
 pensing with is the religious paper. The
 luxuries of the table, the new hat or bon-
 net, the pipe, cigar, or maintenance of
 some other pet habit are not going to be
 cut off because the crops fail; the Thanks-
 giving turkey and the Christmas tree will
 each serve its accustomed part in making
 life joyous; but the soul must starve for
 food until such times as a kind Provi-
 dence again fills our barns with plenty
 and our pockets with wealth.

Or it may not be a question of means
 at all. Only last week the editor said
 something that you could not endorse,
 and you'll let him know what one man
 thinks about the position he takes by
 sending the paper back unopened from
 the office. It does not help the matter a
 bit to admit that fifty-one weeks in the
 year you thought the editor just right,
 and gave a silent amen to every editorial
 you read. That last paper disagreed with
 your views, and so far as you are con-
 cerned, the editor and his paper might
 better both be dead.

Or possibly it is neither of these things.
 You find all your time taken up with
 business and have only time to read the
 daily papers. The religious paper has
 been allowed to come because wife or
 children like its stories, but no one reads
 the articles on doctrine or theology, and
 you have about come to the conclusion
 that a children's story paper would be
 more appropriate to your family demands.
 Whenever your folks get hungry for reli-
 gious reading you'll subscribe again, but
 for the present please have the paper
 stopped.

And so we might multiply reasons, but
 for want of time will give the one genuine
 reason why people want their papers stop-
 ped. A lack of interest in what it dis-
 cusses, and a neglect to read it, are the
 principle causes of this discouraging stop-
 page; and the best cure for the malady is
 to read carefully every article it contains,
 acquire an interest in all objects it advo-
 cates, talk to others about what you have
 read, and be as ready to commend the
 editor when you find it possible to do so,
 as you have been to criticize heretofore,
 and my word for it you'll go without
 something else rather than stop the paper,
 —*Free Baptist.*

A GREAT SEARCH.

"Canst thou by searching find out
 God? Job 11:7.
 Search me, Oh God, and know my
 heart. Psalm 139:23.

If we would by searching find out God,
 we must ask him first to search and to
 find us. He knows us infinitely better
 than we know ourselves, and he knows
 whether we truly desire to find him. He
 who begins this psalm (139) with the
 words: "Oh God, thou hast searched me
 and known me," ends it with a prayer
 that God would still more search him and
 know him (verse 23). He wished that
 his heart open to God, well knowing that
 it was already before him, and that the
 darkness of willful concealment as well as
 the light of candid confession were "both
 alike" to that All-seeing Eye (verse 12).
 Thus the psalmist knew something of
 God; he recognized that before him with
 whom we have to do, all things are naked
 and open, for God hath taught him this
 great truth in his deepest heart, and was
 ever teaching it more and more in answer
 to his prayer. When God has thus
 searched the heart, the man is no longer
 left in utter ignorance, standing aloof be-
 fore an unknown God; he has dealings
 which he can never forget with his Master,
 and having known God as the searcher,
 he can not rest till the Holy Spirit of God
 reveals him also as the cleanser of the
 heart. To know God thus, we must know
 him in Jesus Christ, who came to reveal
 him to man. Enlightened by this glori-
 ous revelation, we know things which
 prophets and righteous men sought in
 vain to know, and are no longer forced to
 ask without hope of an answer. Can we
 find God? because now we can say God
 has found us.—*Sunday at Home.*

IS IT NOT PITIFUL?

It is a sad enough commentary on our
 Christianity, that we should approach its
 morality, not in obedience to its precepts,
 but through the painful pressure of mate-
 rial interests. Thus slavery was antago-
 nized and overthrown, not so much from
 principle, as from an instinctive conviction
 that it was an economical error. In
 the north the intrusion of the saloon into
 politics is resented; while in the south the
 sale of intoxicants is wonderfully restricted
 that they may have sober laborers. J. S.
 Jeans read lately, before the Statistical
 Society, a paper on "The amount and
 Incidence of Taxation:

"Mr. Jeans described in very general
 terms of the sources of revenue of most of
 the countries of the world, and gave fig-
 ures showing the great increase during
 the last twenty years in the amounts
 levied by taxation upon their peoples. He
 pointed out that this increase was mainly
 due to increased expenditure for war pur-

poses, and said: 'The present annual ex-
 penditure in Europe for war purposes, in-
 cluding armies, navies and interest on
 war debt, is over £350,000,000 or about
 \$1,750,000,000 per annum. Thirty years
 ago the same expenditure was not more
 than £110,000,000 annually. Nothing
 can justify such an utter waste of re-
 sources.' What is there to show for it?
 No single nation is one whit the happier,
 the better, or the more secure. We have
 at this moment nearly 4,000,000 of men
 under arms in Europe. Add what these
 men ought to earn as producers—taking
 the moderate average of £20 per man per
 annum, or about £80,000,000 sterling in all
 —to the war expenditure already stated,
 and we have a total waste of £430,000,000
 per annum."

We here see, that intellectual artillery
 lends its aid to kill off armies, which the
 bishops, with their clergy and the "Saints
 of all ages," have failed to accomplish—
 a work indeed, they (the quakers, and a
 few others excepted,) did not even under-
 take. Some are trying to flank war by
 Arbitration; and the American Zabrinki
 is proposing to annihilate, at a single
 crash, all that has been gathered up into
 a line of battle ship—a ship, a mere hand-
 ful, so to speak, but which has possibly
 cost \$2,500,000, and which is a com-
 plete microcosm, for, in a first-class iron-
 clad steamship, is concentrated all the
 patient rising up early, and the enduring
 toil, and the late taking rest (of the equiv-
 alent) of five hundred men during the
 whole of their working lives. And such a
 ship utilizes all that man has learned of
 astronomy or mechanics, of electricity,
 dynamics, of navigation, of organization,
 in fact, all human knowledge. "Thus is
 labor annulled by the loss of a single such
 ship, but then again, it is blood, that is
 wasted, which is invested in such sanctity,
 that we speak with wasted breath of an
 accidental effusion of it. Next it is health
 wasted; and who shall appraise the value
 of a leg, an arm, an eye, or the drawn
 out misery of a shattered nerve system?
 One fact demands note, viz.: that the
 wars of Napoleon reduced the average
 height of the French nation by two inches.
 Lastly, it is men that are wasted; men,
 the latest, noblest product of nature. We
 read of the slaughter of whole populations;
 of measures conceived for the express
 purpose of starving helpless men, women
 and children, of the mutilation of whole
 tribes of men by their victorious enemies.
 Have we not read how, at Austerlitz, in
 civilized times, many thousands were
 drowned in mass, by the purposely ef-
 fected breaking of the ice? After these
 things, it is idle to dwell upon burning
 houses and wasted crops and sunken
 ships. Of all the incidents of battle, the
 one which impresses itself most strongly
 on my imagination is, that at Borodino,
 where sixty thousand French and Rus-
 sians were left upon the ground, the

groans of the wounded in the ensuing
 night, sounded at a distance like the roar
 of the sea! Here was no intermittent lam-
 entation, but from amidst 20,000 corpses
 arose a hoarse, uniform, unceasing roll of
 the anguish of 40,000 men; all these six
 score thousand persons, and also much
 cattle not spared, as at Nineveh, but slain
 (they and their horses), or a prey to
 agony, such as, if it befell one member of
 any assembled domestic circle, would
 strike every heart therein with a pierc-
 ing terror. Take a town of sixty thou-
 sand souls, and imagine that these sixty
 thousand were all grown men, and that in-
 twenty hours, twenty thousand were killed
 outright, and the remaining forty thou-
 sand laid low, crushed, pierced, rent or
 broken by gun or bayonet, and all their
 dumb beasts brought out and mangled in
 their streets! Pass in imagination through
 this scene; ascend a hill adjacent to the
 town, and think that your frightened ears
 drink in at night, while the heaven, with
 all its stars, looks upon the spot and
 makes no sigh, the roar of misery from this
 'multitudinous sea incarnadined,' and you
 may thus gather some faint echo of a *sin-
 gle* specimen of the dreadful things of
 war; the work of one single day, the inci-
 dent of one war only out of an endless
 succession of wars, stretching back as far
 as history can go, and doubtless indefi-
 nitely." I take this question from "The
 Philosophy of War," a most able bro-
 chure by Mr. James Ram, of Norwood,
 London. But alas! Mr. Ram, with all his
 force of intellect, can only see that his
 force be continued to perpetuate the moral
 virtues of mankind, can see it only as
 "one of the good things of the world;"
 and politically, and morally, not only
 justifiable, but beneficial.

PEACE AND UNITY.

Home quarrels are greatly to be de-
 plored. In the home there should be
 peace. Those bound by the ties of kin-
 dred should uphold each other, and bear
 each other's foibles, and hide them from
 stranger's eyes. Those who dwell under
 the same roof must fight under the same
 flag or be defeated. Policy, if not good
 feeling, should bind together the members
 of one household. Bad as it is to quarrel
 with one's neighbors, people may do that
 and yet have some bright spots in their
 lives, if they only shut their doors on their
 quarrels, and find within only partisans
 and sympathizers; but when brothers and
 sisters, parents and children, and worst of
 all, husband and wives, begin to disagree,
 spat, snarl, and abuse each other, and
 finally come to open quarreling, those
 who live under the same unhappy roof
 know beforehand the tortures of the lost.
 There is nothing on earth so near to heav-
 en as a happy home; nothing so like
 perdition as an unhappy one.—*Sci.*

HERALD OF TRUTH.

JOHN F. FUNK, Editor.
J. S. COFFMAN, J. Asst. Editors.
A. B. KOLB,

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Those of our subscribers who do not wish to take the Herald of Truth any longer, will please inform us of the fact by letter stating their P. O., pay up all arrears, and the matter shall have our prompt attention, otherwise it will be considered that they wish to continue their subscription.

OUR FAMILY ALMANAC FOR 1889.—Our Family Almanac for 1889 is now completed and ready for delivery, and all orders will be promptly filled. We trust our friends who have hitherto sold our Almanac will make every effort to sell as many as they can, and in neighborhoods where there is no one who has sold it before this year, we hope some one will send for them and supply the neighborhood, or if there is no one to do this any one can send for as many as they wish at prices as given in the following list:

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If we would have light we must obtain it at the Fountain of Light, Jesus, for He is the Light and in Him is no darkness at all. He lights up the dark places and sheds a luster over everything with which He comes in contact.

RACHEL BAHN'S POEMS.—Many of our readers are acquainted with Rachel Bahn, a young woman residing in York county Pa., who has for over thirty years been a helpless invalid, being confined to her bed all the time, compelled to do even her writing in a lying position on her couch, and being dependent on her own efforts and the efforts of a sister to care for her, she has written and published in a neat book, a collection of Poems under the above title. The book contains 200 octavo pages, is well printed on good paper and neatly bound in an embossed cloth cover. The price of the book is \$1.00 sent post paid.

The book contains many beautiful thoughts and mostly, if not all of a religious character. Some of the subjects are as follows: "I trust in the Lord," "The goodness of God," "This world is not our home," etc. In one of her poems she expresses herself thus:

There are "no tears in heaven,"
The Savior wipes them all away;
There everlasting joy is giv'n,
There none shall ever go astray.

And again:

"Shall I not drink, not drink the cup,
That my dear Father gives to me?
He holds it—let me drink it up,
Though sharp and bitter it may be."

In addition there are also several poems written by her in Pennsylvania Dutch, of which we give two verses from

"S'HMIMLISCH HAEMWEH."
"O luss mich geh! ysh luss mich geh!
Noch meiner Haemet zu,
Wa leid dort drova, ach wie schoe
Ich moecht gern in die Ruh."
"Die Welt oftmols ist mir verlaed
Oftmols ich draurig bin;
For sis nix doh das gebt mir Fraed
Ich nix als druel fin."

The above book is one of interest to all who love to read verse. In buying it you not only get a good book but you help a poor sister in the faith to maintain herself and in this way do good in a double sense. The book may be ordered from the Mennonite, Pub., Co., Elkhart, Ind.

HISTORY OF THE FRETZ FAMILY.—A number of our readers have learned that there is a movement on foot to publish a history of the "Fretz Family." This is one of the early Mennonite families who emigrated from Europe and settled in Eastern Pennsylvania, at an early day,

and the descendants of this family have become very numerous and are scattered over a large portion of the country. The history will be compiled by A. J. Fretz, of Milton, N. J. with an introduction by J. Freeman Hendricks A. M., of Doylestown, Pa., and will be a 12mo. book of about 300 pages more or less, and 20 blank pages for Memoranda and future family records, bound in a neatly embossed cloth cover. It will contain sketches of the worthy Fretz ancestors (who fled from the fatherland for religious liberty), and their descendants down to the present generation. Also dates, facts, and incidents of interest to every descendant of the family. Also family records, occupations, religion, and biographies of the professional members of the family. It will also contain illustrations of the two "old Fretz Homesteads," the Mennonite Churches at Deep Run, and other matters of interest. Those wishing copies of the work and those who desire communication of any kind in the interest of the book, will please address

A. J. FRETZ,
Milton, Morris Co., N. J.

BRO. J. M. EBY is at present in Lancaster Co., Pa., acting as agent for our publishing house. He writes that he still has some trouble in getting people to understand who he is. All who have business with us or wish to buy of us can confidently place their orders in Brother Eby's hands as he is our authorized agent, and all business with us entrusted to his care will receive prompt attention.

BRO. JACOB BLEILE of Nappanee, Elkhart county, Ind., visited the church at Elkhart on Sunday the 8th of September, preaching a very impressive sermon in the forenoon. He presented very clearly the dangers in which the Mennonite church stands and earnestly admonished us to stand firm on the foundation which our Savior laid. His remarks were much appreciated.

SUDDEN DEATH.—On Wednesday morning the 11th Bro. Andrew Freed, near Wakarusa of this county suddenly sank down in his door yard and died. He was apparently in usual health, but was stricken down in a moment, it is supposed, by heart disease. Truly "in the midst of life we are in death."

BRO. J. L. KREIDER of Chariton Co., Mo., has recently brought a half interest in a good church house near Mendon. There are only a few members there, but they seem firm in the faith, and appear to be willing to do what they can to induce others of our people to move into their vicinity, and in every way to build up a congregation of our faith in their midst. May God's richest blessings attend their efforts.

THE BRETHREN Noah Metzler and Jonas Loucks of South West, Elkhart Co., Ind., left on the 10th of September for a visit to Kansas where they will remain several weeks. We wish them a pleasant and profitable visit and the blessing of God on their labors among the brethren.

THE DAYS are growing shorter and the evenings longer, and we hope that our dear friends will remember us by furnishing us much original reading matter for the Herald, now that the busy season is about over. We are glad and thankful for the increased interest that manifested itself in this direction this year, and we hope it will continue. Don't let a precious thought that the Lord may awaken in you go unused; send it in even if it makes only a short item. Short pointed articles are fully as much needed as any, and put "life" into the paper.

CUT RATES TO THE WEST.—Cheap tickets to all points in Kansas, Colorado, Indian Territory [Oklahoma], Texas, and other states and territories in the West will be sold by the Santa Fe route from Chicago and other points along the line, on August 6 and 20; September 10 and 24, and October 8.

For particulars ask your ticket agent or write to John J. Byrne, assistant general passenger agent, Santa Fe Route, Chicago.

THE BEST WAY to eradicate error is to plant truth. Many a life is spent trying to eradicate evil without trying to sow good. The better the soil the more it will grow and if good seed is not sown tares will grow in its stead and no amount of attention can keep the field free from them unless good grain be sown therein. So also with the heart of men. The active mind is used either for good or for evil, and unless good purposes and good prin-

ciples are instilled and implanted no amount of faultfinding or reproof or lamentation will suffice to keep down the evil propensities.

THE REVIVAL NEEDED.—While we do not agree with all that the following tract says, we feel that there is a great deal of truth in it, and it opens to our minds views and thoughts that it is well for us all to consider. We therefore give it a place in our columns, and hope our readers will think them over carefully. The tract is of the *Fire and Hammer* series by G. D. Watson, D. D.

If God should let a red-hot, sanctified, John Brown sort of a man burst upon society—a man that would strike as much terror to the dead pulpits of the church as to the dens of iniquity—it would be the thing we need. You ask, "Was not Moody such a man?" I answer, "No." Moody's work was entirely too shallow; it did not possess the earthquake attribute. We have had for ten years a Y. M. C. A. surface revival work that has consisted mostly in loose theological truth, bouncing up for prayers, and retiring to a private room, and simply professing Christ died for you. God did the best He could, with the kind of doctrine used. Many of these revivalists held the ruinous error, that depravity is never extirpated from the soul, but only covered up by the imputed robe of Christ's personal holiness. That doctrine has no earthquake power in it; it is a poetical device of the devil; for he loves to be covered over with the borrowed costume of Christ, provided he can retain a niche in the heart. Oh, no in the revival I mean, the carnal mind is never repressed under borrowed garments but torn out root and branch; a revival in which no one ever rises for prayers but where they fall and pray for themselves, and weep and mourn, a revival that will make preachers forget their manuscripts, and burst out and weep in the pulpit; a cyclone of mysterious omnipotence that when it strikes a church or community, will make people awfully mad or awfully happy.

I declare in the presence of God and His hosts I am ready for just such a moral scene. Nothing is so alarming as the utter absence of alarm in the churches. Nothing is so dreadfully terrific to my mind as the sinners have no terror! Oh that God would baptize with fire a thousand people, as to render them incomprehensible amazements of power. Oh, for a few men so dead to all things but God, and so filled with Him as to make them more than a match for the rest of mankind! Oh, Thou, Triune God of Sinai, Calvary and Pentecost! art thou not now nursing, under the horizon, the lightning and thunder and rain of an amazing holiness revival? Lord, let it come! Let it strike our nation; though it may blow the steeples of our abominable church pride in the dust; though it may thrust our philanthropic fairs and festivals in the gutter, like the French music out of our choirs and the feathers out of our bonnets; though it should confound all the wise ones, and be understood by no one but thy Divine self, let it come! Thou art the master of thine own tempests. Oh, send us a storm from the Holy Ghost before thou sendest the storm of the judgment.

CHURCH NEWS.

A MINISTER was ordained on Sunday, Sept., 8th in the Clinton Church, Elkhart Co., Ind. Brother David Garber was chosen by lot and ordained. He is yet young in years, but we hope and pray that he may be strong in the faith, and with a zeal according to knowledge faithfully preach the word to the edification of the church, the conversion of sinners, and to the glory of God. On Saturday previous the brethren at Clinton held their harvest meeting. The brethren Henry Shaum and Amos Mumaw from the Olive and Holdeman churches were present on both occasions.

CORRESPONDENCE.

FROM SHELBY Co., Mo.—On the 29th of August we were favored with a visit from Bro. L. J. Heatwole of Dale Enterprise, Virginia. He preached one sermon for us which encouraged us to press onward in the work. On account of failing to make proper connections he arrived here one day later than was his intention. We again ask all others who pass through our country to stop with us. We desire all who can to attend our conference; see the notice in another column. C. M. B.

FROM MILFORD, SEWARD Co., NEB.—I arrived safely at this place the 31st of August, thanks be to God. Bro. J. P. Schmucker came to us, in Bureau Co., Ill., on the 31st of August, and we had the privilege of listening to the earnest admonitions which the dear brother gave. Last Saturday we reached Iowa safely and held four meetings in Johnson County, and baptized five young people who had chosen to walk in the ways of the Lord. Bro. Schmucker then went further via Des Moines, and as meeting had been appointed in Henry Co., I went thither. We there enjoyed two rich spiritual feasts, feeling that the Lord was with us. Everywhere is felt an interest for the good work.

The Lord willing I shall also accompany Bro. Smucker through Nebraska. Pray for us. The Lord be with you all. With fraternal greeting your brother.

JOSEPH BUEKRY.

FROM MILFORD, NEB.—Near the above mentioned place, on the 16th of August, I came to one of the largest Amish Mennonite churches in the west, and while among them visited their Sunday-school consisting of 175 scholars besides a goodly number of parents. Our older brethren do not yet attend the Sunday-school everywhere as well as they should, but it is to be hoped that the presence of more of the parents is to be enjoyed in the near future.

The first brethren came to this settlement about 15 years ago, and now the membership numbers 244. The increase at this place was very rapid, brethren moving here from Ohio, Indiana, Illinois, Iowa, and other places, and soon swelled the number up to the present figures. During this time younger members were also added, and at present there are eight more souls who wish to be partakers of eternal life, and be received into the church by baptism. The greatest difficulty that presented itself here, was the union of so many souls from different places, each one wishing to retain the custom used to at home and still respect the opinions of others made the work of "keeping house" a tedious one, but with much earnest pleading, and each one practicing patience with a strong love for union, a blessed end was gained.

M. S. STEINER.

FROM DEGRAFF, OHIO.—Bro. J. S. Coffman and wife, of Elkhart, Ind., recently visited the brethren in Logan and Champaign counties, Ohio, during which time Bro. Coffman very earnestly admonished us a number of times. They arrived here Monday, August 26th, and on the 27th at 1 p.m., we had meeting at South Union where a large number assembled and in the evening at Walnut Grove, where the house was again crowded. On Wednesday they visited, and in the evening he preached to a large audience in the Oak Grove M. H., in Champaign Co. On Thursday they visited, and on Friday at 10 a.m., we again had meeting at Walnut Grove, and at 3 p.m., at Bro. Jacob Kauffman's; Bro. K's daughter is sorely afflicted with that dread disease consumption. Here we had a very nice and hope prosperous meeting. In the evening we again met at South Union where a large congregation of people had assembled, the house was filled and quite a number were obliged to remain outside. The dear brother spoke from John 3:16.

At all these meetings we were earnestly admonished and we feel that God blessed us with heavenly manna while listening to the words of the dear brother, and I trust others may say the same. On Saturday morning they started for their home. We again feel to thank God for the goodness he has shown to us and for the many admonitions we received from the dear brother who so kindly pointed us to Jesus, and the way to heaven. The Lord be gracious to him and prosper him in his labors.

J. J.

MINISTER ORDAINED.—Some time ago the ministers of the Indiantown and Hammer creek churches concluded to add another helper in the ministry, the district is a large one and contains four houses of worship in each one of which services are held every four weeks. In three of these houses votes were taken

with the result that twenty-two brethren were made candidates for the ministry. Among them were old and young brethren, fathers and their sons, even the only son-in-law of the one, also our two deacons.

Thursday the 5th of September was appointed for the day in which the lot was to be cast, in the Hammercreek Meeting house. A large number of brethren and sisters, ministers and deacons from far and near were present. The bishops Jonas Martin, J. N. Brubacher, and Amos Shenk conducted the solemn services and reminded us very forcibly of our duties, the ministers toward the members and the members toward the ministers, and especially how the ministers are to conduct themselves in love toward each other.

Bish. Brubacher spoke on Luke 10. At the conclusion of his impressive sermon in both English and German languages preparations were made for the lot to be cast. During this time Bro. Shenk read the last part of the first chapter of Acts and explained to the congregation why we ordain the ministers by lot. Bro. Brubacher then prepared the lot according to our custom and it fell on Bro. Jonas Hess of near Lititz, whose son was also among the candidates.

Amid sighs and tears Bro. Hess was ordained to the solemn duties of this responsible calling by Bro. Brubacher who reminded him that now the duty of preaching the gospel should supersede all others. The Lord bless the dear brother in his solemn calling is the prayer of the church. S.

AN EXPLANATION.—In the HERALD OF TRUTH of August 15th, 1889, a correspondent of Olathe, Kansas, writes complainingly that we passed by them without stopping with them. As others may perhaps feel the same, I will give my reasons through the HERALD for doing so. If I had been traveling for the purpose of evangelizing, I would have tried to inform myself as to where those churches are that are the most in need of help; but not having been in the ministry long, I did not feel qualified for such an important work. We were only traveling for the purpose of visiting friends, and also had a desire to attend the conferences and get acquainted with the brethren in the west, that if God will be pleased thus to qualify me for such a work in the future I may be the better prepared; for I can say with Paul, that I am willing to spend and be spent for Christ's sake.

Let those who are traveling remember these dear brethren as well as others that are in need of spiritual food, for it is lamentable that there are so many scattered sheep without a shepherd. Let us pray the Lord that he will send more laborers into the field that are willing to go and feed these famishing flocks. Let the good

work of evangelizing go on and increase in interest in the cause of Christ. Let those who are able contribute freely of their means, for I verily believe it to be a worthy and good cause, and let those who are best qualified go forth and do the work faithfully, and I believe that God will bless it. But, dear fellow-laborers, let us all be sincere and true to our calling, and not use these funds for any other purpose than that for which they were contributed. In going upon such a mission we should not go for the sake of visiting our friends, or perhaps doing worldly business with it, thus using the Lord's money for carnal purposes; for He will not bless such a work. We should be very careful to keep the work pure in purpose, and I believe the Lord will be with us.

There is no church or brethren in or about Ottawa that I know of but my wife's sister and family live there, and whom she had not seen for 24 years. We spent about five days with them, and for this reason stopped off there. May the grace of God be with us all.

ADAM KORNAHAUS.

CONFERENCE.

SEMI-ANNUAL.

In Eastern District, Pa., Franconia M. H., Montgomery County, Pa., on the 1st Thursday in October.

In Lancaster Co., Pa., in Mellinger's M. H., 3 miles east of Lancaster city on the 1st Friday in October.

For Franklin Co., Pa., and Maryland, in Miller's M. H., Washington Co., Md., on the 2d Friday in October.

For Indiana in Holdeman's M. H., Elkhart Co., on the 2d Friday in October. Ministers deacons and laymembers of both Amish and Old Mennonite branches of the church are cordially invited to attend.

In Virginia will be held in Hildebrand's church, Upper District, Augusta county, on the first Friday in October (4th). Ministering brethren, deacons and laymembers from all Mennonite churches that have a desire to be with us at that time are cordially invited to attend, as their presence will be much enjoyed. The nearest railroad station to the church is Waynesboro on the C. & O. railroad, and those coming up the valley can stop off at Verono on the B. & O. railroad, or also at Mt. Sidney. Those stopping off at this station will be met by Bro. John Landes. This is his postoffice. Those stopping off at the former station had better write to J. R. Hildebrand.

Brethren coming from Pennsylvania and Maryland on the Shenandoah Valley R. R. will stop at Cremora Station and write to Jacob Hildebrand, Hermitage, Va., giving date of their coming.

In Lincoln county, Ontario, in Moyer's meeting house, Clinton township, on Friday, the 27th September.

—In Haldimand county, Ontario, in the Rainham meeting-house, on Friday, the 4th of October.

ANNUAL.

The Annual Conference for Missouri will be held on the 4th Friday in September (27) near Cherry box, in Shelby county, Mo.

A hearty invitation is extended to all ministers, deacons and other brethren and sisters to be with us at that time.

The nearest railroad station is Clarence, on the H. & St. Joseph railroad. Brethren will be there to meet those that come. Any one desiring information or wishing to state their coming may address John Delwiler, Cherry Box, or John Brubaker, Leonard, or other brethren.

A VISIT IN LOGAN AND CHAMPAIGN COUNTIES, OHIO.

On Friday, the 6th of August, my wife and I, of Allen Co., Ohio, with Bro. Paul Fried, and Sister Stutzman of the New Stark Church, Allen Co., took a short trip of about 35 miles southward to Logan and Champaign counties, Ohio, to visit several brethren and sisters living there, and also to form an acquaintance with the Amish Mennonite brethren.

On Sunday, the 11th, we went with Bro. Ezra J. Yoder and wife to the Walnut Grove house of worship. The Amish brethren have here a Sunday-school in the morning, and it seems to be full of life and interest. Dear young people, be strong in the Spirit of the Lord to work together for him.

After the Sunday-school the brethren requested me to conduct the services. We had met as strangers, but in spirit we soon knew each other as brethren and worked together. It had long been my desire to form an acquaintance with them. They have four meeting houses here in Logan and Champaign counties. We remained until Wednesday, the 14th, and held four meetings together. In all of these services good order prevailed.

There are at present quite a number of young people here who have become willing to bid adieu to the world and make a covenant with God and their Redeemer. The Lord bless them that they may become earnest workers in his cause.

During the time of our stay we had many conversations with each other about discipline in the church and kindred subjects. Among other things I was requested to express in the HERALD, my views concerning the calling together of a General Conference of the non-resistant churches, consisting of Old Mennonites, Amish, Russian and Swiss Mennonites, to meet as brethren and hold counsel how to propagate and build up the church which Christ and his apostles founded eighteen

hundred years ago, and of whom he became the true foundation and cornerstone, a foundation which stands fast that even the gates of hell may not prevail against it. Matt. 16:19.

The time is come for the ministry of the whole Mennonite church to spread and stand up boldly in defense of the doctrine of the church. Brethren, we are now in a free country, in America, where we have religious liberty and can teach and contend for the true faith without hindrance. Therefore let us work while it is day.

We are now in a time when Satan no longer comes as a roaring lion, but seeks to steal into the church as an angel of light. Hence it is necessary for us to watch and pray and work together. "Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day."

An article appeared in the HERALD of August 15th, on this subject, and I agree with the writer where he says that all our conferences are open and an invitation is extended to all non-resistant churches to work with us; yet I feel that a General Conference would be more in accord with the spirit of love in which we work together on a common footing.

In our conferences moreover, the time is almost too limited to do much. Such a General Conference should not be for the purpose of disputation, but to build up the church and to become better acquainted with each other and with the work of the church.

I feel also that if we meet in the name of the Lord he will be with us. Brethren, let us hear your views on the matter of a General conference. It is not a new thing; for we read of such being held hundreds of years ago, at which those present were of one mind and accomplished much good, as for instance the conference held at Dortrecht, Holland, on the 21st of April, 1632. The resolutions there adopted and the articles drawn up were subscribed by the ministers present by which they united themselves into one body. David says, "Behold, how good and how pleasant it is for brethren to dwell together in unity!"

C. P. STEINER.

Cremery, Allen Co., Ohio.

TAKE heed to the word of the Lord, and once learn to know the true God. I warn you faithfully to take heed; he will not save you, nor pardon your sins, nor show you his mercy and grace, except according to his word, namely, if you repent, if you believe, if you are born of him, if you do what he has commanded, and him, if you do what he has commanded, he will walk even as he walked. For if he could save unjustified, carnal man, without regeneration, faith and repentance, he did not teach us the truth; but he is the truth and there is no lie in him.—Menno Simon.

THE DESIGN OF OUR EXISTENCE.

A friend sent a tract of which he desires a review. The scope of the tract principally is in regard to the meaning of life—the design of men's existence. The writer aptly says, at the outset, "What the Maker expects of us is a matter of the very highest concernment, not to be deferred to any other question." Truly, when we consider the frailty and briefness of our lives, we should also consider well, whether we fulfill the design of our existence.

He further says, "It may be safely said that, from the constitution of man we are to learn what man is for." We admit that we may learn much from the constitution of man, by observing his desire and impulses. We learn that man's greatest desire is, to secure happiness. The experience of every individual, and the briefness of life also clearly demonstrates that the ideal condition cannot be attained in this world. The scriptural idea of heaven is the only condition that can fully fill our desire for enjoyment and happiness; and we believe, in the Scriptures, too we find a description of the only reasonable plan of reaching that ideal condition. There is evidently an agency at work, however, that tries to persuade man that there is much that is desirable, if not divine, in a natural life, and that instead of yielding in obedience to God's grace and word, we can have our eyes opened and our knowledge extended, and be able to act according to our judgment and pleasure, and thus be independent—like God, subservient to no one—know what good and evil is, and be able to determine of ourselves what to do and attain. We deem that the fact that we yield to that influence and are then unable to attain the end, and our knowledge of sinfulness and depravity, should convince us that we can not stand in God's presence, as we have left our sphere, and will not be subservient to him, and it should lead us to make "the fear of the Lord the beginning of our wisdom."

A prevailing feature of the tract is that, the author claims that man can be fitted for heaven by moral education. He no doubt knows that his views are not in harmony with the teachings of Christ, who was opposed to the righteousness in which man was inclined to trust, and to that which seemed right in the eyes of men. It is a sorrowful fact that many take this view, and in their practice and conduct are governed by that which to their minds seems good, because it tends to elevate man and make him more moral. It is also a fact that those doing so have nearly as many different ideas as variation in judgment; and if they ever expect to reach the ideal condition—heaven,

they must certainly undergo a change, for heaven cannot exist without entire union and harmony. If they expect that such a change may yet take place beyond the present life, they force the conclusion that they will have spent a life-time in vain, "ever learning, but never able to come to the knowledge of the truth;" and must finally confess that the teachings of Christ were consistent and practical, but that they were not willing to give up their selfish principles, and submit to the teachings of Christ and substitute His righteousness for their moral virtues.

The writer says, "It seems to me *education* is a much better word than "probation" to express the divine purpose concerning man in the present world. Even mistakes and repented sins serve their purpose in this school, and man may make stepping-stones to heaven of faults surmounted, of hardships and afflictions patiently borne, and chastenings trustfully accepted as from a Father's hand."

The idea that life is for education, is correct in a certain sense, and is not, in that sense, inconsistent with the scriptural idea of probation. Undoubtedly the conditions of life in various phases should tend to educate us, and we consider it a primary necessity to learn that we can never build "stepping-stones to heaven" in the manner indicated. The efforts to do so will ever be as futile as the ancient building of a tower which was to reach unto heaven. It is contrary to the design and will of God, and His great plan of salvation; and the highest attainment in morality can never fit man for that bliss which awaits the true believers, who feel that they can never repay the debt of gratitude which they owe a loving Father, but pure and righteous God, who accepts the mediatorial service of Christ in behalf of their sins which would otherwise ever have barred them from God, heaven and happiness. Their endeavors to praise Him sufficiently will no doubt constitute one of the "high songs of eternity," in which no one can ever join who is not a participant of that salvation.

It seems clearly evident that the author of the tract is not sufficiently acquainted with "the constitution of man,"—especially his own—as is the case with all those taking this view. The effort made to attain a higher moral condition also confirms the Apostle's declaration, that "The grace of God that bringeth salvation hath appeared unto all men, teaching them that, denying ungodliness, they should live soberly, righteously and godly in this present world." If this grace which appears unto all men, was obeyed, the effect would invariably be the same, in all intelligent persons, at all times and everywhere. They would all be brought to realize that impurity and unholiness is a part of their very "constitution," as it were; and knowing that God is pure, righteous and holy and "a consuming

fire to the sinner"—wrought upon by the fact that they cannot abide his presence, they would gladly accept Christ as a mediator. But not being willing to obey these divine appeals, because Christ has to them "no form nor comeliness, no beauty that we should desire him," he is rejected; they "esteem him stricken, smitten of God, and afflicted." They consider themselves "rich and in need of nothing," not knowing that they "are wretched, miserable, poor, blind and naked," and thus they ever conjecture about an effectual way to "build stepping-stones to heaven," while they are not willing to yield to that heavenly influence, which would have them to enter the kingdom of heaven, already in the present life.

The author taking these views necessarily also rejects the idea of man being on a state of probation—a free agent, as it were; but the meagre objections he urges as a proof of inconsistency, are noteworthy. At the outset he insists that "the main business of life is of the greatest urgency," and "not to be deferred to any other question." Now he says, "the period of probation is too brief;" and that "even this brief period cannot, except in rare instances, be devoted to these solemn matters." If these solemn matters—the welfare of our souls, is made the first and most important consideration, the foregoing objection is certainly groundless. The invitation to "come" is extended to all, and we should be able to decide in one moment to "come and partake of the waters of life, freely." A very brief time is sufficient for this important matter, and if the briefness and uncertainty of life is not effectual in impressing us with the importance of coming, then a greater length of time would certainly be less effectual; no time, too, is more fitting than youth, before the mind and heart become filled with worldly cares and desires, when conscience is tender, and convictions of grace are often most keenly felt.

He also urges as objections, the "inequality of opportunity," by many who die in infancy being saved, and more or less of those living longer being lost; and several other arguments of as little force, clearly showing that he is entirely unacquainted with that heavenly principle—the divine life begotten in every regenerated soul, who have a confidence in the Father as only a child can have, and trust in his superintending care, knowing that his wisdom is infinite, and his ways not the ways of mortal man, and that he is just and righteous, and will not hold his creatures accountable for more than he has convicted them of, through his "grace," which has appeared unto all men, or any other means which he, in his wisdom, may see fit and they trustfully commit all men to him, with prayers in behalf of their welfare; their principal concern ever

being, that they may remain faithful during the brief period which he sees fit to leave them in their earthly dwelling-place to prove their loyalty to him. Their various exercises meanwhile effectually serving the intended purpose, until he sees fit to relieve them from their trials and corrupt humanity, clothe them with the garments of immortality, and crown them with eternal glory.

The person sending the tract, in concluding his remarks, also says: "Would it not seem unkind, unjust and cruel for God to create man so imperfectly, that he would be irrevocably lost? I think God would never make so poor an investment." He seems to be well aware that God in creating man, made "an investment." We all know it, and it seems that a lifetime of most reprobate living cannot erase that knowledge. We know, too, that when an investment is made, returns are expected. In creating man, God invested an indefinite measure of wisdom and power, and well may he expect in return, a still greater measure of honor. If he had created man so he could not do otherwise than the way God desired that he should, he could not receive such a measure of honor. Man would have been a comparative toy in his Maker's hands. It is not reasonable to suppose that God would "make so poor an investment," nor could we realize our ideal—the scriptural idea of heaven, if we were not created with the great privilege of doing as we please, which privilege we certainly have. The fact that we may fail to reach that ideal condition, does not prove that God is unkind, unjust or cruel, for he has given us the privilege of obeying or disobeying him, and knowledge of the consequences, and the ability of easily averting or changing them, *if we desire to do so*; and it is only through our own willfulness and selfishness that we can be debarred from celestial joys and happiness.

(To be continued.)

SIMPLICITY OF ATTIRE AN ESSENTIAL TO THE PROMOTION OF SOCIAL PURITY.

By JOSIAH W. LEEDS.

Some weeks ago having occasion to cross from Jersey City to New York, I observed on the opposite side of the ladies' cabin of the ferry-boat in which I was seated, two young women of probably eighteen years of age, who appeared to derive excessive entertainment from scanning and criticising the apparel of those of their own sex who successfully entered the cabin. Each lady, as she came inside the door, was rapidly "looked over" by the two giddy watchers, who would then exchange meaning glances, arch their eyebrows, and give way to a remark, giggle, or laugh. Evidently, dress was

all their thoughts. In noting their general demeanor, it seemed to me that these girls were such as would surrender everything, that they might themselves become the recipients of the favors and bestowment of that fickle, and with all merciless, goddess—fashion. For I have not forgotten what was said to me some years ago by a friend who had just returned from the city of Washington, when, in referring to the frivolity and the licentiousness prevailing there, he repeated the remark of a high official—that it was not in most cases mere "badness" that led so many young women astray, as it was the craving to be richly and fashionably dressed, to gratify their love of adornment and display, to shine above others.

A worthy woman said to my wife, when discoursing upon this subject in connection with benevolent work among the poor and the outcast, and upon a certain occasion, dressed in elegant attire, she had made a visit to a home for the fallen. Upon leaving the house she felt decidedly pleased with herself at the orderly behavior of the inmates, and the seemingly respectful attention with which they had received her moral remarks. Afterward, however, when the matron observed that "the girls were so glad to have you come, for indeed it did their eyes good to feast on so fine a dress and to see the latest fashion," she said that she felt humbled to the dust, and as though she could sink through the floor. The lesson was never forgotten, for she has always since then been careful to dress with simplicity when duty called her to such places.

Corroborative of the above is the following: A repentant female convict in one of our penitentiaries, pleadingly said to a benevolent woman visitor, that she wished the ladies who came to the prison to speak and pray with them would dress more simply, for the prisoners' thoughts were so often drawn away to the visitors' fine or fashionable attire, that they received no good impressions whatever, but rather the reverse. Her own fall had been caused by dress. A visitor to our county prison, looking upon a number of young women who had been locked over night for disorderly conduct, wondered that she would see females so finely dressed in such a place. She was given to understand that it was the love of gay attire which, more than aught else, had been the cause of their downfall.

It is not, therefore, simply against sensuous or indecent attire that I plead, but against such attire in general as is out of conformity with what the Apostle commends in his well known remarks to Timothy, that the apparel of these professing godliness needs to be of that modest character which properly accords with the "shamefacedness and sobriety" of Christian women. Probably it may seem to some that it may be a rather tame, and not particularly direct and heroic method

of combatting the social evil—this of going counter to the generally accepted styles, of dressing and adorning, and so appearing in a way which might cause one to be mistaken for a primitive Methodist or even a Quaker. Some may even deem it to be ridiculous or despicable. Nevertheless, unless there is a breaking away from this enslaving spirit of fashion, it seems to me there can be no permanent progress made in the direction of social purity reform.

Of that noble Roman matron Cornelia, daughter of Scipio Africanus—renowned for her virtue, and called the most famous and honorable woman of her time—it is said that she was never accustomed to wear rich apparel, but such only as was very plain, esteeming her children, whom, by example and precept she had instructed in virtue, her greatest ornaments. So, the early Christians, believing that the pursuits of the world's changeable fashions begat a worldly spirit and an antagonism to the cross, encouraged simplicity in this as in other particulars. "The garments which we wear," says Clement of Alexandria, "should be modest and frugal." Chrysostom commends Olympias, a lady of birth and fortune, for having in her dress nothing that was wrought or gaudy. Jerome praises Paula, another lady of quality for the same reason. It was the opinion of Wesley that gay and costly attire were not to be donned on the plea "I can afford it." He observes with emphasis: "No man living can afford to waste any part of what God has committed to his trust. None can afford to throw any part of that food and raiment into the sea, which was lodged with him on purpose to feed the hungry and clothe the naked. And it is as far worse than simple waste, to spend any part of it in gay or costly apparel. For this is no less than to turn wholesome food into poison. It is giving so much money to poison both yourself and others, as far as your own example spreads, with pride, vanity, anger, lust, love of the world, and a thousand foolish and hurtful desires," which tend to "pierce them through with many sorrows."

An observant Christian, Elizabeth P. Allan, writing in the *Sunday School Times* concerning the way these things work among the "Sabbath-school" children, and what is the responsibility of mothers in this matter, says:

"The little circle of faces seemed to rise before me, and I realized that my chief obstacle in gaining and holding their attention and interest was their own attire. I don't know what special device the devil has for preventing boys' classes from giving heed (some other teacher knows that,) but this matter of dress is one that never seems to fail him, at any season of the year, on the girl's side of the room. Of course, the tug of war between me and the enemy comes at the

turn of the seasons. A teacher with any knowledge at all of the feminine heart must make allowances for the intense interest which each of the six little girls feels in the winter or summer outfit of the five; that must be accepted. But just as I get my class, as I hope, to a reasonable state of indifference with regard to hats and dresses, some mother provides Jennie with a new costume, and for several successive Sabbaths, efforts are made by the other five after some variety in their own dress, and the precious lesson time is spent in speculation as to the effort of these changes, admiration, disapproval, or, too often, envy of the others; and in such a troubled atmosphere the white winged blessings cannot settle. I could describe an infinite variety of forms which this evil assumes, for I would fain reach the ear of the mothers with a plea for help."

There are doubtless many beside the writer of this essay, who have deplored the *brigand* style of hats for women and girls which of late years has become so common. To place a hat of this sort, peaked atop, flared up in front or at the side, and conspicuously decorated with feathers or plumes, upon the head of a modest school girl, seems tantamount to bidding her be bold, to hold her head high, and to speak her mind smartly. The influence of this costume in producing just this effect of unfeminine boldness, is probably greater than most of us have any conception of. Its tendency cannot be otherwise than one of antagonism to that meek, lowly, and chaste demeanor which the Lord our God delights in. Recently I read a pathetic story concerning a pretty looking young girl of unusually retiring but engaging manners, whom the narrator of the account had observed to take the train at a certain station to attend school in the city. When she first began to make daily trips she was very backward in her way, and seemed shocked at the free and boisterous manners of other girls *en route* to school like herself; but in a single season she was observed to have developed into a bold, smart spoken miss, even permitting the brakeman to sit down and chat with her. The not unexpected sequel was a runaway match with an unprincipled man, and heart broken parents at home. I wondered to what extent this ruin was made possible through wearing the bold style of hat I have referred to. Repelled at first by the ill bred behavior of the other girls, she soon became their willing companion, and doubtless quickly fell in their style of dress as she had with their manner of address.

The fashionable styles of reception and opera dress in vogue the past year, seemed to have partaken of a more sensuous character than anything previously known in American "society." A passing comment—from the New York correspondent of the *Public Ledger* of Philadelphia—is in point. He says: "The Roman Catholic

press are joining their Episcopalian contemporaries in denouncing or deprecating some of the prevailing fashions in apparel, especially at places of amusement. Thus, in the same spirit that characterized an article in the *Churchman*, from which your correspondent had occasion to quote the other day, the *Freeman's Journal* of to-day does not hesitate to declare, what a secular writer perhaps would hesitate to say, that 'Juvenal's description of the dress of the Roman matrons in the worst days of pagan Rome would almost fit the immodesty of Christian women at this day at the opera house in New York.' This is severe, but it may not be undeserved."

Again, a metropolitan paper, commenting upon the sudden death of a conspicuous leader of fashionable society in Washington last winter, moralizes as follows:

"And there are thousands going her way, intoxicated with the excitement that comes from brilliant assemblages, compliments meant and not meant, and the whole phantasmagoria of the great world of hollow mockeries. . . . The mass of the human race has not yet progressed to the point of perfection where the bar of modesty may be removed with safety. The respectable theory of a *decollete* costume is that it is artistic and beautiful, that it satisfies the aesthetic taste; the other theory is that it appeals to the sensuality of men. There are two classes of women who go to extremes in this freak of fashion—the women in scarlet and the women in white. The women in white are the followers of the respectable theory, while the women in scarlet are the followers of the other—and both wearing the same sort of costume. . . . A thing may be highly artistic and highly immoral at the same time, and one can sacrifice good taste and propriety in the pursuit of the artistic. Innocence and good motives are a protection so far, and no further. If in order to fill the requirements of the art of fashionable dressing a woman subjects herself to criticism that would make her cheeks burn like a red hot coal, is she not losing more than she gains? . . . It is my sincere opinion that the woman in scarlet has the better of the argument. She has a plain, undisguised purpose, and her attire is consistent with that purpose. She has the right, by discovery and appropriateness, to this extremity of dress, and the women in white ought not to encroach on her domain."

In conclusion, I trust that all who read these lines, and who feel a concern for the promotion of the cause of social purity, may, by example and precept, do what they can to uphold the standard of gospel simplicity in this matter of apparel. None, however lowly or however exalted, but may labor in this cause. Much may be done by handling out tracts which treat of the subject, though I am obliged to confess that this theme of simplicity of

dress has been one too much overlooked by the tract makers, while I grieve to say that one of the best that I ever read, Dr. Judson's Letter on Ornamental and Costly Attire, appears to be out of print. Upon inquiry at the Publication Rooms where it was formerly issued, not a copy of this valuable plea could be found; it was believed that the stereotyped plates themselves had been melted up. Seeing the abundant need there is for just such literature, may our Baptist friends re-issue this tract in new, clean type, and in greater quantity than they ever did in the past. Judson's letter, at the first, was a pathetic cry to the female members of Christian churches in America, to drop their finery and fashionable attire for the love of the perishing souls of the far-away Burmese and Karens. Should we not give heed to the same pleading voice, for the love of those that are much nearer to our doors, lest they stumble and fall through our inconsiderate or unsanctified example.—*Tract on Social Purity?*

FOR THE LITTLE READERS.

(Continued.)

It is indeed a sad thing that we have to relate in this chapter, namely, the fall of Solomon. He who had been gifted with wisdom above all other men of his time, and riches that are almost fabulous, at last spent it in ways that were displeasing in the sight of God. He who had begun his reign with every chance of success, and every prospect of making it a useful one to him and his people and his followers, was overcome by the splendor and the power in which he found himself; he became drunk with pleasure and forgot his Maker's words. He who at first offered sacrifices in the holy temple to the living God, now offered sacrifices to idols and false gods, such as his heathen friends and wives (for Solomon had many wives) wished him to set up and worship.

But why had he done so? Why had he left the worship of the true God for that of wood and stone? It was simply because he allowed himself to be carried away with the pleasures and follies of this world and marrying heathen wives, of whom it had been said to the children of Israel that they should by all means not marry; "for surely they will turn away your hearts after their gods."

For all of these doings, "The Lord was angry with Solomon, because his heart was turned away from the Lord God of Israel," who had twice appeared unto him and commanded him that he should not go after other gods; but he did not obey these commands. When we read that God was angry with Solomon, it does not mean that he was really angry with him, but rather with what Solomon did.

God is not angry with his creatures, but is displeased at their sins, because he hates sin and can not tolerate it. And because Solomon did evil, the Lord said unto him: "I will surely rend the kingdom from thee, and will give it to thy servant. Notwithstanding, in thy day I will not do it for David thy father's sake; but I will rend it out of the hand of thy son." This son's name was Rehoboam, and his mother was a wicked woman of the Ammonites. "Howbeit," the Lord further said: "I will not rend away all the kingdom, but will give one tribe to thy son for David my servant's sake, and for Jerusalem's sake which I have chosen." God spared Jerusalem because the temple was there, so even that in dealing justice to Solomon he still showed mercy by not giving Jerusalem unto the heathen's hands.

And now Solomon's peace was at an end; for although God did not take away his kingdom, he "stirred up an adversary unto Solomon, Hadad, the Edomite. This man was of the royal family in Edom and had fled to Egypt with some servants when Joab gained his great victory over the Edomites, in which he caused every male to be put to death. In Egypt this young man prospered very much, and was so highly esteemed of Pharaoh that he gave Hadad his own sister in marriage. But when Hadad heard that David and Joab were dead he prevailed upon Pharaoh to let him return to his own country. He caused Solomon a great deal of trouble and distress.

"And God stirred him up another adversary, Rezon, the son of Eliadab which fled from his lord Hadadezer, king of Zobah." This man gathered to himself a band of men, and making Damascus their home, they ceased not to harass Israel, for "he abhorred Israel and reigned over Syria."

God had told Solomon that he would rend the kingdom from his son and give it to one of his servants, and this now came to pass, for "Jeroboam, the son of Nebat, an Ephraimite of Zereda, Solomon's servant, even he lifted up his hand against the king." This man was not exactly a servant, but one of the many retainers that Solomon had around him. Jeroboam was industrious and brave, and Solomon made him ruler over all of the charge of the house of Jeroboam in a field, and taking a new garment that he had on he rent it in twelve pieces, saying to Jeroboam, "Take thee ten pieces; for thus saith the Lord God of Israel: 'Behold, I will rend the kingdom out of the hand of Solomon, and will give ten tribes to thee; because thou hast forsaken me and have worshiped Ashtoreth, the goddess of the Zidonians, Chemosh, the god of the Moabites, and Milcom, the god of the children of Ammon; and have not walked in my ways, to do that which is

right in mine eyes, and to keep my statutes and my judgments, as did David his father. I will take the kingdom out of his son's hand, and will give it unto thee, even ten tribes. And unto his son will I give one tribe, that David my servant may have a light always before me in Jerusalem, the city which I have chosen me to put my name there. And it shall be, if thou wilt hearken unto all that I command thee, and wilt walk in my ways and do that which is right in my sight, to keep my statutes and commandments, as David my servant did; that I will be with thee and build thee a sure house, as I built for David, and will give Israel unto thee. And I will thus afflict the seed of David, but not forever."

God made to Jeroboam much the same promise that he had made to Solomon. If Jeroboam would keep the word of God he should enjoy God's blessing. God makes the same promise to us, and he will surely do as he promises; for God's promises are sure and are always fulfilled. However, Solomon, when he heard of the things concerning Jeroboam, instead of humbling himself before the Lord, and asking his forgiveness, he sought to kill Jeroboam. But Jeroboam fled to Shishak, king of Egypt, and remained there while Solomon lived.

The Bible tells us that the rest of the acts of Solomon were recorded in the book of the acts of Solomon. This book, with many others, was very likely lost when Jerusalem was destroyed, and hence we have no record of them. Probably in that book we could have learned definitely if Solomon ever turned to the Lord again and was forgiven, or whether he kept on in his evil ways unto his death. But we learn by the fall of Solomon how terribly bad sin is, and how awful it is to become the servant of sin. Let us pray God, dear little readers, that he will keep us from sin and make us good, for sin ruins both body and soul.

The time of Solomon's reign was forty years, when he died he was buried in Jerusalem, and Rehoboam became king in his stead.

(To be Continued.)

Married.

GARBER—TROYER.—On the 1st of September, in Howard Co., Ind., by Daniel C. Miller, Oliver Garber and Lucinda Troyer, both of Howard Co., Ind.

DIED.

PETERS.—On the 23d of August, in LaGrange county, Ind., of a fever, Christian Peters, aged 39 years. He was confined to his bed for two weeks. He leaves his wife and three children to mourn the loss of a dear husband and father. Buried on the 25th in Mishler's graveyard. Services by J. J. Troyer and Christian Miller.

HUNSBERGER.—On the 25th of August, in Cass county, Mich., Vernie, daughter of Michael and Catharine Hunsberger, aged 9 months and 11 days. She was buried at the Olive (Shaum's) meeting house on the 28th. Services by J. F. Funk, from 2 Cor. 4:15-18. May God comfort the sorrowing parents and sanctify this affliction to their spiritual welfare.

"Little children gathereth thou,
Faithful Shepherd to thy rest,
Far from sorrow, far from we,
They with thee are ever blest."
"Bless the Lord, O bless his name,
For the treasure which he gave;
Only for his own he came
Her to take and her to save."

GROSH.—August 8th, in Marietta, Lancaster Co., Pa., of palsy, Gabriel Grosh, aged 77 years, 7 months and 8 days. Funeral on the 10th. Text, Isa. 38:1. Buried in Marietta cemetery.

HEISEY.—August 8th, near Old Line, Lancaster Co., Pa., Brother Daniel Heisey, aged 76 years, 9 months and 1 day. Funeral on the 11th. Text: 2 Tim. 4:7. Buried at Hernley's meeting house. Brother Heisey was a member of the "Old Brethren" denomination.

BRENNEMAN.—August 19th, near Carlisle, Cumberland Co., Pa., Mary, wife of Elias B. Brennum, aged 69 years, 6 months and 24 days. Funeral on the 21st; text: Isaiah 38:1. Buried in the Churchtown cemetery. Many people assembled to sympathize with the bereft family.

HOUSEN.—August 23d, in Donegal tp., Lancaster Co., Pa., Samuel House, aged 12 years, 6 months and 13 days. Funeral on the 25th; text: Acts 17:30, 31. Buried at Kishill's Mt. house. The Sunday school of which he was a member sang an appropriate hymn at the close of the funeral services.

SMITH.—August 23d, near Cornwall, Lebanon Co., Pa., Bro. Peter Smith, aged 76 years, 6 months and 5 days. Funeral on the 26th; text: Rev. 22:14. Buried in the family graveyard. A large congregation assembled to pay the last tribute of respect for and sympathize with the bereft family.

WENGER.—August 25th, near Manheim, Lancaster Co., Pa., Sister Anna, wife of Bro. Henry Wenger, aged 69 years 3 months and 28 days. Funeral on the 28th; text: Rev. 7:16, 17. Buried in the family graveyard. A large congregation assembled on the solemn occasion.

HERSHEY.—August 26th, near Manheim, Lancaster Co., Pa., Christa H., son of Mr. and Mrs. Amos H. Hershey, aged 2 years, 7 months and three days. Funeral on the 29th; text: Col. 3:2. Buried at Kauffman's meeting house. A solemn call to the parents.

SHOUP.—On the 24th of August, near Winesburg, Holmes Co., Ohio, of cholera infantum, Eno Hargison, son of Pre. Joseph and Shoup, aged 9 mo. and 12 days. It was a sad bereavement for the dear brother and sister, it being their first and only child. It was called away so suddenly, being sick only one day; but the Lord who knoweth all things best has taken it home to rest. Funeral on the 26th. Buried at the Mennonite church. Service by David Hochstetler and Adam Korhaus from Luke 18:16.

FRIEZNER.—On the 26th of August, near Gantsville, Ill., Sherman Ellsworth, Son of Henry and Rachel Friezen, aged 5 mos. 21 days. The Lord has transplanted the little "olive plant" from this family garden into the paradise above. Safe forever with Jesus.

ZOOK.—On the 17th of August near Elden City, Cass Co., Mo., Salome, wife of Eli K.

Zook, aged 40 years, 6 months and 29 days. She leaves her bereaved husband and 8 children, yet their grief is not without joy, for they believe she is at rest. She was a beloved sister in the church, and when sickness came she was resigned to God's will. On the day preceding her death she requested the friends to pray for her. After prayer she called her children to her side and bade them farewell. A portion of scripture was then read. She became very quiet and seemed to have become unconscious. In this condition she remained for 28 hours, when she fell asleep in Jesus. "Sleep on dear sainted mother until the glorious resurrection moment reunites us. Funeral service by D. Driver of Morgan Co., Mo., in English from Rom. 5, and Peter Zimmerman in German from Ps. 42, assisted by J. C. Kenagy and J. Beiler.

GOOD.—On the 24th of August, in Knox Co., Tenn., of flux and typhoid fever, Frances, wife of A. A. Good, aged 63 years, 10 months and 27 days. Sister Good was a member of the church for many years and a few days before her death, when asked concerning the future she said, "All was well. She was fully resigned to the will of God. She leaves a husband, daughter, two granddaughters a mother, four brothers and two sisters to mourn her departure. She was buried the 25th in the Mennonite graveyard near Concord, in the presence of many friends. Service by H. H. Good from Luke 20:35, 36.

HOCHSTETLER.—On the 19th of August, in LaGrange Co., Ind., of heart disease, Alma, daughter of Eli and Lydia Hochstetler, aged 8 years, 4 months and 21 days. On Sunday she did not feel well, but on Monday she played and seemed to be all right. On Tuesday she went away about 3 o'clock and before her return she was dead. It was a sad blow for all the rest. Buried on the 21st at the Town Line church. Services were held by Jonathan J. Troyer and Amos Cripe from 2 Tim. 2:19.

CLEMENS.—On the 1st of August, in Berlin, Ontario, very suddenly, Estella Weaver, wife of Menno B. Clemmens, aged 29 years and some months. She was buried on the 3d in the Mount Hope cemetery. Funeral services were conducted by Pres. J. E. Howell, assisted by Pres. Hauch and Salton. A vast concourse of people from far and near gathered on the solemn occasion to sympathize with the grief stricken husband and infant daughter who were so suddenly separated from the one nearest and dearest treasure of earth, and whom to know was to love. She was highly esteemed for her amiable disposition and Christian character, and while we mourn for the loss of a beloved companion and friend from earth, we believe that for her it was only a transition to brighter joys in a blessed immortality beyond the grave. May God comfort the deeply bereaved husband in this affliction, and may he ever look to him from whom all comfort and consolation come.

BEYER.—On the 30th of July, in Montgomery county, Pa., of blood disease, Elizabeth, wife of Jacob B. Beyer, aged 75 years, 3 months and 26 days. During her 8 months of suffering she was patient and willing to resign herself to the will of God. Buried the 3d of August at the Worcester Mennonite meeting house. A number of friends and relatives gathered to pay their last tribute of respect. Services at the house by John Hunsberger in English, from Ps. 92:14, and at the meeting house by Christian Hunsberger and Jacob Mensch, from Rev. 2:10. She was a member of the church for fifty years.

"Mother dear, thou hast left us,
Here thy loss we deeply feel;
But 'tis God that hath bereft us,
He can all our sorrows heal."

Letters Received.

WITH MONEY.

A—John U. Amstutz.
B—Jacob Bergey, Jessie Bechtel, Magdalena Buch-
waller, John Blosser, John Dean, M. J. Bechtel, Jas.
Burcky, M. Burkholder, Jacob Bergey, Wm. Brubacher,
C—Mary Christopel, John Christolcar.
D—Susie M. Detweiler, J. C. Detweiler, D. L. Durr.
E—John K. Esau.
F—P. Geiger, Lena N. Gingsrich.
G—S. D. Hershberger, Jacob Hiebert, H. Hildebrand,
A. Hauler, E. Hostetler, Emma H. Harsh, Olive Hall,
Michael Hershey, Daniel Heiser, Anna Horst, Lizzie
Huson.
K—Louisa Kauffman.
L—Jonathan Lelsy Lizzie M. Lind, I. J. Lee.
M—Nancy D. Miller, Malinda L. Miller, Sophia Myers,
P—J. Miller.
R—D. Peters, Ella Plank.
S—A. Shelly, A. Schimmelpfennig, G. B. Stump,
C. P. Kempel, Wm. H. Rhodes, H. L. Rhodes, Henry S.
Kohler.
T—A. Shelly, A. Schimmelpfennig, G. B. Stump,
Peter Schantz, Mary A. Snyder, Charlie A. Schantz,
Andrew Shenk, Isaac Snyder, Abraham Schwartz, Isaac
Sons.
W—Jos. Weaver, Per Henry Weldy, Kate Warfel, F. M.
Wolf, Jacob Wiebe.
Y—J. D. Yoder, F. J. S. Yoder.
Z—Susan Zimmerman, Samuel Zimmerman.
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TIME TABLE.

Lake Shore & Michigan Southern R. R.

Passenger trains after May 12th, 1889, de-
part at Elkhart as follows standard time:

GOING WEST, leave.	
No. 1, Vestib. Lim. Express.....	6.50 A. M.
Toledo Express.....	3.00 "
No. 9, Pacific Express.....	3.45 A. M.
No. 27, Chicago Acc.....	7.00 "
No. 8, Special Chicago Express.....	3.05 P. M.
No. 5, Fast St. Louis & Chicago Exp.	5.50 "

GOING EAST—MAIN LINE, leave.	
No. 12, Night Express.....	3.30 A. M.
Grand Rapids Express.....	4.45 "
No. 22, Mail.....	11.45 "
No. 6, Fast New York Ex.....	6.15 P. M.
Grand Rapids Express.....	1.30 "

GOING EAST—AIR LINE, leave.	
No. 2, Special New York Express.....	12.45 P. M.
No. 8, Atlantic Express.....	11.40 "
No. 4, Limited Express.....	3.30 "
No. 28, To Goshen only.....	8.35 "
Train G to Goshen only.....	7.45 A. M.
E to Goshen only.....	4.10 P. M.

TRAINS ARRIVE AT ELKHART BUT GO NO
FARTHER.

Train F from Goshen.....	11.30 A. M.
Train H from ".....	7.00 P. M.
No. 24, Acc. from Chicago.....	8.10 "
No. 24, Acc. from Chicago.....	8.10 "
Goshen Passengers change to No. 28.	
No. 27, from Goshen.....	6.30 A. M.
Passengers change cars at Elkhart if going West.	

SUNDAY TRAINS.
Nos. 12, 4, 6 and 8, East. Nos. 9 and 5 West.

TRAINS ARRIVE—MAIN LINE.

Grand Rapids Express.....	12.40 P. M.
".....	7.40 "
No. 25, Michigan Accommodation.....	2.55 "

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nent points between Boston and San Francisco.
A. J. Smith, Gen. Pass. Ag't., Cleveland, O.
P. P. Wright, Gen. Sup., Cleveland, Ohio.
G. B. Wyllie, Ticket Ag't., Elkhart, Ind.

Cincinnati, Wabash & Michigan R'y.

Passenger trains after May 12th, 1889, will
leave Jackson St. Depot, Elkhart, as follows:

GOING SOUTH, leaves.	
No. 6, Grand Rapids Special.....	4.31 A. M.
No. 4, Cincinnati & Indianapolis Ex.	8.52 A. M.
No. 2, Ind. & St. Louis Express.....	4.33 P. M.
No. 8, Way Freight.....	6.45 A. M.

GOING NORTH, leaves.

No. 1, Grand Rapids Express.....	10.03 A. M.
No. 8, Michigan Express.....	5.51 P. M.
No. 5, Indianapolis Special.....	11.53 P. M.
No. 7, Way Freight, arrives.....	7.50 P. M.
No. 11, " leaves.....	8.00 A. M.

Nos. 1, 2, 3, and 4, connect with Boat line
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A RELIGIOUS SEMI-MONTHLY JOURNAL

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. 26.—No. 19.

ELKHART, IND., OCTOBER 1, 1889.

Whole No. 404.

ACROSS THE WHEAT.

You ask me for the sweetest sound mine ears
have ever heard?

A sweeter than the ripples' splash or trilling
of a bird,

Than the sighing of the pine trees on yonder
mountain height;

And I tell you, these are tender, yet never
quite so sweet

As the murmur and the cadence of the wind
across the wheat.

Have you watched the golden billows in a
sunlight sea of grain,

Ere yet the reaper bound the sheaves, to fill
the creaking wain?

Have you thought how slow and teempest and
the bitter wintry cold

Were but the guardian angels, the next year's
bread to hold,

A precious thing, unharmed by all the tur-
moil of the sky,

Just waiting, growing silently, until the storm
went by?

Oh! have you lifted up your heart to Him who
loves us all,

And listens, through the angel-sons, if but a
sparrow fall,

And then, thus thinking of His hand, what
symphony so sweet

As the music in the long refrain, the wind
across the wheat?

It hath its dulcet echoes, from many a lul-
laby,

Where the cradled babe is hushed beneath
the mother's loving eye.

It hath its heaven-promise, as sure as heaven's
throne,

That He who sent the manna will ever feed
His own;

And, though an atom only, 'mid the count-
less hosts who share

The Maker's never-ceasing watch, the Father's
deathless care,

That atom is as dear to Him as my dear child
and his

He cannot lose me from my place, through all
eternity.

You wonder when it sings me this there's
nothing half so sweet

Beneath the circling planets, as the wind
across the wheat!

—Selected. MARGARET E. WAINSTER.

For the Herald of Truth.
PROVIDING FOR OUR OWN.

"But if any provide not for his own,
and especially those of his own house,
he hath denied the faith, and is worse
than an infidel." 1 Tim. 5:8.

Many, even some professed Christians,
seem to think they are fully doing their
duty if they provide food and raiment for

their own families, work and save all they
can to lay up for their children. They
justify themselves by saying, The Scripture
says that parents must lay up for the
children, not the children for the parents,
and that Paul says, If any provide not for
those of his own house, he hath denied
the faith and is worse than an infidel.
Paul's teachings are spiritual, and he surely
did not mean by this that we should only
provide for the natural body, and not for
the spiritual life. He knew that the spiri-
tual man needs nourishment as well as the
natural, that both need continual suste-
nance. Paul also said: "Having food and
raiment, let us be therewith content. But
they that will be rich fall into many fool-
ish and hurtful lusts, which drown men in
destruction and perdition, for the love of
money is the root of all evil; which, while
some coveted after, they have erred from the
faith, and pierced themselves through with
many sorrows. But thou, O man of God,
flee these things; and follow after right-
eousness, godliness, faith, love and pa-
tience, meekness. Fight the good fight
of faith, lay hold on eternal life, whereunto
thou art called, and hast professed a
good profession before many witnesses."

Observation confirms that the attention
of the majority is more fixed upon the
possession of earthly riches than true
riches. Many are so wrapped up in their
worldly pursuits that they think they
have no time for other duties, or do
not seem to think they have any other
duties but to work and save for their
families. Yet Christ has laid upon us the
burden of keeping ourselves pure and
unspotted from the world, of taking care
and making provision both temporal and
spiritual for our families, the burden of
the church in all its varied duties, and of
spreading the gospel to the world. These
are all His burdens, which as we take His
yoke upon us, we are to bear with Him;
and not think, because we have given
ourselves into Christ's hands, we need
have no more thought about them. Our
cares and responsibilities are rather in-
creased by giving all up unto the Lord.
For when all is given up to Him, then
life and power are given unto us to bear
and do that which we never could before.

The heart that constantly covets the
best gifts, is rich in blessings, and has no
craving appetite or desire for the accumu-

lation of earthly riches, but rather true
riches. In Proverbs, 22:1, we read: A
good name is rather to be chosen than
great riches, and loving favor rather than
silver and gold. If a man has humility
and meekness, and hungers and thirsts
after righteousness, if he is merciful, pure
in heart, has the love of God in his heart,
and can feel that "underneath are His
everlasting arms," he is in possession of
the greatest riches that a soul could de-
sire in this world. Then he can rejoice,
for still greater riches are in store in the
world to come. If we have Christ for our
guide, and are led by the Holy Spirit, we
have chosen the good name, which is
preferable to earthly riches and the loving
favor which in true value, is far above sil-
ver and gold.

The parents are commanded to provide,
to teach and guide their children in their
duty to their God, and instruct them in
their need of a Savior to redeem them.
Children naturally take to the wrong, and
there must be correct teaching if they are
to know and practice what is right.

Oh, my brethren and sisters, let us be-
ware that we not only concern ourselves
about our children's welfare here on earth,
and think they know enough themselves
to prepare for a better world. But let us
train and instruct their minds in every
way that is good. In order to train our
children right we must be right ourselves
and set a worthy example, and let Jesus
rule and reign in us.

A truly happy family can only be found
with those who are trusting fully and
wholly in Jesus, and taking an interest
and sympathize in each other's spiritual
and temporal welfare. How often we see
the want of confidence, love and sym-
pathy in a family where the comforts of this
life are plentifully provided; where souls
would gladly give some of their earthly
comforts for a kind word or an act of sym-
pathy from those who should by right be
nearest and dearest to them!

There is always a cause if children are
distant and timid toward their parents,
and do not love them; and it is nearly
always all the parent's fault. Something
they have done, or something they have
not done, has not been right, and causes
trouble among themselves. If parents do
not sow love they must not expect to reap
love.

For the Herald of Truth.

GROWTH IN GRACE.

We are admonished by the Apostle Peter to "Grow in grace and acknowledge our Lord Jesus Christ." We are all aware of the fact that the Christian must advance or recede. He cannot remain just the same, but must experience more and more of the grace of God as he becomes older and more experienced in the word of God. We cannot grow into grace, but when once in possession of the gift we can grow while in that state, if we make use of the means that God gives us. Those not in a justified state know nothing of the grace of God. We must will to do God's will and become obedient to the law of God. Here we enter the spiritual life. A new day with new and heavenly light opens to our vision, and we find ourselves in a new sphere of usefulness. This is the spiritual birth, our adoption into the family of God. Having entered into this state we know something of the grace of God, this free and unmerited gift. And it is now our concern to learn still more of this wonderful gift which by the help of God we can do. He supplies all our physical wants, provides food for the natural body and is just as willing to supply food for the spiritual body. Jesus at one time told his disciples that he had meat to eat that they knew not of. So has the child of God meat and drink that the world knows nothing of. Here can be found food for the weakest as well as the strongest child in His Kingdom.

Paul represents some of this food by milk, 1 Cor. 3:2. And we all know that milk is as essential to the growth of an infant as more solid food is to those of maturer years. Neither can older persons live and grow on the same food that infants can; this holds out in the spiritual as well as natural life, and is fully demonstrated by the apostle in writing to the Hebrew brethren. He accuses them as having become dull of hearing, "For when by reason of time ye ought to be teachers, ye have need again that some one teach you the rudiments of the first principles of the oracles of God, and are become such as have need of milk and not of solid food, for every one that partaketh of milk is without experience in the word of righteousness for he is a babe." Heb. 5:11-13.

From the above quotation it is plain that these brethren had not grown in grace as was their privilege. They had not come up to the apostle's ideal of religious experience. They had not attended to the means of grace that they had access to, just like many of us at the present day, do not attend church as we should, thinking probably, "There is no food there for me, not even a crumb from the Master's table. Whereas if we went

we might have received a full loaf. We grow careless in our private devotions, such as secret and family prayer. We forsake the assembling of ourselves together to praise God for His goodness and exhorting one another and praying for one another, and many other duties we neglect, and the consequence is we need more milk and if we hear "solid food" preaching brought forward by the minister it lays heavily on our weak, spiritual stomachs, and will not digest and supply needed spiritual strength. We see the reason why there is so little overcoming grace; the means are not employed. Imagine a farmer having some useful labor-saving implement lying idle, and instead using something inferior, drudging along, lamenting his misfortune, but all the time unwilling to use something better. Such a man would be called very foolish, but many Christians act in this way. On every hand we have access to some means of grace, "And of his fullness have all we received and, grace for grace," John 1:16. Paul received the answer, "My grace is sufficient for thee." So it is for us if we see it. Let us come boldly to a throne of grace; there we will receive strength for our day and trial. Let us seek it earnestly perseveringly and with faith unwavering. We need it to live right, and we need it in the trying hour of death. May God give us wisdom that we may seek to grow in the grace and knowledge of our Lord and Savior Jesus Christ.

Smithville, O.

A. K. KURTZ.

For the Herald of Truth.

WATCH.

"And sitting down they watched Him there." Matt. 27:36.

The watchers here spoken of were a band of soldiers who had crucified Jesus, and cast lots for His garments. This was customary among the Romans, and the garments of the victims of the cross were considered the booty of the soldiers. "And sitting down they watched Him there." They had doubtless heard from the Jews what Jesus claimed to be; probably they were struck with the patient endurance of the Savior under the cruel tortures to which he was subjected, or again they may have delighted in seeing the signs of inexpressible suffering and anguish in the body of Jesus in the writhings and quiverings of the flesh and muscles. In short, the purpose of their watching was no good one, whether they watched him to satisfy the pleasure which the brutal nature takes in seeing and noting the suffering of a living being, or whether they watched the body so that His friends should not come and take it down and say that Christ had descended from the cross and gone away. The scene depicted to us by the evangelists is a sad one, Jesus, the central figure with a crim-

inal on either side of Him, and the soldiers and many others about Him watching Him most of them evidently taking pleasure in His sufferings, for He suffered as never man did, and endured what man could never have endured.

These men watched, and by doing so, they may have been obeying the orders of the authorities. We have also a duty to perform—not for an evil purpose, but for our own benefit—for we also are to watch. We who have named the name of Jesus and crucified the carnal man with his evil desires and inclinations have to watch this carnal man that he may not leave the cross and regain dominion over us. "Watch and pray," said Jesus to the disciples, "that ye enter not into temptation." "This command comes to us with the same force as it did to those who heard Jesus give it, and every one who truly seeks to obey finds quite a field of labor open to him in obeying this one command.

There are, however, so many people busy watching who are not watching the right subject, nor with a right purpose. They are eager and earnest watchers but they do it to their own hurt, for while they watch other people's doings and are ready to pounce mercilessly upon every fault they see in the person watched they allow "the tiger to slip out of his cage" in themselves. In other words they watch the life and conversation of others and thereby lose sight of their own conduct which is frequently far from commendable. Men watch each other's actions that they may find fault and be able to say something one of another to injure the good name or reputation of those watched. They will misconstrue their sayings and their purposes in such a manner as to bring reproach and contumely upon them.

We are more ready to accuse and upbraid than to commend, and if "out of the abundance of the heart the mouth speaketh" and our mouths are quick to speak accusation against our brethren without duly investigating to see if our accusation is all grounded on fact or reason this alone should, if we have any reflection, convince us that their is something not altogether Christ-like in ourselves. In giving us the entreaty to "watch," Jesus imposes a duty upon us that does not extend to our fellow-men for its fulfillment, but remains right with us. We have a "charge to keep" indeed, for we are to watch *ourselves*; yet many seem to think that the command to watch imposes a duty upon us toward our fellow-men only and not toward ourselves. In the words of Christ and the epistles of those who followed Him we are far more frequently admonished to self-examination than to the examination of our brethren, but we too often do the contrary. People who watch themselves properly generally find little time to seek for faults in their neighbors,

and hence find so few errors in them that they do not find in themselves that they would be ashamed to mention them, while those who spend their time watching for faults in others very often show by their own actions that they are seriously troubled with a beam in the eye. Again, those who find most fault with their fellow men generally accomplish least work and can not be relied on when hard battling is to be done in the cause of Christ. Our greatest duty is to watch ourselves, that we may become more useful to Christ and humanity.

If, however, we see our brother at fault our duty is to correct him and not parade his faults before the world or make it the topic of conversation when meeting others. Christ gives us explicit direction in such cases, and in failing or neglecting to obey his directions we commit ourselves as much as he does who commits the fault.

Faultfinding was a source of great mischief among the children of Israel, as we learn by reading their history, and caused much trouble. The iniquity of the chronic faultfinder—of him who habitually watches his neighbors for the purpose of finding fault in them—is made plain enough in the Scriptures to warn every body against falling into the dangerous practice, and the best way of escaping this ungodly and pernicious habit is by watching ourselves more closely, and by prayer to God, seeking to follow the footsteps of Jesus and living out the Christ-life as far as lies in our power.

Arranged for D. S.

For the Herald of Truth.

BE NOT COVETOUS, BUT GIVE CHEERFULLY.

For this ye know, that no whoremonger, nor uncleanness person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God. Eph. 5:5

Covetousness is a sin next to idolatry; for Paul says, "No covetous man who is an idolater." In the next two verses he says, "Let no man deceive you with vain words; for because of these things cometh the wrath of God upon the children of disobedience. Be not ye therefore partakers with them."

There is more printed and preached against nearly all other ungodliness and gross sins than against the sin of covetousness which is as much a soul-destroying sin as fornication, theft, drunkards, etc. Paul tells the Corinthians, "Not to keep company if any man that is called a brother be a fornicator, or covetous, or a drunkard, or an extortioner." By this we see that covetousness is one of the gross sins that will forever deprive us of the kingdom of heaven if not repented of.

Paul also said, 1 Tim. 6:9, 10, "They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction

and perdition. For the love of money is the root of all evil; which while some coveted after, they have erred from the faith and pierced themselves through with many sorrows." But there is found a remedy for this sin as well as all others sin by applying to the Giver of all good, and asking Him to help us overcome it.

The love of money and the craving for riches may be so changed, that the same money which fostered covetousness may be used to accomplish much good to the honor and glory of God. If God has blessed us with abundance, and we are in possession of great riches, this need not necessarily tend to our ruin. If we use it to the honor and glory of God, by helping the poor, and especially those who are of the household of faith, they may be a blessing to us. John said, "Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" My brethren, let us not love in word, neither in tongue, but in deed and in truth.

We should, however, give intelligently, so as not to encourage vice or idleness. With the gift let there be personal sympathy. It is not the value of the gift, but the kindness of the giver which arouses gratitude. Not money, but love, awakens love. On the redeeming power there is in human sympathy and love. Those who are in trouble cannot forget the kindness which is shown them, but will ever recall it with gratitude. If we are open-hearted and liberal and give according as the Lord has prospered us, not that we may be thanked, but because of the promptings of our better nature, then we shall certainly be blessed; for God loves a cheerful giver. Then our riches will not be our ruin.

We often hear of the calls and entreaties for help from souls who are hungering and thirsting after the bread and water of life. There are also those whose hearts are aching for the rescue of these perishing souls, and would be willing to sacrifice themselves and their time if they had more assistance to help them on their way. But for the want of means they often remain at home and let the perishing call in vain.

Some time ago I read that the Friends as a class are as much opposed to paying a stipulated salary to ministers as Meonites are, yet they do not fail to see the necessity of giving such aid to the ministers as will enable them to accomplish the most work for the church and the cause of Christ. It is their duty, and is expected of ministers as well as others, to work and provide for their families when not engaged in spiritual work; but how often are they hindered in their temporal work to attend to the spiritual wants of the people, which we lay members are not? As a rule, faithful ministers are not

money makers, and to my mind it is not their calling. If they are poor and have large families, and are called to the ministry, and are faithful in the work, I think there is poor prospect of making more money than is needed for food and raiment to say nothing of buying a home. Ministers in the church are a class; and I know of no more entirely consecrated class than they generally are. Some make great sacrifice, and labor on their own expenses as long as they can, and leave further work undone rather than ask for help.

The duty to work and spend money for our own wants and those of our families is clear to all, but too many fail to see that God needs their money for any other purpose. The plea that man must lay up a large fortune for his children to begin life with finds no sanction in the teachings of Christ. We are commanded to be economical, save what we honestly can, and give to the needy, but not to be covetous.

It seems to me there is great danger of leaning too much, either to one side or the other instead of obeying the word and spirit of God in these things. We are not to tax our bodily strength to its utmost capacity only to gain worldly treasures. And if we shut up our bowels of compassion, and give very sparingly, for fear of diminishing our accumulated gains a little, and say, or even think, I have worked hard for what I have, and others must do the same, or do the best they can, we have need of the warning of Christ, to take heed, and beware of covetousness. Luke 12:15.

Some see the necessity of consecrating a part of their means to the support of God's messengers while they are laboring in the gospel, and believe that the laborer is worthy of his hire. The membership of our church is not devoted to this work of spreading the gospel by helping the ministers bear the burden as we should. It is the work of the Lord's messengers, and we should give them encouragement in view of the great duty and responsibility that rests upon them. But still the ministers as well as lay members have their duties to perform, and this in the fear of the Lord to the best of their abilities. The minister should, under all circumstances, preach the gospel, not his weakness, nor his inability; but the glad tidings of salvation and redemption through Jesus Christ. Some ministers are almost always complaining that they are so weak, have so little ability, are too unworthy, and so on. We should not be lifted up, or boast, or think highly of ourselves, but it seems to me as though a man were dishonoring God when he too frequently speaks of these things when he is expected to preach the gospel. It shows a lack of confidence and trust in God.

A LAY MEMBER.

RELIGIOUS EPIGRAMS.

Let thy repentance be without delay;
If thou defer it to another day,
Thou must repent for one day more of sin,
While a day less remains to do it in.

If gold be offered thee thou dost not say,
"To-morrow I will take it, not to-day;"
Salvation offered why art thou so cool
To let thyself become to-morrow's fool?

Faith, hope, and love were questioned what
they thought
Of future glory which religion taught;
Now, Faith believed it firmly to be true,
And Hope expected so to find it too;
Love answered smiling, with a conscious glow:
Believe? "Except I know it to be true."

For the Herald of Truth

THE TWO WAYS.

"Strive to enter in at the strait gate; for many, I say unto you, will seek to enter in and shall not be able." These words of our Lord are strongly emphasized. At first he gives us an illustration of different ways of seeking, and the result thereof.

The wise men from the east had only the dim light of nature and the vague expectation of a Redeemer awakened by the dispersion of the Jews among the nations to guide them to the Savior, but they diligently improved the light they had. They followed the Star of Bethlehem a thousand miles, if they came from Persia, and notwithstanding the indifference manifested in Jerusalem they continued to follow it until they found the object of their search. How different the conduct of Herod and the scribes and elders. Herod sought for the young child very earnestly, but it was for a wicked and bloody purpose. The scribes and elders turned to that part of the Old Testament which foretold where he should be born. They knew therefore exactly where to find him. We are told also that all Jerusalem was troubled with Herod. Their conscience being thus quickened, and their understanding enlightened, we would certainly expect some of the rulers to accompany the wise men to Bethlehem, and to lay their offerings beside the gold and frankincense from the east. But no, they were too indifferent to travel six short miles to behold the long promised Messiah. They left the despised Gentiles to pursue their search alone. Now, what was the result of these different kinds of search? The wise men who searched so long and perseveringly, found him and worshipped him. I am sure they went back to their homes glad, because they had found the Savior. Herod, the hostile seeker, was defeated in his wicked purposes as all must be who fight against God. And what of the indifferent seekers, the scribes and elders? The fact I want you to remember longest is that after a while these indifferent seek-

ers developed into bitter enemies of the Lord Jesus Christ. Some of these very scribes and elders afterward voted to put Jesus to death. And is not this just what Jesus has taught us? He says, "He that is not with me is against me." You may be very indifferent now; you may think you are standing on neutral ground, but you are not. There is no neutral ground on which to stand. If you do not love Jesus you hate him, and although this fact may not show itself yet, even to your heart, it will by and by unless you cross the line and take your stand on the Lord's side.

Noble, Iowa.

A SISTER.

CONSOLATION IN TRIALS.

A Letter.

May the rich blessings of our heavenly Father be with all his children, and guide them into all truth, that they may be able to walk in the ways of righteousness and true holiness.

It has been my lot to meet with some severe trials this summer; and if I cannot feel as cheerful as I wish, I at least feel strengthened and comforted, being assured that my heavenly Father knows what is best for His children, and that all things work together for good to them that love God. How thankful we should be if the good Lord enables us to see that it is for a wise purpose that he never sends trials because he has pleasure in afflicting His people, but to make them more happy and useful!

I often think of the words I once heard in a sermon. Whatever we have to endure, let us ever trust, trust. Paul said, Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If we endure chastening God deals with us as with sons. Truly He chastens us in order to bring us nearer to Him, that we may be partakers of His holiness. When we become willing to obey and truly believe and trust Him, our heavenly Father will not use the rod more than is needful. Now, no chastening for the present seemeth to be joyous, but grievous, nevertheless afterwards it yieldeth the peaceable fruits of righteousness unto them which are exercised thereby. We should not be discouraged if our hopes are blasted and our prospects marred; but remember that as erring creatures we have need of these things. We are often chastened for our sins, or for some special good to ourselves, to bring us to a fuller knowledge of God's mercy and power.

How our hearts are filled with gratitude when we can feel that Jesus does not leave comfortless the soul that puts his trust in Him for relief. While we are laboring under trials and temptations, we may rest assured that God is watching

over us, and that He hears the feeblest sigh of prayer that we offer, and will grant us the needed measure of strength to endure all He permits to come upon us. Truly we have experienced that trials resolutely borne in the name and strength of Jesus will give firmness to our faith, and renewed courage for the duties of life. We have learned too that in the path of humble obedience is safety and joy. The grace of God teaches us in the midst of life's greatest comfort to be willing to die, and under the burden of the heaviest crosses to be willing to live. If we are true cross-bearers we witness continually some advancement in being transformed more completely into the image and likeness of Him whose name we bear, and whose love to us constrained us to yield to His divine grace. It is alone by drinking at the fountain of His divinefulness that we are enabled to rejoice with joy unspeakable and full of glory.

I know that many can say with me that if we believe and feel that it was for us personally that Christ died, there will be a constant joy and support for us. Faithful obedience enables us to enjoy that sweet peace which gives us pleasure in afflictions, and patience in persecution. Are we afflicted, and shall we not endure it for His sake that endured such contradiction of sinners? How our hearts are filled with gratitude when Christ enables us to see the finger of His providence guiding all the threads of our life, and we can feel that underneath are the everlasting arms.

I felt to write these things because of the spiritual strength and encouragement I have received. It always strengthens and encourages me to press onward and upward when I hear of others' joys and sorrows, trials and temptations; and I know that the readers have their portion.

I felt as though these thoughts might be a comfort to some earnest disciples of our beloved Lord.

May God's sustaining grace ever be with all the readers in measure as full as they can use for His glory. Sincerely yours in the Lord. * * *

THE BRIGHT SIDE.—Nature will always take the color of the spectacles we wear. They who choose to wear yellow ones are likely to die of the jaundice; they who prefer rose-color make life a gladness and a blessing and generally walking on the sunny side of the way. A poor widow, not having bedclothes to cover her boy, from the snow which blew through the cracks of her hovel, used to cover him with boards. "Mother," said the boy, "What do poor folks do this cold weather who have no boards to put upon their children?" There are people who are never contented with their lot. Clouds and darkness are over their heads, whether in rain or shine.—*Christian Guardian.*

NOW.

What a world of meaning is contained in this little word of three letters. The person who acts according to the old-time maxim: "Never put off till to-morrow what you can do to-day," has a fair insight of its meaning, but it implies much more than the labor with the hands. Most persons are always ready to act now in matters pertaining to worldly gains—gains that are only temporal—but seem quite indifferent to those relating to heavenly gains which endure forever. Many a youth, blooming in healthful beauty has deferred giving his heart to Christ until a more opportune moment, and in the meantime death has snatched away the precious soul and hurled it into eternity. He that lives in Christ will both die and be resurrected in Christ. Without first having done something for his Lord how can any one hope to hear the soul thrilling plaudits. "Well done, thou good and faithful servant, enter thou into the joy of thy Lord." All that the best of us do, merits not what is promised us; and the older we get before we accept Christ the less time we have to labor for him, since our life's journey continually draws to a close. Oh! If it should close before we did anything for him, how deeply remorseful the fate! How sadly impressive the thought! Why then should we longer delay yielding to the earnest entreaties of that word, Now? "Now is the accepted time; now is the day of salvation." To-morrow is not ours; it may find us asleep to wake no more. Now, "come unto me all ye that labor and are heavy laden, and I will give you rest." Are you not burdened with sin? Don't you feel wearied by its great weight? You certainly desire rest.

When shall you seek rest? I answer, Now. Perhaps you think your mode of life compares favorably with that of such as profess to lead Christian lives. That may be. To profess is one thing, to be what is professed another. Better examine yourself thoroughly; sift your thoughts well. Possibly you will find some trashy, trivial unchaste ones. Consider what duties you neglect to do, see whether you study God's word and live up to his requirements; whether you realize the many blessings he has bestowed upon you and feel a heartfelt thankfulness for them; whether you think of Him during the day; whether you do all things to his honor and glory; whether you implore his aid in whatever useful thing you engage; whether you walk as though in his immediate presence, etc.—having enforced a rigid self-examination, don't you feel to have fallen far below your estimated goodness?

Then you need some one to lift you out of the slough of sin. When shall that take place? Now. Your Savior does not like the by and by plea. "To-day if you will hear his voice, harden not your

hearts." "Now all things are ready, Come." Come and partake of these heavenly gifts. Gold and silver are but dross in comparison to them. Work right now, and secure to you rich harvests and heavenly glory. "Turn ye, turn ye," now, "for why will you die?" Let him that is atheist come. When? Now, Is it not a species of madness to be disobedient to all these calls, and run the risk of endless misery? By rejecting all these entreaties there is at this moment "a frowning Providence above your head and a hell beneath your feet, and nothing but the brittle thread of life prevents you from falling therein, and now, Turn ye, turn ye, for why will you die?"

—Set by FANNIE E. MUSSELMAN.
Fairfield, Pa.,

THE SINNER'S FRIEND.

"There is a friend that sticketh closer than a brother."

"There is scarcely a word in the English language more precious than that of Friend. It is suggestive of much that is pleasant and joyous in social intercourse, and tells by love and solace when the heart is made sad by trial. A Friend! How lone and desolate would be the condition of a person without this boon! Who would be willing to try the experiment of living without the fellowship of such a wayfarer. To go, friendless, into the walks of life; to meet, friendless, its numerous joys; to meet, friendless, its inevitable sorrows,—who would dare make the trial? It is human to desire companionship along the devious paths of life. It is human to want a hand that we can cordially grasp. It is human to seek a heart that will love like our own. Without this source of happiness, the present is a burden and the future a terror.

In all ages and climes, by all classes and sects, friendship has been sought and honored. Our social organizations, our literature, and our religion, all proclaim its worth and power. No person is supposed to be sick of its enjoyment unless he is afflicted with some mental aberration, as the misanthrope or hermit. Poets have invariably invested it with a charm to all persons, except such as fail to appreciate the relations and duties of life. Thus Goldsmith represented the "Hermit" as saying,—

"And what is friendship but a name,
A charm that lulls to sleep,
A shade that follows wealth or fame,
And leaves the wretch to weep?"

Such is the sentiment of those only who have either been cheated or disappointed by the pledge of a false friendship, or who are unworthy to share the love and esteem of their fellow-men. The loving, noble soul adopts the utterance of another poet and says,—

For a friend is above gold,
Precious as the stores of the mind."

The Savior himself recognized the value of the relation expressed by the word Friend, when he applied the appellation to his disciples. This act of friendship on his part must have been very dear to his followers at that time. To be welcomed as friends by such a personage, and to be privileged to call him by the same title, is no small immunity to a sinful mortal. When John wished to appeal tenderly to believers, so as to awaken in their hearts a response worthy of their high vocation, he caught this expressive word from the lips of his Master, and said, "I have called you friend." This was professing strong attachment and decided confidence in those who were addressed, and it must have resulted in mutual trust and esteem.

But there is a relation of life in which earthly friends can render no assistance or solace. As heirs of immortality we have interests to be cared for, and a destiny to be determined, in regard to which human sympathy and love are powerless. The social ties of life are only temporary. The most endearing relation is subject to change and sudden termination. There is no certainty about any of the possessions and enjoyments of this world. They are fickle and transitory. The wisest counselor, the dearest friend, may be low in death to-morrow. Our grateful intimacies, and sources of mutual health and joy, may be thus suddenly broken. Besides were these earthly bonds perpetual, we need more than a human friend in our highest spiritual interests. As immortal and accountable beings, destined to reign with God in glory, or suffer with the wicked in perdition for ever and ever, we need a Divine sympathizer, A Friend who "can be touched with the feeling of our infirmities," and who has been "in all points tempted like as we are." Such a friend is indispensable, and he who has him not must be lonely and wretched indeed when the death hour comes.

Thanks to infinite wisdom and love, such a Friend is provided in our Lord Jesus Christ—one "that sticketh closer than a brother." He possesses every attribute to qualify him for this office. Thousands are ready to testify from experience to his merits. They have tried his counsels, sympathy and grace. He has been with them in joy and trial in high places and low places, at home and abroad, living and dying. The longer the trial of his friendship has been made, the more satisfactory has it proved. The more closely men have walked with him, the more delightful have they found his fellowship. Even the poor sinner, vile as the thief on the cross, has been welcomed at the moment of repentance by this heavenly friend. His praise is in all the churches, and millions of harps are strung in Paradise to swell it.

The following are some of his attributes: He is a sympathizing friend. Even true friends do not always possess

this essential quality. I say essential, because in a world like this, where joy and sorrow, hope and disappointment, mingle so strangely, an unsympathizing friend is a poor companion. For some hours and conditions he may be well fitted, but for those checkered scenes which make us so much of life he is totally unprepared. His experience may not have been of such a character as to prepare him to sympathize with persons in a multitude of circumstances, our experience must be kindred to that of our friends if we would fully sympathize with them. This is the secret of being able to rejoice with them that rejoice and to weep with them that weep. There is no school so thorough and moulding in its influence as that of experience. It impresses upon our hearts lessons which are powerless as taught by human books and human lips. What does the millionaire know of the feelings and trials of the poor man in the struggle of life? How can the king on the throne appreciate the hard lot of his suffering subjects? Who is quite prepared to mingle in the afflicted family group unless he himself has been bereaved? There is the wandering exile, driven from his home and kindred for serving Christ—who can enter into the feelings of his heart so fully as a brother exile? There is the child of misfortune, whose large possessions have taken to themselves wings in an evil hour—who understands his disappointment but he who has alike fallen from affluence to poverty? There is the weeping mother, whose lovely infant is torn from her arms by death—who but some other sorrowing mother can know how great is her anguish? Indeed, this principle extends even to the pursuits of life. None but a sailor can sympathize with those whose "home is on the sea," in their perils and hardships. None but a teacher can feel with a teacher, none with a preacher but a preacher; and so on through all the avocations of life. Hence it is well nigh impossible for us to sympathize with our friends in all things, for the experience of no two persons is exactly alike.

Moreover, we are often disqualified to sympathize with those around us in consequence of forgetting what were our exact feelings in certain circumstances, and at certain times. There can be but little doubt that parents err in the government of their children, by not remembering how they felt and acted when they were young. They are incapacitated thereby for appreciating the trials of children, for they have trials peculiar to themselves, and we can recall them by a sober, second thought. And it is only when they are remembered that we can so appreciate their circumstances as to control and guide them with success. A distinguished teacher says upon this point. "It is unquestionably true, and every wise teacher is fully aware of it, that in school disci-

pline there is constant danger that the teacher will estimate erroneously the moral character of the actions he witnesses, just because he has forgotten the feelings of childhood. He cannot appreciate its temptations or understand its difficulties, and many a little struggle with the inclinations which would draw him from duty, is chilled and discouraged in his efforts, because the teacher never knows that he is making an effort to do his duty, or at least never understands the trial and difficulties that he finds in his way." This remark is just as applicable to adults generally as it is to teachers. We do not remember half the trials and temptations which daily met us in our childhood, and what victories we won, or defeats we sustained in those early days when so many new things, new thoughts, new temptations met us continually, and hence when we see the same things in children, our investigation into the matter is too often of an entirely superficial nature, and the reward or punishment given in accordance therewith, without inquiring into the principle of the matter.

(To Be Continued.)

GEO. R. CLARK ON SECRET SOCIETIES.

Above all other orders and societies among men, I place the Church of God as the first, highest, and best of all, only calculated and ordained by the Almighty God to be a saving power to the world; and anything that antagonizes the true church of God; anything that becomes a destroyer of the cause of our Lord and Savior Jesus Christ, must, when understood rightly, be shunned and relegated as on the side of the opposing forces who oppose the coming of the kingdom of our Lord in this world.

I have been in early life, and am now, a business man. I have been a member of several secret societies. I was a 32d-degree Mason in Chicago before the fire; I also belonged to the Blue lodge and other intervening orders. I did not leave Masonry because I got out with anybody. I had many warm friends in the lodges; but the fire came and burned up the lodge rooms. The Blue lodge to which I belonged was given up, and before the consistory was reorganized. Having lost my regalia, and moving out of the city where they had no lodges, I did not reunite with any of the orders. The Lord soon after met me and revealed himself to me, and opened my eyes. For the same reason I was prevented from uniting with my old comrades in arms, in the Grand Army of the Republic. I suppose its objects are calculated to help the surviving soldiers of the Rebellion; but I think, though not as harmful as some, it is one of those things which stand in the way of the coming of Christ in the world. Con-

sequently, as one loyal to the precious Son of God who suffered for us, we must place it with all other secret organizations as harmful and retarding the growth of our religion.

There are other arguments that address themselves to me to night in order to get at this subject, and intelligently to get at the reasons why I conclude that secret societies as a rule are not conducive to the life and growth of a Christian. I suppose I am addressing a Christian audience. I hope I am addressing those who are loyal to God and to his dear Son, and who hope in God's good time to be heirs to his kingdom and sit with Jesus upon his throne of glory. I have nothing to say of those who are in the world, and expect to remain in the world, you might as well be bound up in the bundle of Masonry as any other. They will all be gathered together and burned up. The world and the things therein are to pass away. There is nothing to dread by those who are in the Lord Jesus Christ; they only will survive that great and terrible day. I look upon the secret lodges in this light: Anything that antagonizes the coming of our Lord and the completing of his work ought to receive our opposition.

The first thing that strikes me as harmful to the cause of Christ and Christian life in all secret organizations is the unlawful secret associations. There may be secret societies that only take into them the most devoted and sincere Christians. I do not know whether there are any such. I have never been a member of such a one. In all those that I belonged to the association was with men of the world, without respect to their religion, whether they had any or had none at all. Such men as atheists, infidels, Mohammedans, Catholics and protestants can all unite together in all these secret associations, on an equality, in a bond which they call the "bond of brotherhood." Now the lodge that I belonged to was as respectable as any lodge in Chicago, and men whose reputations did not stand high, men who could not be trusted in business relations, and a good many Christian people, belonged to this lodge; and they could go there on an equality. They did not inquire into other men's associations or private life; they met as equals. The infidel was set down beside professed Christians, and entered into a relation with them there which he could not outside of the association of the lodge. For instance; I would be compelled to do for a Masonic brother, if he were an atheist, what I could not do for one of the members of my own church if not a Mason.

Now these things led me to believe I was going contrary to the word of God. I will read you a Scripture which impressed me.—2 Cor. 6:14-16: "Be ye not unequally yoked together with unbelievers," etc. Now believing this Script-

ure as the inspired word of God, given to me as a Christian man to follow, how could I enter into such binding relations, under oath, with saloon keepers, infidels, professed believers in Christ, etc; how could I enter into obligations with them that I was not permitted to enter into with people outside, though they belonged to my own church? I had to ignore all secret organizations, and everything that was done under the cover of darkness or secrecy, or that was bound together with an oath.

Then I saw my time was going to waste. I had but a little while longer to live in this world, and if I wanted to do anything to help mankind I had to be at it soon. These associations robbed me of my time; they robbed me of my money. It took several hundred dollars to get all my degrees in the Masonic order, and it cost a large sum every year to stay there; and it took a good deal of time which I thought ought to be better employed. We read in the Word of God that we should be "as wise; redeeming the time." I saw thousands of young men in the streets of Chicago, perishing for want of the gospel being preached to them, and I thought my time was worth something and should not be wasted in frivolity. I could not attend the lodge any more. I could not spend my money in this direction. I saw the hungry that needed to be fed, the naked to be clothed. I saw that the power of God was the only power that could save the poor drunkard and make him a blessing to society, to his family, and to God. Could I do that and attend the lodge? I could not have the money to carry on the work and stay in the lodge, because it was a waste of money, which God commands me to use for his honor. Consequently I had to leave the lodge.

The third point that addressed itself to me was the unlawful oaths that I was required to take. I saw that these oaths of themselves were blasphemous. These oaths some of them, bound people to do unlawful acts; unlawful so far as the laws of the country are concerned, and unlawful so far as the laws of God are concerned. I saw that these organizations were harmful. They placed these oaths above the laws. These oath bind people to do unlawful acts without regard to the laws of the country. So there we are—placed between two fires, and that is no place for any man to be who wants to be right with God and men. Therefore I could not take those obligations upon myself any longer. I want to read to you the Scripture that opened my eyes; "But I say unto you, Swear not at all," etc., Matt. 5:34. Now how could I go and take an oath that it would almost curdle my blood to take,—how could I take it upon myself to do things which my conscience as a Christian said I could not do? How could I do it in the face of

that Scripture and commandment, and in view of my Christian standing with the Lord Jesus Christ? I simply could not do it; and I had to say I could not take another oath of secrecy. I could not do it and live a Christian life. I will not join such a society.

Then there is another high interest that association in the lodge restricts, that is benevolence. Now there is a great deal of benevolence carried on by secret societies, in fact I might say that many of them are supposed to be founded upon Christian principles of benevolence, and they do have an idea in their heart that they are going to do good. Many of them are honest, you know we may be honest and still be mistaken. The benevolence of all organizations that I have belonged to is of restricted character. Let me illustrate. Brother Blanchard and myself are in the same lodge. There is another man who is a member of my church who is loyal to God and loyal to the church. They two are suffering; I can only relieve one of them. The law of the lodge requires me to relieve Bro. B. and not the other man. As I could not relieve both, I must relieve the one who is opposed to my God because he is a member of the brotherhood. So you see as a Christian I could not put up with that feature of the lodge. God, our great and blessed Father, requires us to be impartial in our benevolences. He makes the sun to shine on the just and on the unjust alike. He treats all alike, so far as these great principles are concerned. When we see a poor man or child suffering, demanding our charity, appealing to our hearts, we should keep ourselves able to bestow charity upon them; and that we could not do always if we were tied up in these oaths of secret societies.—*Fire and Hammer.*

WHAT A TEACHER SHOULD REMEMBER.

1. To visit the sick scholar as soon as possible.
2. To pay particular attention to the poor and bashful scholar.
3. To omit no scholar in asking the questions.
4. To favor the dull boy.
5. To call upon all your scholars at least twice a year.
6. To invite your class to your home at least once a year.
7. To manifest a personal interest in their social and secular life.
8. To have special patience with the wayward scholar who seems to be going to sin.
9. To be what you would have your scholars be.
10. To ask God for new light and more love.—*Golden Rule.*

THE GAIN OF SABBATH REST.

Of course I do not say that a man will not produce more in a week by working seven days than by working six days. But I very much doubt whether, at the end of the year, he will generally have produced more by working seven days a week, than by working six days a week; and I firmly believe that at the end of twenty years he will have produced less by working seven days a week than by working six days a week. The natural difference between Campania and Spitzbergen is trifling when compared with the difference between a country inhabited by men sunk in bodily and mental decrepitude. Therefore it is that we are not poorer, but richer, because we have through many ages rested from our labor one day in seven. That day is not lost.

While industry is suspended, while the plough lies in the furrow, while the exchange is silent, while no smoke ascends from the factory, a process is going on quite as important to the wealth of the nation as any process which is performed on more busy days. Man, the machine of machines—the machine compared with which all the contrivances of the Watts and Arkwrights are worthless—is repairing and winding up, so that he returns to his labor on the Monday with clearer intellect, with livelier spirits, with renewed corporeal vigor.—*Macaulay.*

ALL THE faculties of human nature are developed and matured by exercise. Manly strength comes of patient and long-continued training. There is no robust and vigorous life that is not a result of severe discipline. In its relation to the physical and intellectual powers this principle is well understood. But it is no less true of the moral and spiritual man. The capacities of the heart acquire strength only as they are subjected to severe and continued discipline. As the affections are exercised toward God or toward our fellow-men their power is enlarged. It is by loving that we learn to love and that we acquire the ability to love. But there is a discipline of the moral faculties in which they are in a sense passive. In this direction the mind receives strength from what it bears or suffers as well as from what it does. In the process of moral and spiritual development a work is performed by God through the orderings of his providence. If we would make the largest improvement, then, of our spiritual opportunities, we must learn to suffer the will of God as well as to do it. We must learn to submit as well as to obey. In the perfection of his service in these two directions lies the largest improvement of our spiritual capacities. In this we find the most complete development of the spiritual man.—*Presbyterian Teacher.*

HERALD OF TRUTH.

JOHN F. FUNK, EDITOR.
J. S. COFFMAN, } ASST. EDITORS.
A. B. KOLB, }

October 1, 1889.

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Now is the time to get new subscribers. We will send the Herald to any address from now to the end of 1890 for the small sum of \$1.00 or actually three months free. We trust many will avail themselves of this offer. Our agents will also please notice this offer and put forth new efforts to obtain many new subscribers. Send your money by Draft, Registered Letter or Postal money order, but do not send Checks as they cost 25 cents each for collection. The circulation of the Herald should be greatly increased. There are hundreds of Mennonite families who do not read it yet and many who do not even know of such a paper. Brother, will you secure at least one new subscriber? Our list ought to be more than doubled.

CUT RATES TO THE WEST.—Cheap tickets to all points in Kansas, Colorado, Indian Territory [Oklahoma], Texas, and other states and territories in the West will be sold by the Santa Fe route from Chicago and other points along the line, on August 6 and 20; September 10 and 24, and October 8.

For particulars ask your ticket agent or write to John J. Byrne, assistant general passenger agent, Santa Fe Route, Chicago.

OUR FAMILY ALMANAC FOR 1890.—Our Family Almanac for 1890 is now completed and ready for delivery, and all orders will be promptly filled. We trust our friends who have hitherto sold our Almanac will make every effort to sell as many as they can, and in neighborhoods where there is no one who has sold it before this year, we hope some one will send for them and supply the neighborhood, or if there is no one to do this any one can send for as many as they wish at prices as given in the following list:

Single copy by mail.....	8 cents.
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4 " ".....25 "	
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100 by express.....	3.50
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When sent by express the purchaser pays express charges. Send in your orders early.

AN AID TO BIBLE STUDY.—The best helps to Bible study are those books which enable one to search the Scripture intelligently, rather than those which expound and apply the truths of the Bible. A concordance is far better than a commentary in showing the wealth and the beauty of the Bible treasury. The more one knows of the texts of the Bible the more he prizes it, and the better he understands it.

Next to the Bible itself, a good student of the Bible wants a Bible concordance; then a classified or topical index of the Bible. Close to these helps in importance comes the classified compilation of the texts of the Bible,—a volume in which the texts are not merely referred to, as in an index, by chapter and verse, but are given in full, under topical headings. A great variety of books of this sort are in more or less common use. Locke's, "Common Place Book to the Holy Bible," was one of the earliest in this field of research; then followed Parson's "Bible Analysis," Simmon's Scripture Manual, and Talbot's "Analysis of the Holy Bible," with its various reshaping as Eadie's "Analytical Concordance," and the "Analysis of the Bible," by West, and again by Hitchcock. Each of these books has its advantages. We have at times used them all. But there is another volume which, in our judgment, is better than either of these as a practical help in Bible study, and to that we wish to call further attention. "The Bible Text Cyclopædia," by James Inglis, is "a complete classification of Scripture texts in the form of an alphabetical list of subjects," which is more sensible and convenient, and in

every way more satisfactory, than any book of the kind we have ever known. It gives the texts in full at least once under some appropriate head, and then refers to them under other heads where they might be looked for. The arrangement of topics includes doctrinal, devotional, practical, ecclesiastical, historical, biographical, and secular subjects. Some of the topics thus presented are not found in other similar works, and others of them are treated with greater fullness than elsewhere. Taking the theme "Christ," for example, it is treated under at least thirty-five distinct heads, covering forty-one pages, and includes, besides the characters and offices and work and promises and prayers and prophecies of Christ, a list of his titles, his perfections, his miracles, his parables, and a harmonized record of his life from the four Gospels; and this is but an illustration of the scope and thoroughness of the entire volume.

The best test of such a work is, of course, its practical use, and to that we have already subjected this volume. For some years we have had it in constant service in our Bible study; and our sense of its value has grown with the passing years. In studying a Bible lesson, in arranging a Bible reading, or an opening and closing service for the Sunday-school; in preparing a sermon, or in searching out any theme of Christian thought or study, we have found this book of pre-eminent value as a help to a thorough and intelligent acquaintance with the declarations of the sacred text in the subject under consideration. *We know of no other work comparable to it in this department of study.*—S. S. Times.

INGLIS' BIBLE TEXT CYCLOPEDIA, referred to in the above emphatic commendation, may be had of all booksellers or will be sent post free to any address on receipt of price, by the publisher, \$1.75.

MENNONITE PUBL. CO.

Elkhart, Ind.

TO THOSE IN ARREARS.—If you know yourself indebted to the HERALD OF TRUTH office for the paper or for books, please do not wait for a bill, but send the money at once and you will confer a great favor indeed. It takes a good deal of time and labor, besides postage, etc., to send to each delinquent a bill. We shall in a short time send out bills again to all who have not paid up, but by sending now you will save us the expense of making out and sending the bill, and yourself the annoyance of receiving it. We hope those interested will not overlook this notice.

BRO. J. S. COFFMAN of Elkhart, Ind., left home on the 19th of September for a trip to Ohio. He expects to visit the churches in Wayne and Medina counties, and will return about the 10th of October.

CONFERENCE IN MARYLAND. From Bro. Peter R. Eshleman of Washington Co., Md., we learn that their annual conference will be held in Reiff's Church, Washington Co., Md., on Friday the 11th of October. The nearest station is Maudsenville, Washington Co., Md., on the Cumberland Valley R. R. We had erroneously announced the conference to be held at Miller's Church, and hence call special attention to this notice.

THE BRETHREN Jacob B. Mensch and Henry K. Wismer of Skippack, Montgomery Co., Pa., left their homes on Monday Sept. 9th, for a trip through Missouri, Kansas, Nebraska, Dakota, Illinois, Indiana, and Ohio. They expect to be absent about two months. The brethren Christian and John Hunsberger will fill their vacancy, in the Skippack Church during their absence. — Schwenksville Item.

A GENERAL CONFERENCE.—The subject of a General Conference meets with so much encouragement that we feel to urge it upon each state and district Conference this fall to take the matter into consideration and give some expression regarding it. We hope also, all who are interested in forming a closer union among the several branches of the church will attend the Conference of their district, or the one held nearest them, and thus cultivate acquaintance and a more fraternal feeling, and thus in the spirit of love seek to aid in promoting the work of the church and the cause of Christ. Our Conferences are all open to all, who come with pure motives and desire to aid in promoting the principles of the non-resistant doctrines of our faith. A hearty welcome is extended to all who thus desire to labor with us for Christ and his Kingdom.

CHURCH NEWS.

HARVEST MEETING was held in Eby Meeting House, Berlin, Ont., on Thursday the 19th of September. The meeting was pretty well attended.

PRE. D. BURKHOLDER of the Nappanee Church, Ind., visited the Elkhart Church on Sunday the 22d of September, and preached an interesting sermon in the forenoon.

CONFERENCES.

SEMI-ANNUAL.

For Franklin Co., Pa., and Maryland, in Reiff's M. H., Washington Co., Md., on the 2d Friday in October.

ANNUAL.

For Indiana in Holdeman's M. H., Elkhart Co., on the 2d Friday in October. Ministers deacons and lay members of both Amish and Old Mennonite branches of the church are cordially invited to attend. The annual Conference for Southwestern Pennsylvania will be held on the 3d Friday in October (18th), at the Folk M. H. in Somerset Co., Pa.

A hearty invitation is extended to all ministers, deacons, and other brethren and sisters, to be with us at that time. The nearest railroad station is West Salisbury on the B. & O. R. R. Anyone desiring information, or wishing to state their coming, may address Pre. H. H. Blaich, Tub, Pa.

EVANGELIZING TRIP.

On the 4th of September at 3:30 A. M. I left my home in Elkhart, Ind., to visit the small churches in Northern Michigan. The same evening, at 6:30 I arrived safely at Mancelona, Antrim Co., Mich. Near this place I held two meetings which were not largely attended, although the few listeners seemed interested in the services, and manifested much interest in the good work.

On Sunday the 8th we held one meeting near Wetzel in the forenoon, and in the afternoon one in Wetzel, where we commemorated the death and suffering of our Lord and Master by partaking of the emblems of the broken body and shed blood of Christ. Here we had a fair attendance, and much interest was manifested by the greater part of the congregation. As this was the first time our people held a communion service in this village school-house it was something new for some of them to see the ordinance of feet-washing observed, and it was indeed a spiritual feast to the little band who thus engaged in the service of the Lord, and we felt the dear Savior's promises verified to us when he said, "If ye know these things happy are ye if ye do them. I trust these meetings will not soon be forgotten, but that we may continually abound in the work of the Lord.

From here I went north to Harbor Springs and on Tuesday evening I filled an appointment seven miles north of Harbor Springs. The small number here

congregated seemed much interested, and I hope the good seed, though sown in weakness, may grow in power and yield fruit in due season to the glory of God.

After spending a few days with old neighbors I started north for Brutus where I visited among the brotherhood as much as I could, and held four meetings. These meetings were rather sparingly attended as the congregation is small and the country but thinly settled. Some of these dear brethren seem much interested in the good work, while others seem to content themselves in looking on for the present, while a few seem to have turned their faces back to the land from whence they came—the sinful Sodom and Egypt—seeking after worldly pleasure. Oh, may God visit them with his Mighty counsel and anoint them anew with the fire of his Holy Spirit that they may realize that the crown is not promised in the beginning, neither in the middle, but that those who fight manfully to the end shall win the crown and wear the spotless white robes. In this field is where our dear brother C. Detweiler is laboring. May God give him grace and strength to put his shoulder to the wheel, and to sound the Gospel trumpet loudly to show Israel their sins and Jacob his transgressions, and may God bless his labors by an ingathering of many dear souls.

In the school-house near Brother Detweiler's we commemorated the death and bitter suffering of our crucified Redeemer on Sunday afternoon, September, 15th. Though the number was small, yet we realized that the Master is not confined to large numbers, but will be with and bless a few humble souls who meet in his name. I bade the dear brethren farewell and on Monday morning, in company with brother and sister Hernly, I boarded a freight train for Petoskey. After a short stay here I boarded the train for Mancelona, where I arrived at 11:30. In this neighborhood a young man who had been in attendance at all the meetings held the previous week felt constrained, after the communion service, to unite with the people of God; so according to previous announcement we held service at the house of the young man's father, friend Bears. He acknowledged openly the Lord Jesus and sealed his vow by baptism. May the Father of all comfort and consolation give the dear brother grace and strength that he may withstand the enemy of souls. Dear brother, the Christian life is a continual warfare, and since you have denounced the hidden things of darkness with all its deceitfulness, dishonesty and lust, no doubt the enemy will sift you as wheat, and try you as by fire. Therefore be earnest in meditation and prayer. I now bade farewell to the brethren and sisters in that vicinity, and taking the 12 train at midnight I reached Grand Rapids at 7 A. M. I had previously written to Bro. C. C.

Beery of Kent Co., Mich., and soon found a neighbor of Bro. B. who took me to Bro. Leatherman's house. After reaching Bro. Beery's I learned that he had not received my letter, so there were no meetings announced, and as the brethren and neighbors were very busy threshing and cutting corn we thought best to defer the meetings until later, when I hope the brethren will be visited and enjoy a spiritual feast of rejoicing, for I see that these visits are the means of much good in building up the church.

I arrived at home safely on the 19th at 3 P. M. Many thanks to the brethren with whom I visited for their manifestation of love toward me; above all I feel thankful for a kind heavenly Father's care over me in preserving me and bringing me safely home again. To him be eternal praise. Amen.

SAMUEL YODER.

THE DESIGN OF OUR EXISTENCE.

(Concluded.)

It is to be looked upon with profound sorrow that so many refuse to hearken to the appeals of God's convicting grace to their noble intelligence, but charge inconsistency to the teachings of Christ—a messenger from God's throne, who brought salvation, so near that we can partake of it, freely, if we only come "without money and without price." It is a divine feature of that salvation, and one that makes it unspeakably glorious, that if we desire to partake of it we must come "without money and without price." Christ said, "Blessed are the poor in spirit, for theirs is the kingdom of heaven." The cause of so many being "lost" simply is, because they are not willing to become poor. They may, like the young man, (Matt. 19.) "have observed the commandments," but they "have great possessions." They are not willing to dispose of them, follow Christ, "and have treasure in heaven." They may have many moral virtues which they have obtained at a cost of much physical and mental pain, and of which they have probably been trying to "make stepping-stones to heaven." They are highly esteemed for their virtues, and could not dispose of their "great possessions" without making a sacrifice, and if they would do so, they would be considered foolish. Consequently they prefer to retain their "great possessions," but still desiring to partake of that salvation, they expect to be able to obtain it with "money or price."

This is, however, the condition in which we are poor: when we have no possessions, nothing wherewith to sustain ourselves, no one to aid us, have ragged and filthy clothes and are considered fools, beggars, and pests of society. When we come into such a state of spiritual poverty and behold the unspeakable riches offered

us—the great treasure in heaven, and can be clothed with the righteousness of the Son of God, and associate with the society of heaven, we will most gladly embrace the opportunity; though with a feeling of the greatest unworthiness. We can hardly believe that any one could have compassion on us to such a degree. We then appreciate that salvation as no one can who does not partake of it. We feel that it will require an eternity for us to attempt to praise Him sufficiently, who has favored us so highly. We can then—not until then—feel to remain obedient to him, as long as he sees fit to leave us in this nether world, as a token of our high appreciation for what He has done for us. Christ's teachings will no more seem hard, and we can not but ever admire their unique consistency, and harmonious design for the good of those who truly desire to "have treasure in heaven."

If we are not willing to become poor—prefer to retain our great possessions,—do not hearken to God's convicting grace, it will be only natural that we will endeavor to satisfy ourselves with worldly considerations that appear plausible, instead of holding alone to Christ, as that firm rock, on which our salvation must be based. We may be wise, but we have not acquired enough wisdom to know our folly, because we have not made "the fear of the Lord the beginning of wisdom," and therefore cannot comprehend the scriptures, and our efforts to explain many mysterious facts will also ever be futile.

The author of the tract referred to thinks every believer in this doctrine "ought to go about the streets, entreating men to come into the ark of safety, where alone they can outride the impending storm." It needs not that the believers do so, for that divine agency, God's convicting grace entreats them not only on the streets, but everywhere. The disposal of these divine calls, which are no doubt strongly felt at some period in the lifetime of all intelligent persons, will have to be accounted for at God's righteous tribunal, and the true believers look with inexpressible sorrow upon their benighted fellow-travelers-to-eternity who act so inconsistently with their high intelligence, in disregarding these divine appeals, and rushing headlong, as it were, towards a yawning abyss. The profound sympathy of true believers for such persons, however, constrains them to warn them on suitable occasions, of their impending doom; and they feel a greater sense of duty in evincing by their practice and their conduct that they "have treasure in heaven," and that they desire to preserve that treasure. They also feel that they have a corrupt humanity, and other foreign influences to contend against, by which their faithfulness is tried, and their loyalty to Christ, their bridegroom, tested; for which reason their constant concern is, that they may have "their

lamps trimmed and burning," and provided with oil, and not finally be "foolish virgins." (Matt. 25.)

The agreement of the believers' practice and conduct with the teachings of Christ, it is ever to be an evidence to the world, of its practicability and truth, just as was the practice and conduct of Christ and the apostles, whose lives were consistent with their teachings.

The author of this tract referred to speaks of men coming "into the ark of safety, where alone they can outride the impending storm." It is noteworthy that the primitive ark in which the inmates were able to "outride the impending storm," was not built after the principles of naval architecture. God evidently desires that it should be built after a manner that was contrary to the principles that seemed reasonable to man, because he desired that those embarking therein should confide in His almighty power; and instead of being built on a mountain, as would seem most plausible, it was built in a valley. The spiritual ark "in which alone we can outride the impending storm," is strikingly similar. It is built in the valley, not according to human ideas, but after the manner which God designed. The people, nowadays, are also very similar to the antideluvians. They look upon the structure in which they are to embark as being most ridiculously built and at the wrong place.

Nowadays, pretending arks are also built. They are built according to scientific principles and on mountains, and seem perfectly adapted to navigation, as it were. Some are built on hills, and to further the deception some are also built in valleys. But as the primitive ark had only one window and that above, so the spiritual ark has likewise, receiving its light from heaven; while the pretending arks are more handsomely built and have their windows in the sides, receiving their light mainly from the world. And as the creatures came into the primitive ark without Noah using force, and left back their ravenous and harmful dispositions, so the individuals who enter the spiritual ark are also brought therein by a heavenly influence, and also leave back their selfish and violent natures; while those going into the pretending arks do so at random, and though many pretend to leave back their violent and selfish dispositions, they cannot do so, because they are not wrought upon by that heavenly influence.

These features of distinction will ever exist between the spiritual ark and those presumed to be so. The comparison, too, is strikingly fitting, and was no doubt so designed by the Lord; and the result will undoubtedly also be similar, and those embarking in the pretending arks will not "be able to outride the impending storm," because they have not yielded to that heavenly influence which would

have changed their dispositions and led them where God desired they should go.

They have not been willing to trust his saving power, and will now see that their structures are too frail, because they are not built the way God desired, but according to plausible human ideas. The mighty billows will overthrow them, while God's saving ark will ride triumphant and land on a mountain top, as it were.

It is a feature that should command our closest attention, that we must be brought out from the world and our dispositions changed by a heavenly influence—"God's grace which appears to all men." If we yield to and obey that influence we will unfaithfully be led where God desires we should go; and when we see that He will lead us into unspeakable glory and happiness in a spiritual state of existence beyond the tomb, the theme of our being will be, to honor God and enjoy him forever. It is utterly impossible for us to honor God, unless we enjoy Him, and to enjoy Him we must appreciate His infinite love towards us, and realize His means of salvation.

It is to be lamented that many who profess the religion of Christ do not possess it, making great efforts to proclaim that salvation to their fellow-beings, while the glaring disagreement of their practice and conduct with the teachings of Christ, clearly shows that they have no claim to that salvation, themselves. Many may have sold their "possessions" and may thus have come into that state of spiritual poverty, but then, instead of following Christ they have followed human ideas and again have possessions elsewhere, but not "treasure in heaven."

Such persons may have tasted of the sweetness of the waters of life, as it were, and may eagerly desire that others should partake of it; but we should mind that the effects of possessing divine love are positive and unvarying, and Christ's words stand firmer than heaven and earth; and when the practice and conduct of such persons disagree with the teachings of Christ, it is an evidence by which all shall know that they are not actuated by the spirit of Christ, and none of his.

We should also not make the great mistake of considering that we must do thus or so, because Christ teaches it, except that we "verily must be born again," which is the only express command which Christ gave. This can only take place when we come into a state of spiritual poverty, as stated in the foregoing, and we are then made partakers of the divine nature, by the love of God being shed abroad in the heart. If we become partakers of that divine nature, we are brought into liberty. There is no more constraint. Christ's teachings will only be a standard whereby to prove ourselves, because of the many foreign influences and strange spirits surrounding

us. When our practice and promptings do not agree with that standard, we can readily know that we have yielded to a strange influence. For this reason, too, Christ's teachings are simple, plain and comprehensive, that we may not easily be mistaken. All men can determine their condition by that standard, if they desire to do so; for Christ has declared that, "The words which shall judge men at the last day." By comparing the practice and conduct of others, with Christ's words, we can also know their relation towards Him. We need not judge them, to determine their condition, for Christ's words will do so.

That change of disposition wrought by a divine influence, is the underlying principle of Christ's teachings. If that does not take place within us, our lives cannot and will not harmonize with His teachings, and if it does take place, they must and will be united. They cannot fail to be so. They are called out of the world and have entered the kingdom of heaven. They are aliens and pilgrims in the world, and the world's society and pleasures do not afford them happiness. They are kindred of heaven, and long for the day when their journey will be ended and they can assemble with their heavenly kindred, and fully realize and enjoy that bliss of which they have a foretaste here.

It is lamentable that this principle is so extensively ignored; and we must not voluntarily close our eyes to not see the effects? Instead of those professing to follow Christ being united, they are anything but united, even claiming that unity is not necessary. Instead of passively submitting to injustice and wrong, they retaliate. In vain are they sure of having peace with God; and the more they conform their lives with Christ's teachings without being led by that influence, the greater the delusion becomes. What sight could be more heart-rending? How can God receive the honor He desires and which we know he deserves, unless we obey His divine appeals to our noble intelligence? Surely, we cannot fulfill the design of our existence unless we obey. We finally have spent a lifetime in vain, and when we are launched into eternity our conscience will accuse and torment us for our folly. Would to God that we would obey and avert that calamity!

A PEACE CHURCH.

The discipline of the Bible Christian Church of Philadelphia requires its members to be admitted by baptism; to partake of the Holy Supper; to abstain from eating flesh, fish or fowl as food; from war and capital punishment and slavery; the observance of the Sabbath as a day of worship and religious instruction, also public and private prayer. These principles are believed to be taught and enjoined by the letter and spirit of the word of God, as conducing to man's receptivity of the Holy Spirit.

FOR THE LITTLE READERS.

(Continued.)

When Solomon was dead Rehoboam went to Shechem, a city in Ephraim, and thither the children of Israel also went to make him king.

But in the meantime Jeroboam, who was still in Egypt, had also heard of Solomon's death, and the people of Israel sent for him to come up to them, for they very likely knew that God had chosen him to be king over ten tribes of Israel. So Jeroboam came, and he and the people came before Rehoboam and said,

"Thy father made our yoke grievous; now therefore make thou the grievous service of thy father, and his heavy yoke which he put upon us, lighter, and we will serve thee."

The great expense of Solomon's splendor, and the extravagance of the latter part of his reign, fell heavily on the Israelites, for they had to bear the expense, and this was indeed like a heavy yoke for them to bear, so they promised Rehoboam that if he would make this burden lighter, and live more sparingly, so that the people could save something for themselves they would be willing to have him for their king. This was a very reasonable request, and a prudent man would have granted it at once.

Rehoboam, however, wanted three days to think over this matter. So he called together the wise old men that had served under Solomon and had learned wisdom of him, and asked them what answer he should give the people. They told him that if he would treat the people kindly and fairly and do what he could to make them happy and prosperous they would be faithful to him as long as he lived.

But Rehoboam did not like the advice these old men gave him. He did not like the idea of doing as the people who were under him in rank would want him to do. He was proud and vain, so he called together his young companions and asked them what they thought that he should do. These foolish young men gave him very different advice from that which the old men had given him for they said:

"Thus shalt thou say unto them, My little finger shall be thicker than my father's loins; and now, whereas my father did lade you with a heavy yoke, I will add to your yoke; my father has chastised you with whips, but I will chastise you with scorpions." So when Jeroboam and all the people came to Rehoboam on the third day, instead of following the advice of the old men he did what the foolish young men had told him to do, and spoke roughly to the people and told them how he was going to treat them.

These unkind, haughty words must have displeased the people very much, and when they saw that he did not care for their welfare at all, they cried out, "What portion have we in David? neither have we inheritance in the son of Jesse; to your tents, O Israel; now see to thine own house, David." By this they meant that they might expect any favor from the house of David, and this being the case, they would take care of themselves and Rehoboam should look out for himself; that they would neither serve nor support him, nor have him for their king. So the Israelites left Rehoboam and went home.

Rehoboam, however, reigned over his own tribe Judah and a part of Benjamin, but this was only a small part of the former kingdom, and he felt much vexed at being thus humbled. Thinking however to show his authority, Rehoboam sent Adoram to gather tribute or taxes from all Israel. But poor Adoram never finished his work, for the Israelites in their anger at Rehoboam's presumption pelted the tax gatherer with stones until he died.

Rehoboam saw that he could not expect to be king of all Israel unless he conquered it by war and fearing for his safety, he speedily got his chariot and hastened up to Jerusalem. He clearly saw that the kingdom was divided, and in the future we must consider Israel as two kingdoms reigned over by two kings, who, sad to say, had many quarrels and even battles with each other, until at last the people got so estranged that those of one kingdom would neither deal with nor speak to those of the other. The kingdom over which Rehoboam reigned was called Judah and the rest was called Israel.

When the rest of the people who lived in the far away parts of the land heard that Jeroboam had come back from Egypt, they assembled themselves and all Israel, except Judah and a part of Benjamin, with perhaps some families of all tribes, appointed him king over all Israel.

In the meantime, however, Rehoboam had reached Jerusalem which was only about thirty miles from Shechem, and he at once gathered around him one hundred and eighty thousand warriors of the tribe of Judah and of Benjamin to fight against Jeroboam and those with him, to bring back Israel to the house of David. Had he gone at once with this army, he might have gained his object, for no army had been gathered to oppose him. "But the word of God came to Shemeiah the man of God, or as we would say, a prophet saying, 'Speak unto Rehoboam, the son of Solomon, king of Judah and Benjamin, and to the remnant of the people saying, Thus saith the Lord, Ye shall not go up nor fight against your brethren the children of Israel; return every man to his house; for this thing is from me. They hearkened therefore to the word of

the Lord," and did not go war with their own kindred.

Jeroboam now rebuilt some cities and set to work to make his kingdom strong and safe. But one thing troubled him very much in the beginning, so much so that he was afraid that the people would all return to Rehoboam after all. For, thought he, these people have all gone up to worship in Jerusalem and now Rehoboam who is king of Judah will gain them when they come up to Jerusalem, their beloved city, of which every one is proud and looks to as a common hope, and they will turn against me and kill me.

Ah, if Jeroboam had now only asked God for help in this trouble, he would have received help. But he listened to the counsel of men and made two calves of gold, and set up one in Bethel and one in Dan. Then he said to the children of Israel, "It is too much for you to go up to Jerusalem; behold thy gods, O Israel, which brought thee up out of the land of Egypt."

(To be continued.)

Married.

CASSEL-BIEHM.—On the 15th of September, at the residence of the bride's father, by Bish. Daniel Wismer, Jesse Casel, of Wilmet township, and Veronica Biehm, of Waterloo township, Waterloo county, Ontario.

WISMER-BRUBACHER.—On the 8th of September, in Waterloo county, Ontario, by Bish. Elias Weber, Bish. Daniel Wismer, of Doon, formerly of Marion county, Kansas, and Sister Lydia Brubacher, of Berlin.

GERBER-RICHSEL.—On the 19th of September, in the Sonnenberg M. H., near Dalton, Wayne county, Ohio, by Jacob Nushbaum, Dr. Daniel P. Gerber and Sister Anna Biesel, both of the Sonnenberg church.

OBITUARY.

Mr. David Habecker died at his residence in the town of Wheatfield, Niagara county, N. Y., on Saturday, September 7th, 1889, in his 99th year. He was born in Manor township, Lancaster county, Pa., August 5th, 1791, and emigrated to this state in the year 1830. He purchased and settled on a farm in the town of Wheatfield, Niagara county, where he resided up to the time of his death. He was remarkably healthy for one of his age, until about a year ago he had the misfortune of hurting himself by a fall, from the effects of which he never fully recovered. Being blessed with a very retentive memory, he served as a Mennonite minister for over fifty years, until he considered himself too feeble for the mission. His last hours were like those of a person passing from weary labor into peaceful, quiet slumber.

Such was his end—a calm release, No clinging to this mortal coil; He closed his eyes and stood in peace Before a smiling God.

OBITUARY.

Father Thomas, widow of Michael Thomas, died March 14th, 1889, at an advanced age. One of her sons writes: "Mother Thomas passed away in peace to a world of happiness.

She was a devoted Christian and a constant reader of the Bible. She was a member of the Mennonite church many years, and was united in marriage with Michael Thomas some years before the war, in Rockingham county, Va., in the days of Bishop Peter Burkholder, who was their officiating minister. Soon afterwards they moved to Hampshire county, now West Virginia, where they lived a few years, and then moved across the Potomac river into Maryland, where they lived to the date of their deaths. Her husband preceded her some years. Her maiden name was Coffman, daughter of Dr. Coffman, a member of the Coffman family, the history of which was published some time ago in the HERALD OF TRUTH as an extract from a Green River, Va., paper. Her father lived and died in Shenandoah county, Va. She was one of those who was isolated many miles from her church. She often talked about the church and the love she had for it. She lived with her daughter Elizabeth, who lives on a farm within eight miles of the Berkeley Springs. The day they moved was very cold and windy and she took cold from the depot to the farm, from the effects of which she became very ill, and in a few days died. She was buried in the Evangelical cemetery at the Cross Road church. Funeral services were held by Pre. Boles, pastor of the Evangelical church. Text, Ps. 93:10. The funeral was largely attended; all her children were present except her son Jacob, who could not come on account of a disabled limb. She leaves five sons and one daughter and many friends to mourn their loss.

DIED.

MARTIN.—On the 8th of September, 1889, near Orville, Wayne county, Ohio, of paralysis, Sister Fanny Martin, widow of Bro. David Martin, deceased, aged 78 years and 13 days. She was a faithful member of the Mennonite church for many years, and although she suffered more or less and sometimes severely, from stomach and liver complaint for a number of years, yet she bore it patiently. Of late she had hoped that each attack might be the last, and that she might be at rest. On the evening of the 7th. She was stricken with paralysis and then gradually failed until the next evening when she quietly and gently breathed her last and, as it seemed, fell asleep in Jesus. On the 10th her body was borne to its final resting place, followed by many mourning relatives and sympathizing friends. Services by Michael Horst in the German, and Michael Rohrer in the English, from John 14:13.

"Asleep in Jesus, O for me,
May such a blissful refuge be,
Securely shall my ashes lie
And wait the summons from on high."

KENNAGY.—On the 15th of September, in Logan Co., Ohio, of whooping cough, Anna, widow of Solomon and Nancy Kennagy, aged 3 years, 9 months and 2 days. Funeral on the 17th at South Union. Services by J. C. Yoder in German and Pre. Evans in English from Mark 10:14, "Suffer little children to come unto me, and forbid them not; for of such is the kingdom of God."

"Methinks I see a thousand charms
Spread o'er thy lovely face,
While infants in thy tender arms,
Receive thy smiling grace.

"I take these little lambs," said He,
"And lay them in my breast;
Protection they shall find in me,
In me be ever blest."

BOYTS.—On the 6th of September, near Springfield, Mo., of consumption, John H. Boyts, aged 40 years, 6 months and some days. Buried in Hazelwood cemetery near Springfield on the 7th. Services by W. H. Huey. Deceased was sick about one year and six months. He bore it patiently. He confessed Christ and was baptized and received communion while on his death bed. He leaves a widow and eight children to mourn their loss. He was born in Somerset, county, Pa., from which place he emigrated in his early youth with his parents to Elkhart county, Indiana, and in the fall of 1863 came to Greene county, Missouri.

RUPERT.—On the 6th of September, in Delphos, Ohio, Wildy, son of Wesley and Anna Rupert, aged 2 years, 8 months and 10 days. Buried on the 8th at the Pike church. Services by Dr. H. G. Stemen and J. Shuey. In the death of little Wildy the parents sustain a heavy loss, but though Wildy cannot come to them, they have the blessed promise that they can go to him.

"Dearest Wildy thou has left us
Here thy loss we deeply feel
But 'tis God that hath bereft us
He can all our sorrows heal."

LOUCKS.—On the 8th of September in Elkhart county, Ind., of consumption, Hannah (maiden name Kiler), wife of Martin Loucks, aged 50 years, 5 months and 3 days. The funeral was held on the 11th at the Olive Church and was very largely attended. Services by Amos Munaw and John S. Coffman. Sister Loucks was for many years one of our most faithful and devoted attendants at the church where her remains were laid to rest. Her apparently only concern was for her children that they might all accept Christ as their Savior and meet her in heaven. But in the last days of her life she said, "It had been my desire to stay with my children, but now I want to go home." "I want to go home" were among her last words.

"A precious one from us is gone,
A voice we loved is stilled;
A place is vacant in our home
Which never can be filled.
God in His wisdom has recalled
The boon His love has given;
And though her body moulders here
Her soul is safe in heaven."

GARDNER.—On the 15th of August, near Milford, Seward Co., Nebraska, Dannie, son of Daniel and Catharine Gardner aged 3 months and 10 days.

ERB.—On the 5th of September near Milford, Seward Co., Nebraska, Peter, son of John and Mary Erb, aged 2 years, 1 month and 3 days. Buried in the Amish Mennonite graveyard. Service by Jos. Shlegel from Psalm 16:5-7 and P. P. Hersherberger from Psalm 92:2, 3.

HOOVER.—On the 12th of August, in Rainham township, Ontario, Benjamin Hoover, aged 78 years, 10 months and 16 days, of dropsy and congestion of the lungs, of which he suffered about three months. His sufferings were severe, but he bore them with Christian fortitude. He was constantly reading and talking about the Scriptures as long as he was able, and the last few days he was mostly talking about going home, and said, "Now we are all ready; now we want to go." During his last illness he was perfectly resigned to the will of God. He was a staunch defender of the principles of the faith as practiced by the Mennonite church and his place was seldom vacant. The funeral services were held on the afternoon of the 14th, on which occasion Isaac Rittenhouse, from South Cayuga, spoke in German, and Pre. Daniel

Wismer in English, from Phil. 1:21. His remains were followed to the grave by a large concourse of friends and relatives who mourn the departure of one who was highly esteemed as a brother and friend. He died with a strong hope of life eternal through a crucified Redeemer. He leaves a wife and six children to mourn their loss, but not as though they had no hope.

"Death has robbed us of our father,
Whom we loved and cherished dear
It was father, yes, dear father,
Can we help but shed a tear?

Yes, we miss him, Oh, we miss him,
When we see his vacant chair,
And how sad the room without him
For there is no father there.

Our dear father's work here on earth is ended
Who faithfully the house of God attended;
Now his loving form here we shall see no more

'Till we meet on that Celestial shore.

His voice is heard no more, although 'tis calling
In sweet remembrance inviting us to come
To Christ the Savior in faith call and cling,
Till we can meet in that Celestial home."

YODER.—On the 22d of August, in Canton, Ohio, Anna Rupp, wife of E. D. Yoder, aged 71 years, 11 months, and 7 days. They were united in matrimony on the 12th of September 1839. The union was blessed with ten children, of whom eight are living, and thirty-five grand-children of whom twenty-seven are living. Her remains were interred in the Rowland burying ground at Canton, on which occasion a large number of friends and neighbors met to pay the last tribute of respect to the departed sister. Services by Michael Rupp, in German and W. O. Baker of Louisville, Ohio, in English.

PREKIN.—On the 11th of September, near Wakarusa, Ind., very suddenly, apparently of heart disease, Andrew Freed, aged 63 years, 7 months, and 12 days. The funeral services were held at North Union by David Burkholder, Amos Munaw, and John S. Coffman. Bro. Freed was for many years an apparently earnest and devoted member of the church at Holdeman's. On the morning of his death he appeared as well as usual, ate his breakfast and did his morning work; after which he said he would give up going to Sister Loucks' funeral, because he was not feeling very well. He then walked into the yard, fell to the ground and died in a few moments. We have a lively hope that our brother was so living that he was prepared for this sudden and unexpected change. "In the midst of life we are in death." "Therefore let us also be ready."

SAWYER.—On the 29th of August, at the house of his son Lester, in Elkhart County, Indiana, Levi Sawyer, aged 88 years, 5 months, and 7 days. The funeral service was held at the Baptist Church west of Jamestown, by John S. Coffman and Samuel Yoder. The subject of this notice was born in Berlin, Mass., and resided in Elkhart County, Ind., for many years, subsequently moved to Ohio, and recently was overcome by prostration from which he did not recover. He had professed faith in God in his earlier years, and his last days were spent in prayer to God, rational to the last moment, and pleading with the Savior to take him home.

GINGERICH.—On the 16th of September, Christina, wife of Jolu Gengerich. She was buried on the 18th. She was a faithful member of the Amish Mennonite church, and leaves her husband and four children to mourn their loss; but we hope their loss is her eternal gain. Funeral discourse by Christian Wery, from Gal. 6:7-9.

HURSH.—On the 13th of September, in Orville, Wayne County, Ohio, of typhoid malarial fever, John Hursh, aged 45 years, 6 months, and 22 days. Buried on the 16th, in the Orville cemetery. Services in the M. E. Church by E. J. V. Booth, from Matt. 14:12, to a large number of mourning relatives and sympathizing friends who had assembled to pay the last tribute of respect to one whom they had learned to esteem in life as a good friend and neighbor.

HENRY.—September 16th, near Ream's Station, Lancaster County, Pa., Sister Anna E., wife of Levi Henry, aged 61 years, 4 months, and 19 days. Funeral on the 19th. Text: Heb. 9:27, 28. Buried at Kraybill's Meeting House. A sorrowing husband and two sons mourn her departure.

OTTO.—On the 28th of August, at New Germany, Garrett county, Md., Mary Otto, aged 84 years, 3 months and 12 days. Deceased was born and brought up in Germany where she was united with the Amish Mennonite church, and was a consistent member until she died. She leaves 7 children, 66 grandchildren and 16 great-grandchildren. Funeral services were held by J. M. Evans, from Gen. 49:18. She was buried in the family graveyard on the old home farm.

BONTRAGER.—On the 15th of August, in Ozark Co., Mo., of spinal disease and inflammatory rheumatism, Johnny, son of Lydia and John C. Bontrager, aged 3 years, 1 month and 20 days. Another dear one has gone from our family circle; another voice we loved to hear is hushed on earth. The sweet prattle of our hands and feet are cold and still. This little jewel is everywhere sadly missed. The mother's heart is filled with grief and nothing affords her comfort but the thought that the Lord willed it so, and that the Master of this garden has plucked the sweetest little flower to adorn his bright mansion above.

Let us miss thee here, our Johnny dear,
And our hearts with grief are riven;
Yet sweet to know that thou did'st go
To dwell forever in heaven.

L. B.

EBERLY.—Died on the 2d of September, near Dalton, Wayne Co., Ohio, infant son of Aaron and Susan Eberly, aged 4 days. Buried on the 3d in the Mennonite burying ground in Stark Co., Ohio. Service at the house by Michael Horst, Adam Brenneman and Adam Kornhaus, from Acts 2:39.

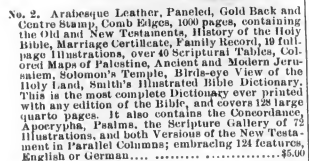
Letters Received.

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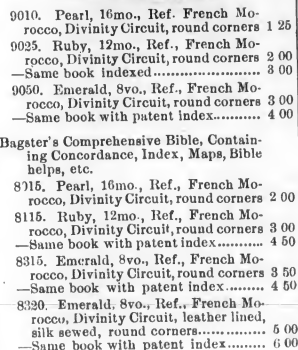
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SERMON

Delivered by J. S. Hartzler, Sept. 29, 1889.

The light of the body is the eye:
if therefore thine eye be single, thy
whole body shall be full of light. But
if thine eye be evil, the whole body
shall be full of darkness. If therefore
the light that is in thee be darkness,
how great is that darkness? Matt.
6:22, 23.

I have chosen these words for my text
to-day, and if God helping me, I expect
to speak from the latter part of the first
verse. I feel the responsibility of stand-
ing before an audience; I am young in
years and in experience; I feel the impor-
tance of this all-important work and
ask every one in divine presence to offer
a tribute at the throne of grace for me,
and pray that God will help me in my
efforts to teach you the way of life.

There are several things that point
themselves out very plainly to us in this
text. We cannot make an application
of this in a natural sense. It is not neces-
sary for us to do away with any part of
our natural body to become the children
of God. If this were the case the man
who had but one eye would have the
advantage of the one that had two. It is
evident that the Savior is speaking of
something that is a help to man in this
life—that is a help to him in gathering
things for the heavenly home. "If there-
fore thine eye be single, thy whole body
shall be full of light."

When others explain something to us
in such a way that we can understand it,
they say, "Do you see the point?" We
say, "Yes." We mean to say by this
that we understand, not that we see it
with the natural eye.

Man is so constituted that he will wor-
ship something; if he does not worship
the true and living God, he will worship
something else. Even Ingessoll who
claims to renounce God—even he has
a religion. The heathen worship some-
thing; the sinner who lives among Chris-
tian people and knows there is a God in
heaven and knows there is salvation only
in Christ Jesus, even if he does not wor-
ship Christ he worships something. Man
will look up to something and reverence
something higher than himself. If man
is created in this way then he worships

something; and if we have our desires
and affections set upon one thing, and
that one thing is God, the Father and the
Son Jesus Christ and we follow this stric-
ly, you see that our eye—our aim—is sin-
gle. How then can our aim be more than
one? It is a fact that many people have a
double aim. They mean to serve God,
but at the same time they are bound by
so many ties to the world and its vanities
of which they are unwilling to let go, that
they are also serving the world—the flesh.
Thus they worship that which is not the
worship of the true God. We know that
Jesus has come into the world to save
sinners, and when we are saved by grace
through faith in Him, our only desire is
to worship the true God. We are bound
to worship something. If we set our
affections upon Christ and still have them
upon other things, is not our eye evil?
Sin exists in something else besides action.
Is it a fact that man is not responsible for
anything he does not do? Sin exists in
action—in omission of duty—as well as
in commission of evil, and we are respon-
sible for willfully neglected opportunities
of doing good, or any wicked motives
harbored in our hearts. We need not
kill some one to be a murderer. The
Bible says, "He that hateth his brother
is a murderer." We are responsible to
God for our thoughts. It is Satan's busi-
ness to be tempting man. Man is re-
sponsible to God for the thoughts he har-
bors. If Satan brings something to your
mind that is evil and you harbor that
thought,—that is wrong; if we do such
things our eye is double; it may be little;
it is not said that it must be a great or
gross thing; be it ever so small it is
enough to make our eye evil.

Remember we are to-day to be of those
whose aims and affections are to be set
upon one thing. God has placed us in
this world to honor and glorify him; at
the end we will have to reap what we
have sown. The time will come when we
can not work for the Spirit. Let man be
so that he may set his mark higher. In
olden times when they ran races, there
would be some that would try to draw
the attention of the contestants. Every
one of these had his friends who would
fight against the other runners. We are
sent here to run a race. We are running
a race to-day. Probably the sinner is not

running the race to gain that great prize
that we are taught in this Word we should
run for; yet we are all running a race in
a certain sense of the word. Let us ever
have our affections set upon the mark.
In those times only one could win the
prize, but now we can all have the prize,
but our eye must be single.

What are we to understand by our
whole body being "filled with light?"
You know that in this life we have our
influence. I care not what your condi-
tions are, how poor you may be, you
still have your influence. We are re-
sponsible for the way in which we use our
influence; let us live as close to Christ as
possible and use our influence for good;
Let us therefore put away every thing
that has a tendency to keep us from Christ.

It has been said by one of the great
ministers of our time, "If I had a half
dozen real energetic Christians, I would
rather go there and organize a church
than with two hundred such as we have
many in this land." This body in which
we live—not this natural body because
this is not going to be filled with the light
in Christ, but our spiritual body—must
be filled with light if we would do the
works of light. Suppose our whole body
be filled with the light in Christ and we
live so that we plainly show forth that we
are the children of God, then we have an
influence for good.

A young Christian man was working in
a shop, and the man next to him was not
a Christian. This man kept watching the
Christian for a long time and one day
said, "Charles, I have made up my mind
to be a Christian." Charles said, "I am
glad, but what caused you to become a
Christian just now; why have you made
up your mind just now to become a
Christian?" He replied, "You have made
me one." "Why," said Charles, "what
have I done? I have not told you to be-
come a Christian." "You told me by
your actions; others have told me in
words, but not in actions." Remember,
friends, that our actions tell of the life we
live. Let it therefore be a life of light.
Let our light so shine out that others
may see that there are realities in religion,
so that they may seek God and glorify
Him. How do we do this? By putting
on a long face like the Pharisees of old
used to do, and like many do yet? No,

the religion of Jesus will shine forth at the workman's bench. Let your religion shine at all times, not only on the Sabbath. Remember there's an influence going forth from every child of God that will in time bring forth fruit. We know not what our influence may be; we may be the means of bringing one soul into the vineyard of God. The wealth that there is in this city; if one person had all this, he still would not have the worth of one soul. If we knew that there are realities in the religion of Jesus, if we know that God has sent His only begotten Son into the world, would we not feel to spread this abroad? Would we not feel that our influence should go out to others who stand out of Christ? If we knew that every action and every word on our part leaves its impression on the minds of those about us, would we not be more careful what we do and say? If we would ever remember that every evil thing that we do or say in this world may influence others to do and say evil things, we would surely be more careful. We would act quite differently about the things of this world. Suppose a man would sow a field of grain at a time when it would be destructive to the crop, and afterwards his neighbor would do the same thing, would he not tell him not to do so because he would not raise a crop? That's the way we would do in the things pertaining to this world. Why not do so in the spiritual experiences? We should do just the same thing. Why not tell abroad the things that are a help to us in the Spiritual life? In temporal matters this is done. One learns by the experience of another.

Societies come together and explain the things they have experienced, so that others may be benefitted. If the experience has been bad, then it is a warning to others not to do the same. If we realize that there are realities in the Christian life, why not so live as to prompt others to follow us and become children of God? We need not be afraid then to tell what Christ has done for us, for our work, our life will tell it more forcibly than our words.

Our influence does not end when we lay down our work on earth. It is a work that does not end with this life; it goes on and on. What would be our joy if we should enter the heavenly gates and others would come to us and say, "Your example brought me to Christ. Of course Christ has done all for me, but you led me to seek Him." What would be our feeling, on the other hand, if some one would come to you and say, "Your example was such as to keep me from Christ."

Our light should shine steadily, so that the world may see that we are founded on the immovable and unchangeable word of God. If we would do or say one thing one day and the next day something entirely contradictory to it, the world could

not have much faith in our profession. It would rather engender disappointment and even disgust. Suppose you were out upon a large prairie and you saw a light far off in the distance, how prompt you would be to put your eye upon that light and follow it; but suppose it would flicker and keep constantly changing its position, we could not follow that, and we would eventually be compelled to give up our attempt to follow it. It would be the same way spiritually. If our spiritual light would lead men in one direction one day, and in the opposite direction the next day, those who would follow could not do so, and would even lose all confidence.

Be careful, then, of your influence for Christ in the world, for to-day our influence is important. Not only our salvation depends upon it, but the salvation of those around us. Many can be influenced in this way to come to Christ. Will we let our influence go forth that we may be instruments in God's hand for the salvation of many souls? He wants such workers; will we hire in His service or will we be so closely linked with this world, and let our influence work against the cause of Christ? If we follow after the things of this world, our influence will be for evil, and we will not shed abroad the light of the Christian life. The second verse shows this: "If thine eye be evil, the whole body will be full of darkness." If the life that we live has a tendency towards that which is dark, how sorrowful that there should be any such who might be led into darkness, that there should be any living in the world that have a tendency to do evil instead of good. How sad that in a place where there are Sunday-schools and every other means provided to lead the young people—and the older ones also—to Christ, that they will after all go out into the world and seek worldly enjoyments. Let our life be such that all may see that we are really children of God; that when our time is done, we can go home to our Father.

There will be a time of rejoicing, and there will also be a time of sorrow. The joy of those whose eye has been single, whose soul aim has been to glorify God in every act, every word, every thought, in life, will be unspeakably great when they stand before the throne of God and hear the welcome voice, "Well done, good and faithful servant; thou hast been faithful in a few things, I will make thee ruler over many things; enter thou into the joys of thy Lord." But what of those whose light has been darkness? It will be sad to be separated from all that has been good, all that has been pure and holy, and to be associated with the spirits of the lost. It will be nothing but anguish, and the blackness of darkness will encompass them forever and ever. Those who have been faithful will reap a rich reward, but where will those be who have not been faithful to their calling?

EXAMINATION MEETINGS.

For the Herald of Truth.

"If thy brother shall trespass against thee, go and tell him his fault between thee and him alone; if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established." Matt. 18:15, 16.

This text has been for some time on my mind in connection with the subject of "examination meetings," or as we say in German, "Umfrage." Knowing that misunderstandings, and even offenses would in the course of time come, among those who had left their all and followed Him, Jesus provided a way, fair and just, and mutually satisfactory, for dealing with such troubles. This manner of settling difficulties is beautifully and plainly described in the 18th chapter of Matthew. The whole category of offenses is here given; the strong against the weak, the weak against the strong; the individual against himself and against his God, and at the conclusion of the chapter the Savior shows, by a parable, in what spirit those who have been offended should deal with those who have offended them, seeing that they themselves have received much mercy and grace from God against whom they in former times were also offenders, and debtors, but have been freely forgiven.

We are, as a church, often referred to this chapter, as a criterion by which to deal with our fellow-men, and especially with those who are of the household of faith, and yet, I have learned, from observation, that after all, the instruction given by our Savior concerning these things is very often cast aside as a thing unnecessary, or at least not congenial to the methods of those who would seek redress of grievances, real or supposed. Moreover I have become aware that much of the trouble in the dominion of the church arises from a flagrant disregard of the advice and precepts of our Lord and Master in this very chapter.

Another cause of much trouble is the failure of dealing with offenders and offenses in the province which the Savior here gives us. Let us consider the matter for a moment, "If thy brother shall trespass against thee," not against another man, but against thee, "then," says the Savior, "go and tell him his fault," mark these words, "between thee and him alone." Not first to everybody else, which may possibly include such noble and irreproachable souls as would far rather not hear it (and thus lowering yourself in their estimation, see 1 Pet. 4:15, which says, "Let none of you suffer . . . as a busy body in other men's matters"), but first "go and tell him." Do not wait until he has found out from other sources, not necessary to explain here, since they are already explained in 2 Thess. 3:11, and

1 Tim. 5:13, and comes to us to have the matter settled, but obey the Savior's words and "go" to him "and tell him his fault between thee and him alone."

Obedience to this leads first of all to a careful and prayerful examination of the matter, in our own closet, to find out if the action of the brother is really a fault, or whether it is only so in our minds, and not in the sight of God. Careful investigation would, I venture to say, remove many assumed or presumed offenses and the difficulty would be settled without even the necessity of going and telling him his supposed fault. In this we have always to look sharp for beams, for they are very liable to affect our insight into things concerning others, as the Savior beautifully illustrates, in Matt. 7:3-5, and Luke 6:41, 42.

If however, the fault has, after due investigation, been found to be well grounded, then we are to "go and tell him his fault between thee and him alone." This brings the person offended into closer quarters with the offender than many are willing to be brought, nevertheless, since it is the best way, the Savior advocates and commands this method of settling a difficulty.

In this respect it appears to me the examination meeting is misused. The liberty which some think the meeting gives them they use for their opportunity, and thus many things which should never reach other ears but those of the two immediately concerned in the matter, are here spoken of and discussed, and, sad to say, the ministers are thus burdened with many troubles which it is not their duty to bear, and which in fact should immediately upon presentation be referred by them to the proper place, namely to first try and settle the matter, according to the Savior's command, "between thee and him alone."

The practice of waiting until "examination meeting" for the purpose of expressing our displeasure at the actions of our brethren, to whom we have however not yet said a word, is wrong, because it not only stifles that open, hearty frankness which should characterize all our actions toward, and dealings with, our brethren, but it fosters pusillanimity and estrangement, which are two of the most fruitful sources of dissension in our already much divided church. I say pusillanimity and estrangement, and will add to it enmity; for by the above mentioned misuse of the examination meeting an unthinking brother has every inducement to try to screen himself from the alleged offender under the garb which the examination meeting unconsciously throws over him. Pusillanimity on the one hand engenders displeasure on the other, and to continue the matter in the same manner as it was begun has in it just the characteristics that lead to enmity.

There are some who consider the examination meeting (Umfrage) as unnecessary,

and even a source of trouble. I do not know but that it is, if its aim and object are abused. But I am convinced that if it is used for the right purpose, namely that in it each member can declare his peace with God and man and his desire to partake with his fellow believers of the emblems of the broken body and shed blood of Christ, and to give his views on questions put to him in matters concerning the church, that it is positively beneficial to the church. Much might be said on the subject, but I forbear. It is my view of the matter as I understand the Scripture that bears on the points stated. We can use a thing for our benefit, and we can use the same thing, by its abuse, to our injury, and I believe that the examination meeting is one of the things that permits of being used for two purposes entirely contradictory to each other. A. B. KOLB.

SOWING.

For the Herald of Truth.

The time of year has again arrived when farmers sow their grain, and this naturally causes us to reflect upon sowing in a spiritual way.

"We are sowing, daily sowing
Countless seeds of good or ill."

Each one of us is in one respect sowing upon the hearts of those around us. The Bible says, "Whatsoever a man soweth, that shall he also reap." Now, since this is true, how earnestly and prayerfully should we consider what and how we are sowing. Our every word and action tells plainly what we sow, but we must look them over carefully and with a view to learn what we are sowing. Words cost but very little, they drop from the lips so easily and carelessly that it would not seem that the Bible says, "By thy words thou shalt be justified, and by thy words thou shalt be condemned." Each word spoken is a good or bad seed sown for the grand harvest of eternity. "Every word of my life is a seed," says Sam Jones, and we are not going about through this country scattering these seeds in these valleys and on these hills, and they grow up and in human hearts and they grow up and produce and reproduce just like the seed we sow on the earth. And then when once a seed is sown, no work of ours can it be gone forever, no work of ours can it ever recall it, it is sown to spring up and grow and bear fruit while the world stands and whether the fruit will be good or bad depends entirely upon the seed sown.

It takes but a small amount of strong drink to start a man on the drunkard's way, a small amount of discouragement to make it worse, and so on until we can look upon the miserable mortal, degraded

and dishonored, perhaps on the verge of a drunkard's grave, brought there, oh! cruel thought, perhaps by a friend who in influence over him sowed the first little seed of wrong-doing, and so started him on the terrible road to ruin. Oh friends! think for one moment *what are we sowing?* How sorely we need God's care. How true are the words, "Religion is not for the end of life, or for stray hours in life, but it is for the whole of life, for every hour of life."

"I need thee every hour,
Most gracious Lord."

And every hour, every moment, it is exceedingly necessary to watch our deeds, words and actions, for we know not how long we can remain in this world, and I know we would all like to leave earth with the assurance that we were sowing good seed while here. Oh, may God help us to so use the talents He has given us that He may be satisfied with our work here, and that when death comes we may be ready to meet God. Having lived thus our dear Lord will then welcome us home with the loving words, "Thou hast been faithful in a few things, enter into the joy of the Lord."

"Scorn not the smallest of daily endeavor,
Let the great meaning enoble it ever;
Drop not our efforts expended in vain;
Work as believing that labor is gain."

Very small seeds naturally sometimes spring up and grow to be large trees, so may a small seed sown in the heart spring up, grow and bear fruit in this world and in the world to come.

Carefully then, let our lips be guarded, and our lives watched, for not one of us can ever do enough for our dear Redeemer; for what has He not done for us? He was mocked, despised, and he even suffered death upon the cross for our sakes, and still we are so prone to forget him, to speak and act in a careless, yea, even ungodly way, never thinking of Him and His love for us, forgetting to thank Him for His kindness and even scattering vile seed into the hearts of those around us who were as dearly bought by His precious blood as we are. If we think back over what has passed, have we not reason to shudder at our ways? Can we do anything but beg of God to forgive us and implore Him to help us that we may from henceforth serve Him and only Him, and try with His help and guidance to sow the good and precious seed we are entrusted with and try with all our hearts to keep the evil seed from taking root? May God bless us and help us all to sow with care.

"Sowing in the morning, sowing seeds of kindness,
Sowing in the noontide, and the dewy eve,
Waiting for the harvest, and the days of reaping,
We shall come rejoicing, bringing in the sheaves."

LINA Z.

For the Herald of Truth.

A BLESSED LIFE.

There is no life so wonderful as the life of faith. Ye, beloved, there is verily no life under the heavens that is in any wise comparable to the Christian life, except the life beyond among the redeemed before the throne of God. This life stands pre-eminent, for it is one full of divine benediction and joy, favor and blessing.

The life of the ungodly, however, is a perfect failure. The whole of it we may truly say is a life of guilt, misery and death. Yea instead of being a truly joyous and blessed one, the life of the sinner, is but a living death. For the wages of sin is death,—death of all spiritual and divine things. Truly, here is a life of rebellion and wretchedness, leading in the end to eternal death and perdition. But, dearly beloved, the life we now live in Christ is not only a new, but a spiritual life, and one of wondrous fruition. It is full of peace and joy, so that it stands out pre-eminent, as the most blessed life a man can lead under the sun. "A life hid with Christ in God" transcends all others, as it is a life of freedom, of safety and of wondrous happiness.

Dear sinner, would you share this life, that will give you a title of everlasting life, then come to Jesus the great source of spiritual life. Accept pardon and salvation from God and then you will have life through his Son. Yea, take of the water of life freely and be abundantly satisfied. Hasten to the fountain of living waters and drink and live forever.

E. R. H.

For the Herald of Truth.

THE PONDEROUS OVERSHOT WHEEL.

Many were the stories that our forefathers used to tell about the great overshot waterwheel which was used in the mills to grind the pioneer's wheat, if they were so fortunate as to have any wheat. If not, they would take a bag of corn on horse-back and start for the mill, the wheels of which could be heard in their slow, tiresome revolutions a half mile or more. Here the pioneer would have to wait half a day or thereabout before he could load up his grist and start for his home to find his mush and milk supper awaiting him, and which he would eat with a relish.

The writer has seen something of the wonderful mill with the overshot wheel with its swish, and its creaking and jarring and many discordant sounds. The stern fact stares us in the face that the great and powerful wheel of time never takes a backward turn, but goes on forever; therefore we must face what is before us and with a spirit of "do and dare" act well our part. If we but act

it well we shall have no time for vain regrets. Christ says, "Come unto me all ye that labor and are heavy laden and I will give you rest. Take my yoke upon you and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy and my burden is light."

The apostle says, "I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth; to the Jew and also to the Greek. And he that searches the heart knoweth what is the mind of the Spirit because he maketh intercession for the saints according to the will of God. And we know that all things work together for good to them that love God, to them whom he called according to his purpose; For Christ is the end of the law for righteousness to everyone that believeth. For Moses describeth the righteousness which is of the law, that the man who doeth those things shall live by them."

ABRAHAM WITMER.

For the Herald of Truth.

MY EXPERIENCE.

Much has been said through the columns of the HERALD OF TRUTH about Sunday-schools, and I know that God has a delight in all the earnest labors therein. It is now almost five years since I have my "all" upon the altar, giving myself wholly in the hands of the Lord that He can work in me the good pleasure of His will. Since then I have been the greater part of the time engaged as a Sunday-school teacher. Many pleasant and happy hours have I spent in Sunday-school. Many blessings have I received there; blessings that made my heart quiver and leap for joy, and especially when I was discharging my duty, in telling my class of the love of God toward us, by sending His dear Son into this world that we through him can obtain eternal life; by inviting them to come to Jesus and forsake sin; by testifying against the sinful habits and practices of the world, and such things even as are practiced by those who call themselves the children of God, as secret societies, life insurance, etc., which we should oppose. This is the place where the folly and wrong of these things can be implanted in the young minds, and when they become regenerated they are the ones who will help us to work against these evils and help to teach the gospel in its purity.

It is highly necessary for a Sunday-school teacher to be a Christian, for an unconverted person can never do anything to promote the cause of Christ. If the blind lead the blind they will both fall into the ditch. I feel the position of a Sunday-school teacher a very responsible one, even as much so as a watchman up

on the walls of Zion; for we as teachers have the young minds before us and they will believe as they are instructed. Let us be careful how and what we teach them. Let our aim always be for the glory of God and for the upbuilding of His kingdom. Oh, that we might be of those who turn many unto righteousness, for they shall shine forth as the sun.

We as teachers should let our class know that we love them and that we are concerned about the salvation of their souls. For myself I can say with Paul, that my heart's desire and prayer to God for Israel (my class) is that they may be saved. It is a grand work to be engaged in the Master's service. Oh, that I could do more.

I. A. WAMBOLD.

THE SINNER'S FRIEND.

(Continued.)

It is also impossible to sympathize with many of our fellow-men in their peculiar temptations. Nothing is more common than to find ourselves condemning the misdeeds of others, when perhaps we should be guilty of the same offenses if subjected to the same temptations. Individuals are subjected to influences in early life, often, that warp and distort their characters. Their vile passions are fearfully developed by exposure to corrupt example, so that they are really trained to become the victims of dreadful vices. That early education, in a multitude of instances, weakens the power of moral resistance, and consequently renders the unfortunate child a more easy prey to vice, cannot be doubted for a moment. Furthermore, some inherit moral weaknesses and obliquities, and this renders their relations to evil still more precarious. *The iniquity of the fathers is visited upon their children even to the third and fourth generation.* The fathers sin, and the children suffer. The former hug some loathsome vice, and there offspring are, in consequence, peculiarly tempted in that direction. These, and a thousand circumstances, are not, and cannot be fully appreciated by men, so as to duly proportion their sympathies. No one can deny that less guilt attaches to a person, whose early education was demoralizing, in the commission of certain crimes, than to one who perpetrates them against the best early impressions and discipline. Still this is generally overlooked, and often it must be so of necessity.

But it is far different with Christ in all the foregoing particulars. None of these infirmities mar his character as a sympathizing Friend. He knows the very springs of human action. His experience from the manger to the cross was checkered, disciplinary, and instructive. His mission as a preacher was preceded by

thirty years of human experience; and it was all indispensable. Not a day nor an hour of that thirty years was unnecessary. Every part of it developed the tender sensibilities of his sinless nature. The scenes, too, with which it was checkered were exactly suited to prepare him to sympathize with men. Behold him at the grave of lamented Lazarus! He is a mourner there with the sisters, Martha and Mary. How deep and sincere his sorrow! He knew the bitterness of the cup mingled by Providence for them. Hear his words of consolation—"Thy brother shall live again." Blessed words to fall upon bleeding hearts! O, how very dear the fellowship of Christ, in that hour of grief, to the sisters of Bethany! Yes! The Savior was "a man of sorrows and acquainted with grief," that he might be touched with the feeling of our infirmities." He mingled with men in all the conditions of life, from the king on the throne to the beggar at the gate. He sought especially the poor and suffering, to lift them up and bless them. He saw the rich man in his palace, and the poor man in his hovel. He saw the ruler in his royal robes, and the subject in his cringing servitude. He took the little child in his arms, as if to hint to mothers that he would bear it in his bosom hereafter, and pitied the old man on the verge of the grave. The persecuted, the bereaved, the fatherless, the widow, the lame, the maimed, the halt, the blind—all shared in the kindnesses of his great heart. He understood their trials and their wants, and nothing in their experience was hid from his eyes. In short, he experienced every form of trial, suffering, and temptation, which falls to the lot of mortals; and hence he is abundantly qualified to sympathize with them. Bunyan alludes indirectly to this truth in the first two lines of the following verse:—

"Christ leads me through no darker rooms
Than he went through before;
He that into God's kingdom comes
Must enter by that door."

No infirmity of recollection diminishes the sympathy of Christ. Unlike man, he commands every item of his earthly experience, fresh as if it were of yesterday's occurrence. He was once a child, and forgets not the feelings and trials of childhood. He expects no more of the young than they are able to bear. It is a blessed thought for the young to ponder, that the Savior was once young like themselves a member of the family, a learner, an associate. They may be five, ten, twelve or fifteen years of age,—the Savior was once a child, a lad of the same age, and knows to-day what were the exact feelings and temptations of that early period. Their parents, guardians, and teachers may err in their commands and reproofs, because they have forgotten the experience of early life, but Christ never.

Nor will he fail to appreciate the temptations of men, since he was "tempted in all points like as we are." Had he sojournd in the flesh without meeting the assaults of the arch-fiend, how poorly qualified would he have been to sympathize with us! For temptations make up a great portion of life. They come from every quarter, and even meet us in sacred places. Gabriel could not appreciate our wants and frailties in this respect, for he has not been a mark for the fiery darts of the enemy. But Christ understands the nature, number, and power of temptations. He sees where to exercise forbearance in consequence of evil early training or inherited propensities. His judgments in this regard are strict, but unjustly severe. They are merciful, but not too lenient.

Such is the Savior as a sympathizing Friend. Fancy could not paint one better suited to the wants of probationers in this vale of tears.

He is a long-suffering Friend.

Earthly friends weary with our drafts upon their attention and aid. We hesitate to make repeated requests for their assistance, lest they be wearied, like the unjust judge," by our "continual coming." The most tried friend will not endure appeals beyond measure. There is a limit to his attentions and favors. Even members of the same family—parents and children, brothers and sisters are not disposed to tax each other unduly, for the reason named. Unkind feelings and words that mar the harmony of the domestic circle, are sometimes the result of such indiscreet conduct.

Moreover, what would be thought of the man who would consider a valuable gift from a friend an excuse or reason for another of him, of equal or greater worth? It would be considered a breach of friendship, and, as Jeremy Taylor said, would "burn the thread that ties their hearts together." No person would venture to conduct himself upon such a principle in his intercourse with men. He would not dare risk his reputation in this way, nor sacrifice the kind feelings of acquaintances in this reckless manner.

So settled have mankind been in their views upon this subject, that marked departures from this principle of action have been made records of history. Thus it is related of Alexander the Great, that on one occasion he directed the philosopher Anaxarchus to go to his treasurer and ask for any gift he pleased. The treasurer refused to grant his request, because it was so great, until he might see the prince. Accordingly he went to him and said, "It seems too much for one man to receive. The great sovereign replied, "It is not too much for Alexander to give. He does honor to my liberality by so large a request." That even a prince, with immense wealth should grant a request so exorbitant surprised the treasurer. The

mass of men would have considered such asking a good reason for immediate repulse. It is so unlike the common principle upon which men conduct themselves that the historian has made it an item in public annals.

But Christ is not a Friend who is wearied by our importunities. He never thinks that we ask too much, nor that we appeal too often for his aid. The more we apply to him for sympathy and help, the more cheerfully does he grant our prayer. The more we ask, the more is he willing to give. He tells us that it does honor to his liberality to ask much at his hands, and that it affords an opportunity for the display of his patience when our supplications are "continual." We can pour our wants into his ear at any time, and ask for any necessary blessing, without fear of cooling his love or diminishing his friendship. Indeed, it is the only way to preserve unbroken mutual attachment between him and ourselves. Multitudes have tried and proved it and are now ready to bear witness to the encouraging fact. He regards this desire for his aid as evidence of dependent feelings, and this unceasing importunity and expression of confidence in his love and mercy.

Long-suffering Savior! Ages since would thy dependent children have wearied thee, hadst thou been like them impatient! But thou, Immanuel, dost never tire, though they call day and night upon thee! "Let us, therefore, come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." We are ignorant and know not our own way, but he has "compassion upon the ignorant," and gives ear unto our cry, for it is thus that his tenderest feelings are manifested, and for this reason that his mercy endureth forever.

(To be continued.)

"THEM."

A candidate for holy orders at one of our theological colleges, was addicted to the weakness of wearing a rather elaborate gold chain, with appendages, which drooped more or less gracefully, over the front of his vest. It happened that on a certain Sunday being engaged in catechizing a Sunday-school class, he had occasion, in due course, to enquire of the children what they understood by the expression, the pomp and glory of the world." For some time, the whole class seemed unequal to the emergency, preserving perfect silence. At last one little mite of a boy held up a hand, and stepped forward out of the ranks, then walking directly up to his teacher, he deliberately laid his hand on the gold chain with its brilliant belongings, and exclaimed with great emphasis: "Them!"

DRESS AND VICE.

BY FRANCES E. WILLARD.

The following from Social Purity Series, leaflets for Mother's Meetings contains some very excellent thoughts.

There is nothing in sex as such, which makes the female fond of dress and display. This is proved by the plain mother bird, and her brilliant mate; the gorgeous peacock and colorless hen; the shaggy splendors of the lion and toned *tout-ensemble* of his comrade. And that this analogy holds good of the human race, is apparent when we consider the elaborate head gear of chieftains, or the savage warriors bedizened with paint and feathers, in contrast to the plainer outfit of the women by their sides.

Love of display does not, then, inhere in sex, and will disappear in men and women both in proportion to their refinement and good sense. "Beauty unadorned is adorned the most" has in it as much philosophy as poetry. Woman's present attitude toward her dress requires some farther elucidation than that it is necessary to the attraction of men. For my part I believe that the costly, hampering and grotesque dress of women—the worst bondage from a barbarous past that still enthral us—has a twofold explanation. First, that when all men were soldiers and before money was known, they made the women folk, who staid at home in places of comparative safety, the custodians of their wealth, hanging it upon them in rings, necklaces, bracelets, and rich fabrics. Secondly, that the more women could be hampered by their clothing—the trailing skirts that impeded locomotion, the half-bared head and lightly clad feet which exposed them to the discomfort of snow and rain and cold; the veiled face which prevented them from seeing or being seen, the more they were content to stay indoors, and thus the more especially did they become the exclusive property and utter dependents of some fierce barbarian who while heaping his treasures upon them, regarded these frail and fragile beings as the chief treasures of all he had amassed.

A Christian civilization has worn away the most repulsive features of this bondage, but every punctured ear, bandaged waist and high heeled shoe is a reminder that manhood and womanhood are yet under the curse transmitted by their ignorant and semi-barbarous ancestry. Men have emerged farther than we, because they are more enlightened and more free to seek their own development and comfort. They have always set the fashions, because they have always been and are to-day the ruling class. Man and woman are King and Courtier in the world's great realm, and will be, until he, in his growing wisdom and tenderness shall say to her, "I will no longer make

a law for you since I perceive that God has made laws for us both. Let us hereafter, like boy and girl at school, study out, side by side, the sacred laws of health and happiness which He has written in his Works and Word." Man in our age has begun thus to speak to the gentle companion whom God gave to be with him, and as she emerges into the sunlight of truth and becomes a citizen of the great, home-like world which his powers have subdued for her, she will throw off the badges of her long servitude and appear in a costume at once modest, healthful and elegant.

Let that mother know who tricks out her little girl in all the colors of the rainbow; puts rings on her fingers if not "bells on her toes;" binds her at an early age into a corset; sets her to wallowing in a long skirt and tilts the vital organs at the invalid-angle by high heeled shoes, that she has deliberately deformed a body that came fresh and fair from God's hand and manacled a soul that was made in His image. Girls learn the love of dress at their mother's side and at their father's knee. Most of all they learn it from their wretched, heathenish dolls. Girls are systematically drilled into the lust of the eye and the pride of life; into false standards of taste and those worldly estimates of value which look only upon the outward adorning; and in this hateful school their teachers are the doll, with simpering face and fluffy hair, bespangled robes and perfect artificiality. The Kindergarten is doing no one thing so helpful as to banish this grotesque Queen of the playground; and to substitute for boys and girls the same playthings, and these based upon good taste and common sense.

Let any mother who would have her daughters behave rationally about their dress, give them Froebel's Kindergarten gifts and teach them to make all their plays a means of mental development and physical well being. I know a mother whose sweet fifteen year old girl wears her gymnastic suit to school, and is an adept with the tricycle. Good health and good spirits will be her choicest dowry, while her mincing mates are already mortgaged to the rocking chair and lily-pale miseries of invalidism.

Be not deceived, God is not mocked; whatsoever a woman soweth that shall she also reap.

But in our day, the present costly and insane style of dress, is perhaps, the worst temptation to vice among the poor.

Alas for the "saleslady" who falls into the snare of some city establishment which advertised for help, and whose proprietor told her, when "the terms" were being settled that she could get so much more per week, if she would "obey any orders they might give her!" She should dress in as many furbelows as she pleased—at the price of her own honor. So frequent

has this bait of filthy lucre become, that our social purity workers will, it is hoped, soon add to their efforts for the legal protection of women, the attempt to secure such enactments as shall make it a penal offense for any man to offer such wages to women as will not suffice respectably to board and clothe them. The style of dress among hired girls is often pitiful to see. But it usually puts to shame the mistress more than the maid by reason of its tawdrier imitation of tawdry fashions, set in the parlor which, in this democratic land, the kitchen will be sure to follow. It also indicates that lack of sympathy between these two parts of the house, which is a growing evil of our times. The true Christian lady will make common cause with her helpers, especially counseling them as to what is for their health and setting an example of moderation in personal expenditure. * * *

The relation of dress itself, as well as the love of it, to immorality, should be carefully discussed. I am glad that the Minneapolis Convention adopted the following as one specification of its pledge for women:

"I promise by the help of God, to be modest in * * * dress."

Alas, that the time has come when in the (so-called) "best society" of this Christian Republic reputable women will appear in such costume as makes it difficult for sons and brothers to keep the White Cross Pledge. If women realized the unspeakable degradation of this exposure, if they reflected upon the consequences to the world in case all women should dress as they do, if they could be made to know the results that inevitably and swiftly follow such immoral exhibitions of what should be reserved for the sacred and almost privacy of home, they would need no tinge of artificial color for the cheeks, which would be crimsoned with shame.

If young women knew what is the outcome to those tempted as they are not; of an evening spent in their company, where the low corsage, the naked arm, the whirling dance, allure young manhood, they would sink upon their faces before God in penitence. If they realized what distressed parents could tell them as they have told me about the results of such temptation upon the conduct of their sons; the penalties viciously borne, the blight upon home's peace and purity, no "modest" could hereafter bring them to this unchaste public disrobing.

If young women knew what young men think and say of them when they pass along the street in pyramidal hats which are but cages of dead birds, dresses displaying the bandaged, hour-glass waist, the camel's hump, the mopping skirt with front so strapped as to display the lower limbs in most unseemly fashion; with arms akimbo and so pinched

that a sausage is their only parallel; and this fashionable effigy upborne upon the same hideous slant-heeled pedestals that *demi-monde* of Paris wear; if even these young women could hear the remarks of the young men as they pass by, they would never again appear in such a hideous guise. Contrast with such an image a young lady, quietly dressed in plaited waist, plain skirt of some soft goods, falling to the ankle low heeled walking shoes, neat collar with a bit of ribbon, hair in a simple knot, clear skin, and cheek touched with the bloom of youth and purity! No young man having one spark of sense or manliness could look upon the first figure without secret contempt, or upon the last without sincere respect. One would "lead him a life," the other would found him a home. In one his heart might safely trust, the other would be apt to marry him in haste for his money and leave him to repent the squandering thereof at leisure.

But it is quite likely that the absurd-looking young woman is not nearly as bad as she seems; she is thoughtless and crude; and has made up what she is pleased to call her mind, that "one might as well be out of the world as out of the fashion." She has the courage of no convictions and makes herself a fright simply that she may look like the rest. But if her mother and pastor and Sabbath-school teacher had shown her what a practical, every-day thing is Christianity, how it should modify every garment we wear and mold our very walk and conversation, she would never have permitted herself to become such a caricature of womanhood. Let us fervently pray that from all households there may come such example of healthful, tasteful dress as shall help to set up that truer standard for lack of which the masses are worshipping the golden calf of Fashion senseless in art and pagan in morality.

Happily, there is a steady progress toward better things. Science is the great renovator and women are now students of its sacred revelations. Three-fourths of the teachers and graduates from our public schools are of the so-called weaker sex. If only the fittest have here survived, there is a prophecy that they shall yet become the stronger, in mind at least. Nearly one-half the children in these schools are now under instructions about the laws of health. They are learning that any ligature imposed upon the body anywhere, and most of all upon the yielding cartilages of the waist, means displacement and inflammation. But when that inflammation and displacement relate to the vital organs therein located, a ligature means physical pain and ruin to the one who wears the compress and to her children. When these causes have been thus universally taught for a generation, the present compressed waist will disappear and the flowing outlines of Greek art

will come, and come to stay. Already women are awakening to the facts of their physical well-being. In a club in Chicago led by "ladies of society" just home from their summer's outing by seaside, mountain and forest, a rising vote was lately taken, and unanimously carried, on the motion that they would not wear trailing skirts, no matter what the dressmakers might say.

The White Ribbon women as a class dress with notable simplicity. The invisible vestments of all women who have even a gleam of good sense, have, within ten years, made marked progress toward compliance with nature's laws. The Flint waist, instead of corsets; the combination suits of flannel and cotton, the long hose fastened from the waist, with leggings and arctics for cold weather, are all invaluable ameliorations of our lot. Common sense shoes are now for sale at reputable shops and comfortable cloaks have become fashionable. The most precious part of the system, however, is still the most unprotected, the foolish bonnets but a premium upon the American woman's pet disease—neuralgia.

It is a legitimate part of our temperance and social purity work to take away the reproach that justly falls upon women in these days for their ignorant and sinful disregard of nature's laws regarding their own health, and their thoughtless addition to the temptations of men by their manner of dress. The theater and the house whose pleasures take hold on death must cease to crack the whip of fashion over the head of virtuous womanhood. We must assert our own independent dignity. Our duty in the case is immediate, and may well be all engrossing when we consider manhood's point of view in addition to our own. The following ingenious letter which I recently received from a young man at the East, is commended to the candid reflection of all women, especially those who, like its author, are in the morning of life:

DEAR LADY:—It may seem presumptuous for an unknown and ignorant lad like me to address you, but I have applied to several others for help and found none. I take the *Witness*, *Pioneer* and *Laces of Life*, and have seen some of your protests against that great crime so many women commit, viz: lacing. In this community we have a lodge of Good Templars which has held weekly meetings for eighteen years, and girls who are members of the order and take part in the exercises stand on a platform, and with blood filled with impurities from imperfect circulation and faces covered with pimples caused by lacing, urge the boys not to poison their blood with alcohol, and ridicule the red nose of the toper. We have also a Society of Christian Endeavor, and young women with breath and usefulness shortened one-half by corsets, attend the prayer-meetings of the society and say they are trying to serve the Lord, and pray that they may be enabled to do His will in all things. The boys of this place are a strong, tough, healthy and wiry set; but oh, the girls! Pale, pinched faces, and languid steps; forms created in God's own image cruelly deformed

and distorted into hideous monstrosities to make men shudder and angels weep. What young man of sense wants to marry a dress-maker's lay-figure, or a bundle of ashes and pain wrapped up in fancy dry goods? One of my friends—a fine young man with no poison habits—did marry one of them. Five short years have passed away and where is his family? Two little graves in the village cemetery and a wife who is a physical wreck, tell the story. Now can you not write a leaflet that will bring to bear on this subject, physiology, theology and common sense and which can be scattered broadcast among the young women of the country? Think of this. It is the Master's work. He bids me write to you.

Yours truly, JOHN—

The young man from Vermont is right. Criticisms upon the habits of our brothers come with poor grace from those whose own sins against God's laws written in their members fill as many graveyards as do the tobacco and alcohol habits.

LOVE YOUR ENEMIES.

A hunter, named Buckshanks, came to one of Allen Jay's meetings down South. He was very hardened, and was known to have killed fifteen or seventeen people. The soles of his feet were so hard from constant hunting in the wilds without boots that they had become like leather, and his soul was in much the same case. But at last he was convicted for sin, and was in earnest for salvation. Something, however, was evidently in the way of his finding place. So the Friends asked him plainly, "Is there not something holding you back that keeps you from salvation?" "I guess there is one thing that keeps me back," he replied; "put your ear down to me, and I will tell what it is. There is one other man that I am under a vow to kill the first chance I can get, and after that I'll be a Christian." The Friend, in astonishment, said, "And do you think you can be a Christian in that spirit? Unless you can love your enemy you can never be a Christian." "Is that so?" replied the hunter. After awhile, he said, "I'll forgive the man, then; I won't kill him." And so the wild hunter became a Christian. Some time afterwards he came to the missionary and said, "I am going to see the man that I was under an engagement to kill." The missionary tried to persuade him not to go into such danger, as it would probably be at the peril of his life. Buckshanks answered, "The Lord says it upon me to go and tell the man I am a Christian." He went across the country, and when he reached the place, the man saw him, seized his gun and pointing it at him through the window, told him he would shoot him dead if he dared come nearer. Buckshanks, unarmed, moved forward, and no shot was fired. "I am come to tell you that I have given my heart to God, and am now a Christian; and want you to give your heart to God." In a short time they were both on their knees in prayer; and his enemy was converted.

HERALD OF TRUTH.

JOHN F. FUNK, EDITOR.
J. S. COFFMAN, } ASST. EDITORS.
A. B. KOLB, }

October 15, 1889.

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How to send MONEY.—If in sums of more than a dollar it is best to obtain either a draft, or a Post Office Money Order, or where these cannot be obtained, get the letter registered.

THE DATE on the label of your paper gives the time to which your paper is paid. If it is "dec. 88" it is paid to that time, and so of any other date. By this you can always tell if your paper is paid up, or is in arrears. The X on a label shows that your paper is ordered to be stopped at the date on it.

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Those of our subscribers who do not wish to take the Herald of Truth any longer, will please inform us of the fact by letter stating their P. O., pay up all arrears, and the matter shall have our prompt attention, otherwise it will be considered that they wish to continue their subscription.

Three Months Free!

Now is the time to get new subscribers. We will send the Herald to any address from now to the end of 1890 for the small sum of \$1.00 or actually three months free. We trust many will avail themselves of this offer. Our agents will also please notice this offer and put forth new efforts to obtain many new subscribers. Send your money by Draft, Registered Letter or Postal money order, but do not send Checks as they cost 25 cents each for collection. The circulation of the Herald should be greatly increased. There are hundreds of Mennonite families who do not read it yet and many who do not even know of such a paper. Brother, will you secure at least one new subscriber? Our list ought to be more than doubled.

OUR FAMILY ALMANAC FOR 1890.—

Our Family Almanac for 1890 is now completed and ready for delivery, and all orders will be promptly filled. We trust our friends who have hitherto sold our Almanac will make every effort to sell as many as they can, and in neighborhoods where there is no one who has sold it before this year, we hope some one will send for them and supply the neighborhood, or if there is no one to do this any one

can send for as many as they wish at prices as given in the following list:

Single copy by mail.....	8 cents.
2 copies ".....	15 "
4 ".....	25 "
12 ".....	60 "
22 ".....	\$1.00
100 by express.....	3.50
100 " mail.....	4.25
144 (1 gross) by express	\$5.00

When sent by express the purchaser pays express charges. Send in your orders early.

HOME AGAIN.—Bro. M. S. Steiner who has during the last few months been visiting the churches in the West in the capacity of agent for our publishing house, has returned to his home. His address is Cranberry, Allen Co., Ohio. Any errors that may have occurred in his business transactions with him will be promptly attended to by applying to him at the above address.

CHANGED HANDS.—The *Brethren Evangelist*, organ of the progressive branch of the Dunkard Brethren church, and formerly published by A. L. Garber at Ashland, Ohio, has been sold to E. L. Hildebrand, Waterloo, Iowa. The paper will in the future be published at the latter place.

VISITS TO THE WEST.—Quite a number of the brethren of Bucks, Montgomery, and other counties in Pennsylvania have taken advantage of cheap excursion rates to the West this fall. Of these a number called on us on their return.

BRO. L. J. HEATWOLE'S REPORT of his Evangelizing tour in the South and West appears in another column, and will no doubt be interesting, and profitable to our readers. He too, as all others do who visit our churches in the West, sees the urgent need of more labor in the vineyard of the Lord.

BRO. J. S. COFFMAN returned on the 10th of the present month from his visit to Wayne, Medina and Holmes counties Ohio. He reports that many of the brethren and sisters manifest a deep interest in the spiritual life and the work of the Lord. He also brings the encouraging news that some who hitherto declined to accept the grace of God to their salvation, have come out under the ban-

ner of Christ and united with the church while others have become willing to do likewise.

THE SEMI-ANNUAL CONFERENCE of the Mennonite Church was held at Boyertown, Berks Co., Pa., on Tuesday and Wednesday of this week (Oct 1 and 2.) *Schenksville Item.*

KEEP THE SABBATH HOLY.—The Christian Sabbath, or Sunday, is to be a day of rest from toil, and is to be spent in the worship of the Lord. The keeping of Sunday as a day set apart for God's worship is not confined to only a part of the day, as some seem to think, but the whole day is to be a day of rest, in which the mind can dwell more particularly on the goodness of God and his blessings to man. If our daily work is laid down, but our minds are not exercised in those things that are good, and pure, and holy, the Sabbath becomes a curse to us instead of a blessing. For, if our busy minds are not used for good, they will descend to evil. Ah, how often do people congregate on the Sabbath day, especially in the afternoon, and speak of things that are not at all edifying to the soul. Or how often, even if the parents have attended the church services with their children, and in the afternoon read of and meditate on the goodness and mercy of God, that the children are engaged in sports, permitted by the parents, that drive away and destroy not only all the impulses and thoughts that they might have received in the morning, but that tend to teach them to lose respect for the Lord's day and the Lord's commandments. "It is lawful to do good on the Sabbath day," and good only. Hence it is unlawful to do anything on the Sabbath day that might interfere with the command of God or the opportunity we may have of doing good on that day. In the face of this, dare we say that it is lawful or right to do nothing on the Sabbath day? It might have been under the Jewish or Mosaic dispensation, but Christ teaches us differently.

Anything that we do that would unnecessarily disturb the quiet and destroy the sanctity of the Sabbath day is wrong. Boisterousness, wild and lawless conduct, certainly does not show good principle nor training, much less is it an outgrowth of the abiding of the Holy Spirit in the

heart of those who make themselves the authors of such disturbances. Parents are in a measure accountable for the deeds of their children, and though many do not seem to consider it in this light, yet, if parents are commanded to bring up their children in the nurture and admonition of the Lord and fail to even make the attempt to do their duty toward their children, on the Sabbath day, as at any other time, they are guilty of the sin of omission. Our love to God will impel us to action, if we are truly partakers of the Spirit of Christ, and we will not miss the opportunity that the Sabbath gives us of endeavoring to benefit ourselves and those around us, and thus living out our profession.

CHURCH NEWS.

FROM HOLMES CO., OHIO.—The Walnut Creek and Martin's Creek churches, Holmes Co., Ohio were, in the past summer visited by many ministers and lay members from a distance. On Sunday the 11th of August, the Walnut Creek church was favored by a visit from the ministers David Hochstetler and Solomon Plank, of Wayne Co., Ohio. They preached to an immense congregation in the forenoon. The house was too small to hold all the people assembled. In the afternoon fifteen persons were baptized and admitted into the church membership. The bishops, Fred Mast and David Bitsch, conducted the baptismal rites in a stream (in water and with water). An immense throng of people witnessed the solemn service. Notwithstanding the large crowd good order prevailed, for which God be thanked.

On Sunday the 25th of August the church at Martin's Creek in the above named county was visited by the bishops David Bitschey of Walnut Creek and John K. Yoder of Wayne Co., Ohio, on which occasion the brethren preached to a very large congregation, and three young persons were admitted to church membership. Bro. J. K. Yoder conducted the baptismal services.

This church was also lately visited by Pre. Jacob Bleile of Nappanee, Ind. On Sunday the 22d of September he preached to a large congregation in the Walnut Creek Meeting house. On Sunday forenoon and evening of the 29th he and Pre. Abraham Mast conducted services in the Martin's Creek meeting house. Monday evening Bros. Bleile and Bro. Fred. Mast filled an appointment in the Bunker Hill meeting house. These meetings were all well attended and were very edifying to the congregations, and their desire is that these ministering brethren and many others would soon come again. B. H.

CORRESPONDENCE.

FROM PEABODY, KANSAS.—The Brethren Noah Metzler and Jonas Loucks of Elkhart county, Ind., were with us and Preached at the Catlin meeting house on Wednesday evening Sept. 18th, and at Good's school house on Thursday and Friday evening Sept. 19 and 20.

We were also visited by the brethren Jacob Mensch and Henry Wismer from Skippackville, Pa., who preached at the Catlin meeting house on Saturday evening and Sunday morning, Sept. 21 and 22. May God bless the truth spoken by these dear brethren that their labors may not have been in vain.

On the night of Sept. 20, the large flouring mill (known as the Peabody Mill), owned by Deacon E. C. Weaver was discovered to be on fire and was totally destroyed. The mill, though an old building, was several years ago fitted up with the latest improved machinery and had cost Bro. Weaver about ten thousand dollars. It is not known how fire originated. Bro. Weaver loses about \$6,000.00.

FROM GANDY, LOGAN CO., NEBRASKA.—I shall try to answer a letter, through the Herald received some time ago from Bro. John Zimmerman of Illinois. The letter having been written in German, neither I nor any one else here could read it until a few days ago I found one who read it, and I give the answer in the Herald with the hope that it will benefit more than one.

Our land is very sandy, and a good portion of it is broken by hill and dale. There is no timber here except what has been planted by the settlers. We have harvested three crops, all of which were good. Every thing that has been planted or sown here does well. The crops this year are especially good. We live twelve miles from town and Post-office, and twenty miles from the railroad.—We have as yet neither church nor school. Land is worth from two to five dollars per acre, but there is still some government land in this vicinity, although all the best land is taken up. A poor man can however do better on that than by renting a farm. Almost every body lives in sod houses, as they are cheap and warm. We would be glad to have enough members come here to organize a church. W. F. FOREMAN.

CONFERENCE.

The annual Conference for Southwestern Pennsylvania will be held on the 3d Friday in October (18th), at the Folk M. H. in Somerset Co., Pa.

A hearty invitation is extended to all ministers, deacons, and other brethren and sisters, to be with us at that time. The nearest railroad station is West Salis-

bury on the B. & O. R. R. Anyone desiring information, or wishing to state their coming, may address Pre. H. H. Blauch, Tub, Pa.

CONFERENCE IN LINCOLN CO., ONTARIO.

The Semi-annual Conference was held at the appointed time (September 27th,) at the Moyer church, Lincoln Co., Ont., where three bishops and a number of ministers, deacons and members were present. It seemed that peace, love and union prevailed with those present. Not much business of importance came before the Conference. It was the opinion of the Conference that there should be a deacon ordained, if the church requested it, to fill the vacancy caused by the ordination of Deacon J. F. Rittenhouse to the ministry last June. Bro. Philip Wismer, the remaining deacon is getting old and feeble and thinks it necessary for him to help in the office of deacon. May the Lord bless the church in this place that many may be brought from darkness unto that light which lighteth every man that cometh into this world.

VISIT TO THE SOUTH AND WEST.

Early on the morning of August 1st, 1889, we left home at Dale Enterprise, Rockingham county, Va., with the expectation of visiting a number of points in the South and West, where settlements of our church fraternity are located.

First, we went South by way of Staunton, Roanoke and Bristol to Knoxville, Tenn., where we were met by Bro. Martin Blosser and son, lately from Virginia, who conveyed us twelve miles south to the home of Pre. H. H. Good who lives in Knox county. In this community we found a prosperous church of about twenty-seven members under the care of Bro. Good, who is the resident minister.

Public services were held in God's honor, at their church house three miles west of Concord, on Saturday evening of the 3d, and after the closing of Sabbath-school exercises the next day (Sunday) another service was held at the same place, where an appreciative audience waited to receive the word as preached from Matt. 6:12. By reason of a very heavy rainfall and high water the appointment set for Sunday night was not filled.

It is greatly desired by our people here that all such, either in the East or West, who contemplate a change of location should make it a point to visit Tennessee before selecting homes elsewhere. The climate here is mild, uniform and healthful. Good homes are cheap and the land

is very productive, even without the aid of the commercial fertilizers now used so extensively in the East.

We spent a pleasant interval, spiritually as well as socially, with the families of the brethren; C. B. Newhouser, John S. Stoltzfus, J. Hertzler, Deacon A. A. Good and others; when on the afternoon of the 6th with many "farewells" and "God speeds" we left behind us all these pleasant associations and took passage at Concord for Johnson county, Kansas, going by way of Chattanooga, Memphis and Fort Scott. We reached Olathe, Kansas, on Thursday morning of the 8th, our journey being one continuous trip of two nights and nearly two days. When reaching this point we were considerably indisposed from the effects of travel, loss of sleep, etc., but we were well cared for by the family of Bro. John Z. Martin. In the afternoon of the same day we were met by Bro. Samuel Ernst who kindly conveyed us out into the country to visit some brethren and sisters who live north of town. At candle lighting the same evening, a public service was held in a schoolhouse in the same neighborhood.

Here we found a field in which the want of ministerial labor is greatly felt, and during our short stay, we learned that there is considerable interest manifested by some who are not members of the church, for the word of God as we are a branch of His church, teach and preach it to the people.

On the 9th we took the midday train at Olathe for Garden City, Missouri, but by a misunderstanding we were not met at the depot as we had expected, hence, for several hours we passed through many of the experiences that come to him who finds himself suddenly thrown among strangers. A long and wearisome walk, however, brought us to the house of Bro. Norman Shepp, and under his hospitable roof we enjoyed the rest and relaxation we at the time so much needed. May the Lord reward those of his household who so kindly looked after our bodily comfort.

On Saturday evening of the 10th, there was meeting at the new church near Bro. Plank's, and on Sunday following two more services were held at the same place, where the Lord was gracious and by His favor we were used before large audiences. The congregation at this point is composed largely of young members and long shall we remember the solemn strains of spiritual song that went up from their voices during these devotional exercises. The attention that is here given a minister seems universal over the whole congregation, and at this time we felt that it was marked and profound.

In the meantime, on Saturday previous to the evening service, Bro. Chris. Kauffman had conveyed us to several families in the neighborhood where there were

sick and afflicted ones, not able to attend public services. Among these were Bro. Mast's eldest daughter who was at that time sorely afflicted with inflammatory rheumatism; also Sister Yoder, the wife of Bro. Gideon Yoder, who has for many months been almost entirely helpless and bedridden from bodily infirmity.

Promising to return by the next Sabbath, we left Garden City early on Monday morning of the 12th, bound for Sabetha, Nemaha county, Kansas. By reason of a thunder storm of unprecedented severity, that came at about 4 p. m., we were delayed for twenty-one hours at St. Joseph, Missouri. Trains were many hours late on account of washouts; and we did not reach Sabetha until 1 p. m. on the 13th. Being again thrown among strangers, and with no one to guide us we found our way to the post-office, where we were directed to the residence of Bro. Michael S. Alderfer who lives five and a half miles to the southwest of Sabetha.

We walked this distance over a beautiful prairie country, reaching Bro. Alderfer's by about 4 p. m., where we were very kindly entertained and cared for. On the evening of the 14th a public service was held at Bro. Alderfer's house, where we hope this hour of devotion may have proved of spiritual profit to all assembled. We heartily wish the Lord's blessing upon these isolated ones—so distant (in location) from the mother church.

On Thursday the 15th, Bro. Alderfer and wife accompanied us seventeen miles east by private conveyance to Hamlin, Brown county, at which place we visited with Sister Benner. On the evening of the same day a public service was held at the residence of her father, Bro. James Price. The meeting was well attended and all present were very kind in their attention. Sister Benner was widowed about a year ago, she having lost her husband while on a visit with relatives in Berks county, Pa., in September, 1888, with three small children left entirely to her care, we wish that God's grace may attend her in this sad bereavement.

On Saturday evening of the 17th, we were again on hand at Garden City, Cass county, Missouri, where we met for the first time in ten years our uncle and co-laborer, Pre. D. F. Driver of Morgan county. Services were again held at the new church on Saturday evening, on Sunday and on Sunday evening with large and appreciative audiences in attendance. As in the case in Johnson county, Kansas, there is also here a crying need for a resident minister and the church as a body is anxiously looking forward to the time when they can have home ministers to serve them regularly.

On Monday the 19th, we attended the funeral services of Sister Salome Zook, the wife of E. K. Zook, a name familiar

on the list of the HERALD's corps of correspondents. In company with Uncle Driver we came east to Morgan county on the 20th where it was our privilege to meet with quite a number of our relatives who formerly lived in Virginia. We also were pleased to meet for the first time with Bish. D. D. Kauffman of this county.

On Sunday the 25th, two meetings were held at Mt. Zion church near Bro. Kauffman's. Here we also met with Bish. Lehman of the "Allgemeinen Conference," who participated in the evening service.

On Monday the 26th, Cousin D. A. Shank kindly conveyed us fifteen miles north to Tipton, Moniteau county, where we boarded the afternoon train for Brunswick, in Chariton county. We reached the home of our kinsman and brother in faith Bro. F. W. Brunk, at 3 o'clock on the morning of the 27th. Early in January, 1889, he had removed with his family from Rockingham county, Va., to this place and we were greatly pleased to find himself and family well, and so comfortably located as they are here in the West.

Through the kindness of the authorities, permission was given to hold services in the Christian church at New-comer, three and one half miles west from where Bro. Brunk lives. Here we were met by a large congregation on the evening of the 27th. The hearers all bore evident testimony to the truth by according us the most respectful attention. There are only five members of our fraternity here, namely: John Kreider and wife, F. W. Brunk and wife and daughter.

The next day the Brethren Brunk and Kreider took us to Mendon to see a church building near that place, of which Bro. Kreider was then negotiating the purchase of a one-half interest, notice of which has subsequently appeared in the HERALD of September 15.

From Mendon we took passage east for Clarence in Shelby county, but unfortunately we failed to connect at Buckton with the east bound train on Hannibal & St. Joseph railroad, and thus could not reach the first appointment made for us in Shelby county. Reaching Clarence the next morning (the 20th) we were taken by Bro. Bissey to the home of Bro. John Detwiler at Cherry Box, where we also met [with Deacon Levi Mishler. On the same evening meeting was held at the church near this place. Notwithstanding we reached this community at a very busy time the service was well attended and the interest good. There is one applicant for church membership here; we accompanied Pre. John Brubaker home from the meeting. The next morning Bro. Mishler came to take us to Clarence, from which place we took the evening train east to Hannibal, and thence north to Kempton Junction in Livingston

county, Ill. A fourth mile walk brought us to Deacon Peter Haun's by 6 o'clock p. m., who soon had his team ready to take us to the evening service at Cullom. The next day (Sunday) there was preaching at 11 o'clock, where Pre. Shelly assisted, and again at candle lighting in the evening. On account of sickness in his family, Bro. Shelly could not remain for the evening service.

Like at many other places that we visited, the church here at Cullom is greatly in need of resident ministers, and like the young man who appeared in a vision unto Paul in the night (Acts 16:9); the prayerful request of the brethren and sisters here to the ministers in the East is: "Come over into Macedonia and help us."

After visiting with a number of families on Monday, September 2d, we took the noon train at Cullom and came by way of Kankakee and Grand Crossing to Elkhart, Ind., where we learned that a series of appointments had been made for us. Our time being now very limited; we could remain only from Tuesday until Friday, in which interval we reached three of the meetings—one at Elkhart on the evening of September 4th, another at the Olive church at 2 o'clock on the 5th (Harvest meeting) and one at Holdemans at candle lighting on the same evening.

Leaving Elkhart by the midday train on the 6th we stopped a few hours at Goshen with my great aunt, Barbara Heatwole, widow of the late Dr. H. Heatwole of that place.

On my way homeward we had time only to remain over Sunday with the church in Fayette county, Pa. We reached Uniontown at 4 p. m. on Saturday and were met by Bro. Justus B. Bare, who took us nine miles west to his home near Masontown. Here we met with the aged brother minister, David Johnson, who previous to our departure for home, was taken violently sick.

Early on Sunday morning Bishop J. N. Durr took us across the Monongahela river to his regular appointment at a school-house in Greene county where the "bread of life" was offered to an attentive audience, from Acts 16:9. At 3 o'clock in the afternoon a public service was held at the home of the aged and infirm Sister Durr who was badly hurt in a fall March last and has ever since been a helpless invalid. Bro. Chris. Deffenbaugh, who it was our pleasure to meet here, assisted in the service.

Crossing over again in Fayette county another meeting was held at the Mason-town Mennonite church in the evening. This was our last appointment.

Visiting with the families of Bros. Durr, Bare and Johnson, we took the train at Uniontown on Monday evening and during the night that followed, and the next day were homeward bound, and on the

evening of the 15th were heartily welcomed across the threshold by the dear ones there, who for a month and a half had so anxiously been awaiting our safe return.

L. J. HEATWOLE.

Dale Enterprise, Va.

OUTSIDERS.

It is surely unpleasant for persons to be outside of the friendships and fellowships of those around them; but unpleasant as this may be, it is sometimes necessary. Frequently men are called to separate themselves from those who are nearest and dearest. To Abraham it was said, "Get thee out of thy country and from thy kindred;" and from that time he became a wanderer, a stranger, and a pilgrim on the earth. Lot sought companionship, settled down for life, and became a responsible citizen of Sodom. But Abraham was safer on the hills within his tent, than was Lot amid the luxuries and comforts of the cities of the plain.

So likewise, in the time of Moses, the tabernacle of the Testimony was pitched without the camp of Israel, and he who sought fellowship with God was obliged to go far away from the associations and tumults of the camp. The faithful worshiper must be an outsider; but as he found himself separated from men he drew himself nearer to God. When our Savior died for our sins, he suffered without the camp. Outside the city gates in the place of shame and reproach, the son of God expired upon the cross; and in making mention of these facts, the apostle said: "Let us go forth therefore unto him without the camp, bearing his reproach." From that time to this, the people of God have been called to walk alone in the world, forsaking friends, and loved ones, and becoming as the filth of the world and the offscouring of all things.

The path of the elect of God has led them out from pleasures that they might have delighted in, from the comforts, honors, and emoluments which they might have been glad to enjoy. Again and again the cry is sounded in the ears of the church, "Come out from among them, and be ye separate, and touch not the unclean thing, and I will receive you;" and the obedient and faithful have hastened to respond to the heavenly call. Many have shrunk from the hardships of the pilgrim's life, choosing rather to enjoy the pleasures of sin for a season; many have tarried where they were, in the hope of reforming men who had no desire to be reformed, and, after wasting their time and losing their power and testimony, have been driven out in disgrace; while others have yielded to the subtle influence that surrounded them, and have sunk down powerless in the chanter's grasp.

They make a terrible mistake who hesitate when God's trumpet sounds the advance, and who linger when the voice of the Lord calls. "Up, get you out of this place." When the great and terrible day of God shall dawn upon the world, it will be plainly seen who has chosen the wiser course. Many who have counted themselves wise and prudent, will then see their folly; and many who have obeyed the call of God and gone forth without the camp, bearing Christ's reproach, will, in that day, rejoice with joy unspeakable and full of glory.

When the kingdom of God comes, there will be a mighty gathering of outsiders to share its glory. He who went forth without the camp bearing his cross, despised and rejected of men, will lead the assembled host. Abraham, who wandered all his life a pilgrim and a stranger, will enter into his rest at last, in that city which hath foundations, whose builder and whose maker is God. Isaac and Jacob who shared with him the pilgrim's lot being heir with him of the same promise, will reach that better country they sought so long ago. Prophets and apostles who wandered in sheep-skins and goat-skins, dwelling in dens and caves of the earth, shall stand in shining raiment "within thy gates, O Jerusalem!" And many shall come from the east and the west, and the north and the south, and shall sit down with Abraham, and Isaac and Jacob in the kingdom of God; but the children of the kingdom shall be cast into outer darkness, where is weeping and gnashing of teeth. Outsiders here shall be insiders there; while those who have shared the pleasures and have enjoyed the comforts, of which the saints of God have been denied, shall be cast forth and driven out never to return.—*Armory.*

CONVICTION is in itself a power. The man who is sure of what he said, gives assurance to those who hear him. With the world as it is, most men do not know what to believe, nor do they care to be at the trouble to find out for themselves what they ought to believe. When, therefore, a man comes before others with a conviction of his own, and asserts it with a positiveness akin to aspiration, those of his hearers who are hesitating, or who are unconcerned, are likely to be swept along by his intensity, and to believe what he believes, because he more than believes it. A man may have a wrong conviction, and so do harm by his power of impressing it upon others; but if a man has no strong convictions, either right or wrong, he must not expect to inspire others to a belief any stronger than his own. The elemental power of a preacher is an overpowering conviction. Unless a man believes a truth so firmly that he is willing to live or die for it, he has no fitness to be a preacher of that truth whatever it be.—*Selected.*

WAY TO TRUE SPIRITUAL PROGRESSION.

To judge not. To bear and forbear. To return good for evil. To control our tempers. To look upward, never downward. To court smiles instead of frowns. To conquer our little weaknesses. To cultivate patience, the key to success. To count every human being a brother. To endeavor to grow better every day. To be charitable in thought, word and deed. To never give offense, but rather often wrath. To study our own character, not others. To try to improve and ennoble the same. To check all unkind and unjust expressions. To glean wisdom from daily discipline. To extract sweetness from every experience in life. To indulge only in kind, happy and profitable thoughts. To comfort others instead of making them uncomfortable. To live each day better than the preceding one. To carefully and conscientiously deal with the over sensitive ones, to try and be a beacon to discouraged, doubting souls. And finally, to let every thought and impulse spring from a heart filled with love and gratitude toward our heavenly Father, and earnest good will for all His creatures; and every day's rich experience will lift us nearer and nearer that inconceivable and unapproachable Spirit of Perfection.—*Scr.*

THE SPRING OF ACTION.

There are many springs which sway the actions of mankind. Emulation, ambition, covetousness, worldly enthusiasm, the prospect of fame and hope of success, all are mighty factors in influencing man's conduct, not only in the lower ranges of life, but often in the higher sphere of human activity. But none of these form the mightiest spring of action. For there are times when hope seems dead, when the pall of darkness shuts down on every earthly prospect, and when those whose only spring of action has been the excitement of emulation, or the prospect of grand success, abandon their efforts in despair, discouraged by difficulties, and disheartened by failure.

We are sometimes told that if the whole world is not to be redeemed by the gospel, and converted by the ministry of the word of God, that the springs of action are gone; and that the missionary spirit will die, and Christian enterprises will be abandoned. In other words that the grand motive to Christian endeavor is the assurance that all mankind will believe the report and embrace the salvation proclaimed by the servants of the Lord. The apostle Paul taught a different doctrine. He did not say, "The hope of success constraineth us," but he did say, "The love of Christ constraineth us."

This is the grand spring of action in the redeemed soul, not merely earthly and

worldly, no hope of temporal advantage or worldly prosperity, no magnificent pictures of a worldly church riding on the wave of popular applause; but "the love of Christ" for a lost race, imparted, infused, "shed abroad" in the hearts of the redeemed children of the Lord, becomes the grand spring of action, and furnishes a motive mightier than all the hates, and loves, and hopes and fears, and ambitions and desires of earth—a motive that moved the heart of God to give his Son, that swayed the life of that Son all the way from the lowly home of Nazareth to the gory cross of Calvary; a love that today causes all heaven to bend in yearning pity over a fallen race; a love that has sent, the heralds of God's salvation, for ages past, through every land and clime; a love that shall still constrain them, and bid them toil on, though unappreciated, unnoticed, unrewarded here, until at length, having finished their work, they shall come home at last, rejoicing, bringing their sheaves, and triumphing in the presence of their King.—*The Com. People.*

CHURCH DECLINE—WHY?

The *Gospel Messenger*, organ of the Dunkard Brethren denomination, combines the following practical remarks under the above heading.

An elder writes us that his church seems to be on the decline, and that members don't seem to have any life in them. He wants to know what to do. As we don't know the elder's personal circumstances, it would be a difficult matter to suggest a remedy.

But let us suppose a case—one as it may exist. This is a well to do farmer. He owns, side by side, two or three good farms. He has a family of boys and girls who are "brought up to work." Early in the morning, while the stars are yet shining, they are called from their slumbers to begin the work of the day. The mother and the girls, in haste, prepare the breakfast, and without family worship, they are hurriedly called to the table. After a short offering of thanks by the father, that they have heard repeated in the same words from childhood up, the meal is eaten, and all are off to the fields, as if life and death depended on the amount of labor performed during the day. The noon and evening meals are disposed of in the same way. After this the plans for the next day are rehearsed, and then the children are told to go to bed early so that they may be ready to get up early in the morning.

On Sunday morning the same rush and push is shown, until all the feeding, etc., is done, and the horse gotten ready for the elder to go to church, while the family is unprovided for, and left to spend the day as circumstances seem to favor.

Thus day after day and week after week is spent, until the children get the idea that father's business is to boss during the week, and preach on Sunday to the old folks who are members, and that it is their privilege to do as they please when they can, and help father to make money the balance of the time.

When a father, a minister, an elder, shows conclusively that his heart is bent on making money more than on his ministry, what kind of an influence can be expected to go out from him? What will his children think about his religion, and how many will embrace it and become efficient workers in the church? Like father like children; like preacher like members. If an elder can not win his own children to Christ, why should he expect to win others? And if he is more concerned about his farming and farms, why should not his members be the same? Some of the children of our members, deacons and elders are sad commentaries on their Christianity. And if what the Wise Man said is true—"Train up a child in the way he should go," etc.—there must be some notable exceptions to this general rule, or else the training is not in the way they should go.

Of course, elders and ministers are not always the cause of cold and declining churches, but in seeking after the cause, they should examine well first at home, because this is the nearest place to find at least some of the causes for such troubles.

THERE is a kind of fish which resembles sea-grass. It hides itself in the midst of marine vegetation. Below is the head, looking like a bulb of the plant, and above is the body and the tail, looking like the blade of a sea grass. The ocean currents sway the fish and the grass alike, and so the little fish escapes being devoured by its enemies. They swim along and one can hardly see where fish leaves off and grass begins, so perfect is the disguise. Now, there are a great many Christians whose lives are so blended with the world that they cannot easily be distinguished. They are swayed by worldly maxims and habits; they share with the world in its sinful pleasures. The difference between such Christians and worldlings is not apparent. If this is the kind of Christian life you are living, you need not be afraid of persecution; the world will not think it worth while to molest such a Christian as that. You will not know what it is to drink of the cup that Christ drank of, and to be baptized with the baptism that he was baptized with. But let a man come out into the open; let him confess Christ as his Master, let him engage in some aggressive Christian work, and he will meet the same opposition which was experienced by the One who said, "I came not to send peace, but a sword."—*Edward Judson.*

PARABLE OF THE PRODIGAL SON.

Never, certainly, in human language was so much—such a world of love and wisdom and tenderness—compressed into such few immortal words. Every line, every touch of the picture is full of beautiful, eternal significance.

The poor boy's presumptuous claim for all that life could give him—the leaving of the old home—the journey into a far country—the brief spasm of "enjoyment"—there—the mighty famine in that land—the premature exhaustion of all that could make him noble and endurable—the abysmal degradation and unutterable misery that followed—the coming to himself and recollection of all that he had left behind—the return in heart broken penitence and deep humility—the father's far-off sight of him, and the gush of compassion and tenderness over this poor returning prodigal—the ringing joy of the whole household over him who had been loved and lost, and had now come home—the unjust jealousy and mean complaint of the elder brother and then that close of the parable in a strain of music: "Son, thou art ever with me, and all that I have is thine." It was meet that we should make merry, and be glad; for this thy brother was dead, and is alive again; and was lost; and is found;—all this is indeed a divine epitome of the wandering of man and the love of God, such as no ear of man has ever heard elsewhere. Put in the one scale all that Confucius, or Sokya Mouni, or Zoroaster, or Socrates ever wrote or said—and they wrote and said many beautiful and holy words—and put in the other the Parable of the Prodigal Son alone, with all that this single parable means, and can any candid spirit doubt which scale would outweigh the other in eternal preciousness, in divine adaptation to the wants of men?

A PRACTICAL AUTHORITY ON SLAVERY SUPPRESSION.

There is much suggestive value in the following remarks made recently in the House of Commons, by Sir Lewis Pelly, who has had much military experience in Asia and Africa. It may be seriously pondered and remembered by those well-intentioned philanthropists whose panacea for the suppression of African Slavery consists in a resort to gun-boats, bombardments and invasion. These words are some of the most important which have ever been uttered, on this important subject, either in or out of Parliament.

Sir L. Pelly said that for fifteen years he had been employed in relation to the Arabs from the head of the Persian Gulf to the Mozambique Channel, and he was then ordered to Africa to take political charge there and to report on the Slave

Trade generally, as carried on between Africa and Asia. He submitted a report on the subject to the government of Bombay.

He was himself engaged in "chevying" the slaves, and the conclusion he came to, at last, was, that he was doing more harm than good, and accordingly, in the most respectful manner, he tendered the resignation of his appointment to the Indian Government.

It was then thought that the stopping of the Slave Trade on the salt water would be effective, if persevered in. But we had heard from the Prime Minister recently that the Slave Trade by sea was greater than ever, and that the consequences to the slaves were worse. Instead of taking them by sea in open boats, the slaves dodged along the coast until they found an opportunity of crossing over, or else the slaves were taken overland at an immense loss of life, perhaps as much as fifty or sixty per cent.

The atrocity of the evil was admitted on all hands. Nobody could admire more than he the gallantry and self-devotion of our officers and men who did duty in boats on this rough sea, in danger from unsurveyed reefs and hostile shores where no water was to be got, and where they were absent two or three weeks from their ships.

It was the policy he condemned. We had done a great deal with good intentions and with a great zeal, but we could never eradicate a long-standing evil by the use of men-of-war. We must either stop the demand or go to the source from which the slaves were supplied. Something perhaps might be done to stop the demand by the spread of civilization, and enabling the inhabitants to carry their goods to the sea coast by the ordinary means of transport without the aid of slaves. But he would repeat, we should never root out slavery in Africa unless we introduce civilization there, and the means of transport. We must trust to the slow process of civilizing influences and not to the force of arms.—*Herald of Peace.*

FOR CHURCH-GOERS.

In an up-town church in New York, the writer found the following "Hints for Church Attendants" on printed slips scattered among the pews:

1. Prepare for divine service in your closet, not at your toilet.
2. Be early at church, and occupy the moments before service with meditation and prayer.
3. Consider the sermon, no matter who may be the preacher, as a message to you from God, not as an effort of man.
4. Pray before, during, and after the service for the minister and your fellow-worshippers.

5. In God's house all should be "kindly affectioned one to another with brotherly love, in honor preferring one another." Greet cordially those around you; welcome strangers into your seats; but let all be done reverently, and for the glory of God.

6. Give according to your means. If you spend money for luxuries, do not stint your offerings for God's house. Always begin to economize with self first, and with God last.

7. Carry your religion into your daily life.—*Christian Witness.*

Miscellany.

A WARNING TO GUM-CHEWERS.—Edna Seddon, a young girl coming in on the Santa Fe train yesterday morning, was seized with cramps of the facial muscles, closely resembling lockjaw. Dr. Chappell was called, and succeeded in restoring the girl's face to its normal condition. The girl's mother said her daughter was an inveterate gum chewer, even going to sleep with the gum in her mouth.

W. E. GLADSTONE ON MILITARISM.—On being presented with a copy of Dymond's "Essay on War," with preface by the late John Bright, recently published in Manchester, England, W. E. Gladstone replied with the following message:

16th April, 1889.
"Dear Sir.—I thank you, and am glad that the advocates of peace are active, for Militarism is the most conspicuous tyrant of the age, and it is the road to war."

IT IS DANGEROUS TO SMOKE A PIPE.—As Robert Schideler and wife were driving to Manson, Iowa, on Monday, a spark from Schideler's pipe ignited the clothing of his wife, and, as the wind was blowing a stiff gale, she was soon enveloped in flames. She jumped from the carriage and was burned to death, notwithstanding the efforts made by her husband to quench the flames. Schideler's hands were burned to the bone; and it is feared they will have to be amputated, and his physicians say he may die. Mrs. Schideler was 65 years old, and her husband 70.

THAT AWFUL CIGARETTE.—If good advice would stop the use of the pernicious cigarette, it would be seen no more. Professor Latin says there is but one poison in a good cigar, but there are five in a cigarette—the oil in the paper, the oil of nicotine, saltpeter to preserve the tobacco, opium to make it mild and the oil in the flavoring. A mouthful of the smoke blown through a handkerchief will leave a brown stain; but blown through the nostrils no stain appears—it is left in the head and throat. Last year

there were 1,200,000 cigarettes made in the United States; and the consumption warrants the enormous manufacture. It is a wholesale system of poisoning. Dr. Holmsten says the habit of smoking cigarettes especially enfeebles the will power.—*St. Louis Globe Democrat.*

FOR THE LITTLE READERS.

(Continued.)

Jerusalem was indeed a great way off for some of the people to worship, but if they had done it so long why could they not now? Why could they not bear the hardship of a journey now as well as they always could? Ah, my dear young friends there are to-day many people who believe and teach about the same thing. "It is too much" for them to make a little sacrifice that they may serve God as he wants to be served; "it is too much for them to suffer a little hardship or trial that their life and works may be acceptable to God; And to make things very convenient they set up their own idea of the way in which to worship God, making it as convenient and as easy as they can, without consulting the word of God to see if they are right. In this way they go astray and love and worship other things more than God.

Dear children, do not be led astray by vain things. Seek God with all your heart, and serve him faithfully, even if it sometimes costs a little sacrifice or trial, knowing that the way of self-denial is the way of the Lord and those who walk humbly before him and obey him will surely be loved of him and that he will bless them and keep them and at last save them in heaven.

We learn, too, that it is a wiser plan to follow the advice of people who have experience and knowledge than to do as the young and foolish may suggest to us, even if what older people say may not be according to our mind. Young people are often of the opinion that they know more than their parents, but if they follow their own inclinations they almost always find, to their sorrow, and often when it is too late, that they have been sadly mistaken, and that their parents knew much more and understood things better than they ever thought they did. I have said this before, but I repeat it here, for we are liable to forget this very thing, and if we are not reminded of it now and then it may cost us much sorrow and trouble.

By setting up these gods, Jeroboam committed a sin, for he turned the people's hearts from the true God, and Jeroboam had to suffer for his sin. He made a feast on the fifteenth day of the eighth month, like the feasts they used to have at Jerusalem, and he offered sacrifices on the altar, not unto God, but unto the calves he had set up, and he made

priests from the lowest orders of the people and set them up in high places in Bethel. All this Jeroboam did without asking God for advice or held, and we shall see in the next chapter what became of it.

We have already learned that Jeroboam worshiped idols and persuaded his people to do the same, so that they should not go up to Jerusalem to worship the true God. Jeroboam was not left unpunished for his speedy neglect of the first command of God: "Thou shalt have no other gods before me," and likewise the second: "Thou shalt not make unto thee any graven image or any likeness of anything—thou shalt not bow down thyself to them, nor serve them," etc. For one day when Jeroboam was offering incense to the god he had set up at Bethel, God sent a good man—a prophet out of Judah—up to Bethel to reprove Jeroboam of his wickedness and to tell him that the altar and the wicked priests should be destroyed. This prophet spoke to the altar, saying, "O altar, altar, thus saith the Lord; Behold, a child shall be born unto the house of David. Josiah by name; and upon thee shall he offer the priests of the high places that burn incense upon thee, and men's bones shall be burnt upon thee. That the people might know that this man spoke the truth he gave them a sign, saying, "Behold the altar shall be rent, and the ashes shall be poured out." This was the way in which God meant to reprove Jeroboam; for he it was who was guilty of sin, not the altar. Jeroboam well knew for whom these words were meant and he flew into a great rage saying, "Lay hold on him," at the same time stretching out his hand toward the prophet. But instantly his hand was lifeless, and dried up so that he could not draw it back again. First he disobeyed God and then would kill the prophet who reproved him. But his punishment came quickly.

Nor was this all, for what the prophet spake became true; the altar "was rent and the ashes poured out from the altar." We may readily think that Jeroboam was sadly frightened at this sudden punishment, and he begged the prophet to pray God that his hand might be restored. The good man prayed to God, and Jeroboam's hand was restored. Ah, we see indeed that the prayer of the righteous availeth much. King Jeroboam was humbled, but he was also very grateful to the prophet and asked him to come to his home that he might give him a reward. But the prophet said, "If thou wilt give me half thine house, I will not go in with thee, neither will I eat bread or drink water in this place," because God had charged him not to do so. So he went another way and returned not by the way that he came to Bethel, "because he had been commanded to return by another way."

Some brothers who had been present when these things took place now went home and told their father, who was also a prophet—an old man—that they had seen and heard. This prophet or teacher may have been one of Samuel's pupils in Ramah, but it shows that he did not remain godly, because he went to live with these wicked people, and you will find too that he told a lie. For when he heard of this prophet, he at once made ready to ride after him; he found the prophet sitting under an oak, probably very tired and hungry. He invited the prophet to come back with him that he might eat and drink, but the prophet said, "I may not return with thee, nor go in with thee; neither will I eat bread nor drink water with thee in this place," adding that this command had been given him from the Lord.

But the other said, "I am a prophet also as thou art, and an angel spake unto me by the word of the Lord, saying, Bring him back with thee into thine house, that he may eat bread and drink water." But this was all a lie; yet these words deceived the prophet of Judah so that he went back. He was too hasty in this, because he should have asked counsel of the Lord. Perhaps it was hunger and thirst that helped to induce him to return, but whatever it was he surely did wrong in letting himself be tempted or persuaded to return. For while they were sitting at the table eating, the word of the Lord came upon the prophet that had lied, saying to the other, "Thus saith the Lord, Forasmuch as thou hast disobeyed the mouth of the Lord, and hast not kept the commandment which the Lord thy God commanded thee, but camest back, and hast eaten bread and drunk water in the place of which the Lord did say to thee: Eat no bread and drink no water; thy carcass shall not come unto the sepulchre of the fathers," meaning that he should die very soon.

However, when they had eaten, the lying prophet saddled his ass that the prophet of Judah might ride on his way home. But soon after he had left, a lion came out upon him and killed him, but did not eat him nor kill the ass. Some men, passing by soon after, carried the news to the place where the old prophet lived. When he heard of it he said, "It is the man of God, who was disobedient unto the word of the Lord; therefore the Lord hath delivered him unto the lion. So he rode out to the place where the corpse of the prophet of Judah lay and saw the lion standing by, but he was not eating the corpse, nor did the lion harm the ass. And the prophet took up the carcass of the man of God, and laid it up on the ass and brought it back," and there he buried him in his own grave and mourned over him, saying, "Alas, my brother!" He also told his sons, that when he was dead, they should bury him in the same sepulchre with the man

of God. "For the saying which he cried by the word of the Lord against the altar in Bethel, and against all the houses of the high places which are in the cities of Samaria, shall surely come to pass."

Although Jeroboam had been so strongly reprov'd, and warned not to continue his worship of idols, yet he heeded not the reproofs. He continued to worship the false gods he had set up and "made again of the lowest of the people priests of the high places; whosoever would, he consecrated him, and he became one of the priests of the high places. This was very wrong and caused God to destroy the house of Jeroboam as we shall very soon see.

(To be continued.)

Married.

BLOSSER—HOLDEMAN.—On the 25th of September, near Newton, Kansas, Theodore Blosser and Salome Holdeman, both of the above mentioned place.

OBITUARY.

On Thursday evening the 12th of Sept., in Skippack Twp., Montgomery Co., Pa., of neu-ralgia of the heart Dea. John B. Tyson, aged 79 years, 6 months, and 21 days. He leaves a wife and six children. He was a deacon in the Skippack Mennonite Church for many years and an active, zealous laborer in the Lord's vineyard. On Sunday a week previous he was to his usual place of worship and gave out a hymn, where he remarked that this might be the last hymn he would select. He was conscious of the fact that he was suffering from heart trouble. This proved true; it was the last hymn he selected to sing in this world, as he died before there was another meeting. He had been to Norristown on business on the day he died, and was buried on the following Tuesday, at the Upper Skippack Meeting-house. Services were conducted at the house by Henry S. Rower, Christ. Allebach, John B. Latshaw and Josiah Clemmer, and at the Meeting-house by John B. Hunsberger and Andrew Mack. Bro. Tyson had made several trips to visit friends and the churches in the West during his life, took a deep interest in the affairs of the church and seemed never better to enjoy himself than when engaged in visiting the sick and afflicted and attending public services.

DIED.

GODSHALL.—On the 27th of September, in Souderton, Montgomery county, Pa., of typhoid fever, Nancy, wife of Isaac G. Godshall, aged 58 years, 1 month and 20 days. Buried October 1st, in the Franconia Mennonite graveyard. She leaves her husband and a married daughter.

STREID.—On the 1st of September, in Livingston county, Ill., Minnie May, daughter of Jacob and Catharine Streid, aged 5 months and 3 days. Services by John P. Schmitt in the German language and by Jos. Voder in English from Mark 10:13—16.

DUNIPHAN.—On the 26th of September near Emma, LaGrange Co., Ind., of consumption, Cora Dell, daughter of John Duniphon, aged

14 years, 4 months and 26 days. Buried on the 27th. Services by Pre. Ehrgood and D. J. Johns.

HARTZLER.—On the 16th of August near Belleville, Mifflin Co., Pa., of consumption, David, son of Pre. Jacob C. Hartzler, aged 19 years, 6 months and 23 days. He was buried on the 18th. A large congregation assembled to pay the last tribute of respect to the deceased young brother. He was a faithful member of the Anish Mennonite Church for almost one year, and was respected by all who knew him. He leaves a bereaved father, step-mother, one brother and many young friends who need not mourn as those who have no hope. He was conscious to the last, and as he bade them farewell he told them he was going to die, and soon fell asleep. Funeral services were held by John and Christian Peachy from Luke 12:35—39.

"My loving friends, weep not for me. But think how happy I shall be Where all the blessed faithful meet, And kindred souls each other greet."

In his grave robes calmly sleeping But his spirit angels wafted

To the tender Shepherd's fold.

He was all resigned and patient. No complaining did we hear, For his trust was placed in Jesus Who will all our sorrows share."

PLETCHER.—On the 12th, of August in Clinton Township, Elkhart Co., Ind., of brain fever, Elson, son of William and Nancy Pletcher, aged 8 years, 4 months and 8 days.

PLETCHER.—On the 13th of August in the same family, Ellis, aged 4 months and 17 days. The two little ones were laid in one coffin and their remains carried to their resting place on the 14th. This was a doubly sad affliction for the family, but God knows best. A very large number of friends, neighbors and relatives gathered at the Mennonite Church to show their sympathy to the bereaved family. Services by D. J. Johns from Isa. 26:19.

YODER.—On the 22d of September in Mahoning Co., Ohio, of cholera infantum, Ida May, daughter of Sereus and Cora Yoder, aged 3 months and 14 days. It was their only child, and is indeed a very sad bereavement for the sorrowing parents; but while we know that Jesus only gathers these little treasures home to himself we should not mourn, but rather rejoice, looking forward to the time when all tears shall be wiped away.

"Shed not for her the bitter tear."

Nor give the heart to vain regret.

'Tis but the casket that lies here,

The gem that filled it sparkles yet.

Sweet flower, transplanted to a clime

Where never comes the blight of time."

HUFFMAN.—On the 26th of September, in Bowne Twp., Kent Co., Mich., of cholera infantum, Emory, son of Christian and—Huffman, aged 1 year, 8 months and 3 days. Funeral on the 27th. Services by John Speicher, Peter Keim and Christian Wenger.

GAGAN.—On the 25th of September, in Lincoln Co., Ontario, of old age and paralysis, Sister Catharine Gribb, aged 83 years, 11 months and 15 days. She was born in Bucks Co., Pa. Her maiden name was Fink. She came to Canada in 1826, and was married to Bro. Moses Gribb, who died 12 years ago. She was a faithful sister in the Mennonite church for about 68 years. Buried on the 26th at the Moyer church. Funeral services by Noah Stauffer and Pre. Jackson. Many friends and neighbors assembled to mourn for a departed friend, mother and sister. She died with the blessed assurance that her Redeemer lives.

Letters Received.

WITH MONEY.

A—Wm H. Ault, Pre. D C Amstutz.

B—Nathaniel K. Brubaker, A B Berky, Samue' Brunk, C W Burkholder, I Burkholder, Caroline Baker, John Badfar, H R Bucher, Isaac Brubaker, S H Brubaker, R H Brubaker, Menno H. Brubaker, Abram H. Brubaker, O B Buchwalter, Mary Bucher, Noah Blosser, John Blosser, Andrew Brubaker, Malinda Brinkley, Jacob H Brubaker, A Brubaker, Anna K Brubaker, Christian Bomberger, Mrs. Jno Bachman, Pre. Abraham Burkholder, David Berkey, Abraham Burkholder, Anna Buchwalter, J S Burkholder, Henry S Brubaker, J K Bomberger, David E Brubaker, Cyrus Bachman.

C—Geo L Curtis, Joseph F Charles, Jos H Cochran, L F Charles, C M Coffman, C H Coble.

D—John Dueck, T K Deulinger.

E—David Elliger, Chr & Peter Ely, Jacob Eberhart, Tobias C Esch, Wm Esau, Anna A Ely, Levi E. Ebersole, Jacob C Ebersole, Matthew Ebersole, Pre. Peter K Ebersole, Samuel F Ebersole, Jacob Ebersole, Christian K Ebersole, Samuel E Ebersole, Abram E. Ebersole, F Eshbach, Pre. Jno Ebersole, Abram F Ebersole, Jacob Ebersole, C K Ebersole, J M Erb, H Erb, Albert H Erb.

F—Jacob K Freck, Jacob Farnwald, Henry Fenstermacher, George F. Farnier, J F Friesen, Katie L. Fisher, Henry S Frantz.

G—John G Gotwals, Jos G Good, D A Goertz, Christian Gingrich, Martin E Good, Henry O Gosh, John E Garber, Simon E Garber, Mrs. John S Garber, P R Gish, Jacob E Good, Christian E Good, John E Garber, Mrs G W Grotz, Finner.

H—Philip Hande, Henry Hildebrand, H Hershberger, Philip High, Jacob Hoffman, Henry W Hertler, D J Hosteler, J G Hebert, Samuel R Hess, Isaac L Hess, John B Haler, Henry H Huter, Martin H Hess, Jonas H Hess, John B Hess, John E Horst, David Heisey, J W Horst, R H Hershberger, Pre. Abram Horst, K H Hosteler, Abram E Hosteler, J Hosteler, Anna Hosteler, Peter J Hershberger, Jno. Huter, Jacob Hiestand, John H Hieser, John H Hieser, John H Hieser, Jno. H. Herr, Jos H Hersh, Henry Hosteler, Annie Horst, Jno S Huesten, Peter Hostelman, Lydia C Horst, Barbara Hully, Henry H Hieser, Anna W Hess, Samuel R Hess, Jacob Hildebrand, E Hochstetler.

J—James Jackson.

K—Ben M Kreider, Levi J Kaufman, J H Kessen, J Z Kaunig, Henry K Kurl, Franklin Kravill, Andrew B Kilbier, Christian Knigh, Jr, S V Kurtz, Pre. Jonathan, Kurtz, Peter Kaufman, Francy Kaufman.

L—Salome Loganhill, Wm Leary, Mrs. Hettie H Leaman, Lydia Leaman, John B Leaman, Benjamin Leaman, David E Landis, A K Leicht, C Levever, J Frank Landis, N B Leaman.

M—A Metzler, R S Mann, Martin L Miller, Henry L Miller, John McElrath, Annie W Meckley, Barbara Meckley, Martin L Miller, D L Miller, Daniel S Metzler, Freeman McCarty, Henry L Miller, John Metzler, A Metzler, Isaac Miller, A B Miller, Christine H Metzler, Hiram Moyer, B B Miller, Anna D Meyers, T L Miller, Arm L Miller.

P—Peter Nafziger, Jos Nafziger, Martin L Nisley, John N. Nisley, Elias N. Nisley, Clayton L Nisley, Benjamin Nisley, Catharine Nisley, David E Nisley, Fred Nisley, Joshua Newsome, J. S. Newsome, Jonas L Nisley.

Q—Henry H Oberholzer.

R—Annaa Rohrer, Jacob Rupp, R John Richter, Susan Reesor, J S Roth, Michael Rohrer, Christian Rupp, Benjamin Reiff, Jacob Rohrer, Henry Reiff, John Reiff, John B Rohrer, Mary C Roser, A C Roser, Benjamin S Roser, Peter S Roser.

S—C O Shope, Sophie Steiner, Arm Sherk, Pre. F Schartner, Lydia Schoum, C A Shoup, Mrs. Mary Shoup, Andrew Shenk, J P Speicher, Hattie W Stoner, Peter Stauffer, John H Stauffer, Henry E Sweeney, Christian P Swartz, John H Stauffer, M Sweeney, Hiram P Swarr, D H Sweeney, Abram Sprunt, Frank Sprunt, J B Shoup, Jonas Smoker, John Schneck, John R Senech, Michael Shank, H S Stauffer.

T—Mars Tarkner.

V—Julia Voller.

W—Alm Welch, D F Welch, H Wamhold, Ezra Weller, Jacob Weller, Anna C Weller, Mrs. Mary Weller, Pre. David Westendorp, Joseph Westendorp, Pre. Casus Wilmers, Samuel E. Weller, Jacob Wilmers, Fred Wenger, E J Wenger, David Wenger.

Y—A S Young, J B Voder, Hm Yoder, Harriet Voder, M S Voder.

Rachel Zook, D M Zeigler, Jonas Zavitz, David H Zerlisky.

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No. 1, Vestib. Lim. Express..... 6.50 A. M.
Toledo Express..... 8.00 "
No. 2, Pacific Express..... 8.45 A. M.
No. 27, Chicago Acc..... 7.00 "
No. 3, Special Chicago Express..... 8.05 P. M.
No. 5, Fast St. Louis & Chicago Exp. 5.50 "

GOING EAST—MAIN LINE, leave.
No. 12, Night Express..... 3.30 A. M.
Grand Rapids Express..... 4.45 "
No. 22, Mail..... 11.45 "
No. 6, Fast New York Exp..... 6.15 P. M.
Grand Rapids Express..... 1.30 "

GOING EAST—AIR LINE, leave.
No. 2, Special New York Express..... 12.45 P. M.
No. 8, Atlantic Express..... 11.40 "
No. 4, Limited Express..... 8.30 "
No. 28, To Goshen only..... 8.35 "
Train G to Goshen only..... 7.45 A. M.
E to Goshen only..... 4.10 P. M.

TRAINS ARRIVE AT ELKHART BUT GO NO FARTHER.

Train F from Goshen..... 11.30 A. M.
Train H from "..... 7.00 P. M.
No. 24, Acc. from Chicago..... 8.10 "

Goshen Passengers change to No. 28.
No. 27, from Goshen..... 6.30 A. M.
Passengers change cars at Elkhart if going West.

SUNDAY TRAINS.
Nos. 12, 4, 6 and 8, East. Nos. 9 and 5 West.

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Grand Rapids Express..... 12.40 P. M.
"..... 7.40 "
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GOING SOUTH, leave.
No. 6, Grand Rapids Special..... 4.31 A. M.
No. 4, Cincinnati & Indianapolis Ex. 8.52 A. M.
No. 2, Ind. & St. Louis Express..... 4.36 P. M.
No. 8, Way Freight..... 5.45 A. M.

GOING NORTH, leave.
No. 1, Grand Rapids Express..... 10.03 A. M.
No. 3, Michigan Express..... 5.51 P. M.
No. 5, Indianapolis Special..... 11.53 P. M.
No. 7, Way Freight, arrives..... 7.50 P. M.
No. 11, " leaves..... 8.00 A. M.
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Gerald of Truth.

A RELICIOUS SEMI-MONTHLY JOURNAL

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. 26.—No. 21.

ELKHART, IND., NOVEMBER 1, 1889.

Whole No. 406.

For the Herald of Truth. ONE REASON.

What is the reason, is often asked, that so many parents in the brotherhood, who bring up families, fail to bring their children into the church? There is too much cause for this question. In all church societies of the land there is cause for complaint that members' children fail to unite with the church of their parents; in some of these societies more, in some others probably less than our own. Many parents of our beloved brotherhood have brought up large families and not one of the children belongs to the parents' church, and many times to no church at all. In some families possibly one or two out of a large number belong to church, or possibly one did belong, being received into membership on a sick-bed when almost at the point of death.

This is true not only of the laity, but the lamentable fact is that the children of our ministers who appear to labor for the saving of the souls of others, see their own children unsaved. There are, no doubt, many reasons for this, and the reasons may vary in different places; but it is the purpose to notice here only one reason; and the following thoughts may be in part a repetition of a talk held at the Indiana Conference, held at Holdeman's meeting house, October 11th.

The one reason I wish here to notice that members' children do not belong to church is that the parents themselves keep them out. They may not aim to do so, but it is true nevertheless. Long before the children are of an age that they understand what it is to be baptized and received into the church their tender minds are filled with prejudice against some of our ministers or some of the members. This is done by the talk they hear from their own parents, to such an extent that they have very little inclination to unite with the church if indeed they do not make up their minds that they will never unite with a church that has in its such ministers and members as they have heard their parents describe some of the members to be.

Nothing has more grieved me in the last ten years, in the work of trying to help souls believe and be gathered into

fellowship with God's people, than the prejudice did that exists in the minds of many of our young people. Little misunderstandings and great jealousies have arisen between ministers, and this has been instilled into the minds of the children and young people till they have scarcely patience to receive their teachings with good grace.

Is it a wonder that young people, who hear continual complaints and charges against our members, and especially ministers, feel that they do not wish to belong to such a church? It was to my sorrow that I once heard a young man say, "I believe if I attend well to my own business, I am about as well off as these church members who don't do this and are constantly quarreling besides." That was years ago and that young man has not yet accepted Christ. In my opinion nothing has been a greater barrier to the ingathering of our young people than jealousies between the ministers, which have spread suspicion and a want of confidence among the laity, and were then told in a fault-finding, censoring way in the presence of the children and young people. A minister was once laboring in another state, and some of the young people were thinking seriously of the salvation of their souls. A young man from the minister's own neighborhood happened to be there also, and his mind had been so filled with prejudice against this minister and the church that he tried to instill the same prejudice into the minds of his young friends who were about becoming willing to serve the Lord.

When a ministering brother or a lay member fails to do the best thing for the prosperity of the church, he should not be left to continue his harmful course, neither should he be censured and suspiciously spoken of behind his back. If he is a transgressor, he should be dealt with as the Scriptures teach. If he only differs in opinion upon some matter that the Scriptures are silent upon, the parties who differ should pleasantly reason together and see alike if possible. If this is not possible then all parties should patiently, lovingly exercise that grace which is "the bond of perfectness."

But how often are simply differences of

opinion as to the manner of carrying forward the work of the Lord magnified into faults, and the mind filled with suspicions and jealousies that destroy brotherly love! Many a father and mother have fallen into this snare and then planted their own want of confidence into the hearts of their children. In the years that followed they have reasoned with their children of the necessity of uniting with God's people, wept and prayed for them, and wondered why they could not give themselves up, when they had themselves been the cause of all this sorrow and disappointment. Where do our members expect their children to make their church home? If they love their own church enough to have their home there, do they not desire to have their children with them? Then why should they drive them away by filling their young minds with suspicion and want of confidence in the brotherhood, especially the ministers?

I love my church, and am one with my ministering brethren in the doctrines of our holy faith; but in our life and work there may be some minor points that I do not see alike with them. This must not destroy my confidence in them or I might hinder their work into which God has called them. If one does wrong, there is a time and place to make things right. I must not speak suspiciously and in a fault-finding way of him. If I should do this in the privacy of my own family I would be making myself guilty, be doing him a great injustice, be reproaching the church, and be putting into the minds of my children a prejudice that might prove an incalculable injury. I must not speak ill of my brethren in my own family. I must not allow any member of my family to speak ill of them. I will not allow any one to speak ill of my brethren in my house. If any one should be so thoughtless as to speak ill or even suspiciously in the presence of my children, I will kindly ask him to change the subject of conversation. Speaking ill of the members, especially ministers, in the presence of the children and young people is one reason why many a father and mother of the brotherhood can say, "Not one of my children belongs to church."

J. S. COFFMAN.

SERMON.

Delivered by J. S. Hartzler Sept., 28, 1889.

"That at that time we were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world." Eph. 2:12.

We are thankful to our Heavenly Father for the mercy which he has shown to us in permitting us to gather here this evening; we are thankful that he has blessed us with a will to worship him; that he sees fit to extend his grace to the people of this place; and not only to us, but to our distant friends and to all who call upon him.

Christ, the Redeemer for the world, first came to the children of Israel who were the children of promise, and taught them the way, but they refused to hear. Then he went to the gentiles. The condition of the children of Israel was a highly favored one; they were God's chosen people; they were those to whom the promises were given that God would own and bless them throughout their generations. With a mighty hand, accompanied by signs and wonders he led them through the wilderness. Though many were punished for their wickedness, yet God was with them as a people, and blessed them whenever they were obedient. God's promises were to the Jews as his children, and not as strangers.

After Christ was refused or rejected by the children of Israel, he goes to those others, and teaches them. His disciples went away in other parts of the world, among other people, and taught them the way of life.

While many received the word gladly and were brought into the fold, the apostle reminds them of this. He tells them that at that time, before this present time, when they were yet away from Jesus, while they were still standing out in the cold and careless world they were strangers to the covenants of promise; but after Christ had come into the world they had taken the way of everlasting life. Then the apostle makes an effort to stir up in their minds to take hold of God's promises with a living hope, that they might not longer live without God in the world. There is nothing that stirs up our minds so much as to know the condition we were in before Christ did his atoning work. Suppose you lived in a house that was hardly fit to be inhabited, and then could move right into a beautiful house, how thankful you would feel because this friend had given you the necessities of your well-being and comfort. The Lord Jesus blessed those who came to him with the greatest and richest blessings,— he saved them. The difference between this

house—condition—and the house before spoken of, is that this house is eternal and the other is temporal—earthly.

When the light of the gospel shines upon us, should we not rejoice? Only some of us can rejoice as God would have us rejoice. Not every one in this Christian land of ours can rejoice because of God's work in giving to the world a glorious hope under the new covenant of promise. All may rejoice in an earthly way because of His abundant earthly favor and blessing. When men receive Christ as their Savior, then the promises are theirs. These promises were not fulfilled for the world until now that Jesus has come into the world in fulfillment of God's word. "But now, in Christ Jesus, ye who sometimes were far off are made nigh by the blood of Christ."

Eph. 2:13. We who are in Christ Jesus may now rejoice that God has sent his only begotten son into the world that we might live. "Far off" does not mean the people in distant lands, but those far off from God in ignorance and sin. The joy that has come to the world is for us right here.

Let us remember that the condition of the people at Ephesus as described in the text is our condition before we accept Christ. You must come to Christ, and until you accept him as your Savior, these promises are not yours. Let the Christian think, what would I now be without Christ? what would be my comfort, my joy? upon what would I place my confidence in the future if I were without Christ? To the sinner it looks as though this were a matter of small importance, but to the Christian who realizes what he is himself, and what Christ is to him it means very much indeed. He feels that if Christ in whom he glories were taken away from him he had lost everything.

When Christ had done so much for us, what are we doing for him? Even at our very best, what are we doing to spread this gospel that other people may know the realities of religion? When we realize this it will make us workers for God as well as to feel thankful to him. They were strangers to the covenants—to the promises. Let us think of ourselves as being those people to whom the promises were not given. Then as we can rejoice that God is willing to give to them—all who call upon him,—the promise of eternal life. But of some it may be said: But now they are excluded from the promise of his grace because they are not taught of Christ, or have refused to accept him. Looking upon these things, would it not be enough to crush us, to make us feel that their is a real burden of life, if we knew it to be ourselves who are disobedient? But, believing on Christ, we have a Savior who takes all the burden away.

What is it that to-day encourages us in

our work? What is it that prompts the farmer to follow his plow? What is it that inspires us to do anything? Does not the farmer follow his plow for the reason that he expects to receive something for his labor? There is something that prompts us to do things. In every pursuit in life—there is a hope of something beyond as a reward for labor. Those who do not believe God's promises and continue to live without God in the world, have no hope of anything beyond this world; thus no hope of the life beyond, because the promise was not given them. No doubt The heathen Ephesians, before they knew Christ, worshipped something so as to appease the anger of their god; but the only hope of life eternal was not theirs. What is my life without hope? What is it that prompts us to our work? Is it not the hope of something beyond? Would we pass through all these trials and difficulties if it were not for the hope of something beyond? These Ephesians had no hope of the Savior; just so it was to you before you accepted Christ. You, sinner, have something that urges you on in this life, but the hope of something beyond is not yours. It is a terrible position to occupy. When the joys of this world end, where will be your hope without God in the world?

It is said that once a man, in his punishment for a crime that he had committed, was sentenced to be banished, and he said, "I never want to see the place or read of it, or see in writing the name of my country again." The Judge said, "We will judge him according to his own words." So they cut from all his papers and books the name of his country. His friends provided for him, so that he should not want for the necessities of life, but he pined away and died, all for the desire to see his country once more. He had no country that he could call his own. We have one that we can call our own. Remember that the sinner, when time is no more, will have no place that he can call his own.

Now is the accepted time. Do not live without God in the world. Do not live so that when you lie down at night you must think, "I have no God; he who has done so much is not my God." Sinner, is not that your condition? Do not live without God; it is a terrible thing to live without God. "But now, in Christ Jesus, ye who were far off are made nigh by the blood of Christ. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us." God saw fit to bless mankind in such a way and we might enjoy all this. His dear Son has shed his blood on Calvary that we might live. Let us no longer live without hope in Christ; let us live in such a way that when our time on earth is over, we may go home to our Father in heaven and live with Him forever and ever.

For the Herald of Truth.

THE WALDENSES.

(From the German.)

The true church of God can not go to ruin. "The divine truth is immortal," says Balthasar Hubmeier, "and although it may allow itself to be taken, scourged, crowned, crucified and buried, it will nevertheless rise again on the third day and reign and triumph in eternity."

For several centuries before the Reformation the shining light of the Gospel was found in the Waldensean churches, in the midst of the "Egyptian darkness," which spread from its center, Rome. They called themselves "Brethren"; among the people and their opponents they were known as "The Poor of Lyons" (Leonists), "Lombard paupers," "Welsh Brethren," "Bohemian Brethren," and "Waldenses."

Their origin lies in obscurity, for their persecutors were alike enemies to their books and writings, and to themselves. The widespread opinion, that Peter Waldo of Lyons, in France, who lived about the year 1170, was their founder, is evidently erroneous; for in 1218, at the Synod of Bergamo, the *Italian Paupers*, whose confession of faith is altogether in harmony with the above named French "Brethren" or Waldenses, appear in the closest relation with these, and whose previous history is entirely independent of Waldo,* according to their own traditions.

In the writings of their opponents are also found individual accounts of the great age of these churches. Thus about the year 1520, a Romish inquisitor, "Pseudo-Reiner," gives the following description: "Among all sects there is none more destructive to the (Romish Catholic) church than that of the Leonists. And this for three reasons: First, because it extends farthest back; for some state that it exists since the time of Sylvester (about A. D. 315), some since the time of the apostles; further because it is the most extensive, for there is hardly a country in which this sect is not found; thirdly, because while other sects by the hideousness of their blasphemies infuse terror into the hearers, this sect of Leonists possesses a marked semblance of piety, and for this reason that, in the eyes of the people they may appear to live honestly." The same author says further, "The heretics are recognizable by their manner of living and their speech. They are grave and modest in their demeanor, they display no pride in their exterior, using neither costly nor worthless apparel. — They do not strive for riches, but are content with

* Keller, The Reformation and the earlier Reform parties, p. 17, these churches began at the time the Church of Christ began to degenerate into a worldly church.

common necessities. They are also chaste, especially the Leonists. They are also temperate in eating and drinking. They do not go into taverns (drinking places), neither to the dance and other vain amusements. They refrain from anger, are always industrious, learning or teaching, and hence pray too little. — They can be further recognized by their simple and modest way of speaking; they guard against useless words, as also against slander, lies and oaths." (Keller *Reformation* p. 5.)

About the year 1150 these heretics are found in Cologne on the Rhine. The inquisitor relates that, appealing to Mark 16:16, they practiced the baptism of adults. Those who could be caught died at the stake. "Not only with patience, but with spiritedness,"—thus says the inquisitor himself—"did they go on to death." It is beyond doubt that they belonged to the body of the so-called "Waldenses."

From the year 1260 we have the following from Pseudo-Reiner concerning the Waldenses: "In regard to baptism some do err, for they claim that the little children are not saved by baptism, since the Lord says, 'He that believeth and is baptized shall be saved;' but that a child can not yet believe.—Some baptize (those who were baptized in infancy) again."

The Dominican friar Stephanus de Borne, who, during his stay in Lyons, had an opportunity of becoming acquainted with this body, relates, about the year 1250 of the Waldenses: "Several are rebaptized (ones) who teach that the believers are to be rebaptized by the church." The inquisitor David of Augsburg also about the same time confirms the opinion of the Waldenses, that baptism is beneficial only to those who believe, when he says, "They say that only then is a person really baptized, when he has been initiated into their heresy. Some, however, say that baptism does not benefit the children, because they do not yet possess active faith." In the disquisition of Emcngardus "against the Waldenses," it is stated concerning baptism: "The heretics also declare that this sacrament benefits no one if that person does not with his own mouth and heart request it." (See Keller *Reformation*, p. 90.)

In the year 1467 the baptism of adults on confession of faith was practiced by the brethren in Bohemia. (See Gindley, History of the Bohemian Brethren, 1st part, p. 36; Czerwenka, History of the Evangelical church in Bohemia, part II, p. 206. Compare v. Zeszschwitz, the catechisms of the Waldenses and Bohemian brethren, p. 198. Further, Martyrs Mirror, part I, p. 216, 217.)

A work by Jean Paul Perrin Lionnois, states that the Waldenses claim that the Pope commits sins unto death, because he sends out people to fight the Turks, and that those likewise commit the same sin who obey him and carry on war against

the heretics. In the same manner the Waldenses teach that under no circumstances should one swear (take an oath). (See Thiel, v. Braght's M. M., 4th Ed., p. 219, 220. For further testimony on the non-resistance of the Waldenses and their refutation of the oath. See M. M., p. 261.)

The inquisitor, David of Augsburg, who lived about the year 1261 relates, "The sect of the Poor of Lyons and their kindred in faith are so much more dangerous, the more they adorn themselves with the appearance of piety."

From the accounts of Sebastian Franck on the "Paupers, Insabbati or Waldenses" we extract the following sentences, "They claim that in no case it is proper for a man to take an oath. Also, that no judge who would be a Christian could put to death, not even a criminal. That an unbelieving, ungodly priest can not consecrate. That they are neither subject to the pope nor wish to be, neither to the prelates. That absoluteism is of no value. That all female as well as male members of their church or sect are priests. They deny flatly the existence of a purgatory. That masses, prayers for the dead, etc., are not worth a hair; being a papistical invention. That worshipping the saints is nothing, and that they do not hear our prayers in heaven. No feast is to be held in honor of the saints; that the holy days are of no use. They deride all consecrations, such as palm, water, salt, etc. That the image of God and that of the saints should be put aside. That the order of mendicant friars was devised by the devil himself.

That every one shall be at liberty to preach who has grace. That a deadly, open (great) sin shall not be at all tolerated. That oil, chrism and confirmation are not sacraments. That auricular confession is a foolish, mendacious burlesque; that it is enough when each one in his own closet confesses his sins to God. That avarice devised and consecrated the burying grounds (of the priests); that no matter where a person lies and is buried, it is well and good. That they who build monasteries, temples, etc., force the majesty of God into a corner. That (the use of) chasuble, chalice, bells, tonsures, corporal, pyx, altar, banners are a delusion and child's-play. That in reading and singing masses in church the time is spent in vain. These and other things are the heretical articles of the Waldenses, anathematized by the pope and condemned by his saints.

(Concluded in next number.)

Without earnest no man is ever great or does really great things. He may be the cleverest of men; he may be brilliant, entertaining, popular; but he will want weight. No soul moving picture was ever painted that had not in it a depth of shadow.—Peter Bayne.

A MINISTER'S EXPERIENCE.

[This article appeared in the GERMAN HERALD of July, 15, 1889, and, by special request of one of our readers, we publish a translation of the same, Ed.]

I sat in my easy-chair, tired and faint from my work. Through unusual exertion I was greatly affected physically. In my congregation many had sought for the pearl of great price, and many had found it. My congregation was in every sense prosperous; I was filled with joy, hope and courage. Concerning myself I pursued my work with great joy. My brethren were filled with the spirit of unity, and my sermons and exhortations made deep impressions. The meeting-house was always crowded, and the whole community was more or less aroused. In consequence of the degree in which the work increased, I continued to work till I was completely exhausted. While meditating on all this, I was unconsciously overcome by sleep; still I thought I saw all that occurred, and which I will relate.

A stranger entered the room without first knocking. In his countenance I read, benevolence, intelligence and firmness of character. He was well dressed, and carried with him a number of chemical instruments with which he acted in a very peculiar manner.

The stranger approached me, and as he stretched out his hand, he asked, "How is it with your zeal?"—When he began the question I thought he was going to ask me about my health, and hence I was very happy to hear his last words, for I was perfectly satisfied with my zeal, and felt certain that this stranger would also be pleased with my efforts. It seemed to me that I could show him this zeal in a tangible manner, producing, as I did from my bosom a compact mass of matter. He took it, weighed it carefully on his scales and said, "It weighs one hundred pounds." I could scarcely conceal my joy at this result, as he, with a sober look noted it down and proceeded to investigate the one hundred pounds more closely. He broke the mass into atoms and hung them in a smelting kettle over the fire. After the whole had been dissolved he set it to one side and allowed it to cool. While this was going on it resolved itself into different layers, which, upon being touched with a hammer separated themselves and were then weighed severally. The stranger wrote the weight of each piece carefully on a piece of paper, which he then, with a look of the utmost compassion, handed to me with the words, "May God save you." Thereupon he left the room.

On the paper was the following: Analysis of the zeal of N. N., a laborer for the crown of glory. Total weight, 100 pounds. Of this a minute analysis results as follows:

Blind zeal.....	10 lbs.
Personal ambition.....	23 "
Love of salary.....	19 "
Pride in the doctrine of the church.....	15 "
Pride in personal talents.....	14 "
Love of rulership.....	12 "
Love to God.....	4 "
Love to man.....	3 "

Total 100 lbs.

The peculiar manner of the stranger and the look which he gave me at parting, had already disturbed me much; but by glancing at the result of the investigation I was utterly cast down. I tried to question the correctness of the figures, but was presently brought to a calmer meditation by the audible sighing of the stranger who had in the meantime retired to the adjacent hall. The darkness which surrounded me, in consequence of which I was unable to read the paper in my hand, caused me to cry out: "O Lord, save me!" and knelt by my chair, my eyes turned upon the paper. Suddenly this changed into a mirror in which my heart was visible, showing how it was. I saw, felt and confessed all and with many tears, entreated the Lord, to save me from myself, and finally awoke with a loud cry of fear.

In earlier years I had prayed to be saved from hell, but now the prayer for deliverance from my own self took the precedence. Nor could I rest until the smelting fire came, which searched into my inmost soul, bringing all of self to light. This light has remained in my heart to this day, and when the trials and tears of my pilgrimage will have an end, then I will bow at the feet of my blessed Redeemer and thank him for the revelations of that day, by which he showed me how I stood, and placed my feet upon the better, lovelier and narrower path. That day brought a decision in my life, and the day of revelation will show of what benefit the visit of Him who searches the heart was for my whole work.

THE SINNER'S FRIEND.

(Continued.)

He is a faithful Friend.

A faithful friend is one who will tell us of our faults. Not all sympathizing and long-suffering friends will do this. It is one of the severest tests of fidelity to go and tell a bosom companion of his errors. It is an easy matter, judging from observation, to proclaim his errors abroad. It costs little self-denial to whisper them in the ears of those who ought not to be informed of them. Another has said, "It is easy enough to get more or less than the truth regarding our failings, and friends often fret and spoil each other by a mutual detail of compliments and scandal, which they

make a business of collecting, to be used in congratulation or condolence. What is better, in view of such tale-bearing, than a sincere counselor, who at due times will tell the simple and entire truth, and, above flattery and calumny, will give honest advice upon faults of character and errors of conduct, mingling kindness with caution, and never so encouraging as when thoroughly frank? This is a nice point, and one full of difficulties; yet the point is a main one, and a brave, generous heart need not fear the difficulties. No man is a true friend who is not ready to be a faithful adviser, willing to wound self-love in its tenderest part, and give passing pain for the sake of lasting blessing. Not often, and never with any assumption, must he do this, but humbly as before the Searcher of hearts, and in view of the benign and majestic Being who washed his disciples' feet before telling them of their defects, and opening to them the fullness of his wisdom and love."

Christ is faithful as he is sympathizing. When he was on earth, and fellowshiping with his disciples, he did not suffer their sins to go unrebuked. It was his chief concern that they should become patterns of Christian propriety; and hence he told them plainly of their faults. In this he was equally the "Friend of sinners;" for he was pointed and pungent when he dealt with them. In hell the Scribes and Pharisees will remember forever with what fidelity he rebuked their sins, and warned them to flee from "the wrath to come." His decisive conduct towards them was the occasion for wounded feelings often; but it was none the less admirable for that. "Faithful are the wounds of a friend" is a divine proverb. The whole beauty of it, however, is not perceived until we consider its counterpart—"But the kisses of an enemy are deceitful." The Savior had an experience at this point over which his children have often wondered. The kiss of Judas, the apostate, went like a dagger to his heart. It was the forerunner of indescribable agonies and an ignominious death. True friendship recognizes this mark of fidelity; it is anxious to have faults pointed out, and thankful to those who undertake the self-denying task. The devoted Martyn said of a person who exposed his defects, even in a rash and unkind manner, "I was thankful to God for admonishing me, and my gratitude to the man was, I think, unfeigned." And in his private journal the name of the reprover was found specially remembered in prayer. The commentator who records this fact about Martyn says, "I am a poor, straying sinner, with a wayward will and a blinded heart, going wrong at every step. The friend for my case is one who will watch over me with open rebuke (not always public, but with a free and open heart;) a reprover when needful, not a flatterer. The genuineness of friendship without this mark is more than doubtful

its usefulness utterly paralyzed. The secret love that will not risk a faithful wound, and spares rebuke rather than inflict pain, judged by God's standard, is hated.* Far better the wound should be probed than covered. Rebuke, kindly, considerately, and prayerfully administered, cements friendship, rather than loosens it. The contrary instances only prove that the union has never been based upon substantial principle."

Such was ever the fidelity of Christ, and it was always kindly exercised. The good that might be accomplished among friends by proper reproof is often defeated by the manner of expressing it. Many have not the courage to administer it until their ire is somewhat aroused; and then they proceed to the duty with any spirit but that of true kindness. Not so with our Savior. He was extremely severe occasionally to gross sinners, but ever gentle and kind when he rebuked his disciples. When Peter denied him at the time his trial was progressing, the Savior only cast a look upon him; but it was doubtless a look of grieved affection. When he was about to reprove certain of his followers for want of humility and charity, he prefaced his rebuke by washing their feet. When Thomas was so strangely unbelieving, how tenderly did Christ ensure his lack of faith and bring him back to duty! And when he was the guest of Martha and Mary, in their humble home, how kindly he exposed the undue regard of the former for the things of the world! the most sensitive persons could not object to such tender treatment. Kindness and fidelity happily blended!

He is a constant Friend.

In our social relations we are continually reminded that friendship is, like other things, uncertain. Men are fickle as the wind, and very trifling incidents often change their views of character. One of the dark scenes that mar human intercourse is that of friends speedily changed to enemies. Every neighborhood can furnish one or more of these scenes, with such antecedents and consequents as depend upon circumstances. It is no strange thing for friends who love to-day to hate to-morrow; and very frequently the strongest friends become the bitterest foes. It has been said, and with much truth, that the most burning hate exists between those who become foes in the same household. Family quarrels are usually earnest and marked.

But it is of the fickleness of human friendship that I would speak.

There are a great many contingencies in the present state of society upon which it depends. There are so many fustian distinctions under the present social organization, that friendship becomes almost wholly one of the incidentals. The rich man has many friends. That it is the

* Lev. 19:17.

fruit of his riches, in many instances, appears from the fact that when his wealth is gone, his friends go in about the same ratio. Of course such friendship is like the money it worships; it "makes to itself wings, and flies away." As much may be said of the honored and powerful. To be accounted the friends of such famous characters is the highest ambition of thousands. But take away their honor and power, and the crowd of worshippers disperses. The friends that are left are few and far between; but these few are choice ones; for a true "friend loveth at all times, and a brother is born for adversity."

The above is no sketch of fancy; it is what opens to our observation, if it be not actually proved in our own experience. The friendly relations of life are subject to change, and even sudden rupture; but the friendship that may be created between the Savior and ourselves is not subject to change, at least on his part. He is "the same yesterday, to-day and forever." Social distinctions do not make or mar his love. He passes by the palace of royalty, and enters the humble cottage, if there be a foe in the former and a friend in the latter. The ardor of his attachment is never cooled by the sight of rags, nor absence of popular favor. There is naught in these signals of adversity to forestall his friendly feelings. Therefore, he is the same tried and true friend through all changes and trials—the same in time and eternity.

"We, alas! forget too often
What a Friend we have above."

He is a loving Friend.

Even true friends are characterized by different degrees of affection. But the highest development of friendship is based upon the highest exercise of love. The constancy and fidelity of friendship are marked or not, according to the strength of affection that subsists between the parties. The truest friendship grows out of the truest love.

What, then, shall we think of Christ as a Friend? Who ever loved as he loves?

"His love beyond a brother's,
Costly, free, and knows no end."

Yes; no brother ever exhibited, in living acts, greater love for his brother than Christ exhibited for his foes. He gave his life a ransom for them! "When we were yet without strength, in due time Christ died for the ungodly." "Greater love hath no man than this, that a man lay down his life for his friends." "Scarcely for a righteous man will one die; yet peradventure for a good man some would even dare to die." Here imagination falters, and language fails in conceiving of and describing the love of Christ. We have read of patriots laying down their lives upon the tented field for a land, home, and friends they loved; but we have not read or heard of one who has bled and died for his enemies—not one. There was some personal enjoyment at stake, some

portion of selfishness, in all these examples of patriotic devotion. These deeds were not performed for the benefit of universal man. In their widest scope they embraced but a single country, and a small portion of the common brotherhood. But Christ died for the guilty world. The country that gave him a manger for his cradle, and the cross for his crown, comprehended but a speck of the humanity for which he died. His boundless love, like the sun in his circuit, encircles the habitable globe. It leaves not out the meanest beggar nor the youngest babe.

Our love for man is modified often by his personal attractions or deformities. We are so constituted that beauty, whether in nature or art, charms us. The rose, the lily, the green lawn, the sunrise and sunset, the timid dove, the gentle lamb, the gurgling brook, the painted landscape, the polished bust, the innocent child, the graceful form, the flashing eye, the ruddy cheek, all hold us by their beauties. But the Savior's love is inspired only by moral beauty—the holiness of the heart. These outward attractions are to him but the dress of the soul, worthless when the soul returns to God who gave it. The beauty which the world admires will fade. Like a flower of the field it is cut down and withereth. But the beauty which calls forth the love of Christ is eternal. It lives when the body returns to dust, and the "elements melt with fervent heat." We may well adopt the sentiment of the poet:

"Could we with ink the ocean fill,
And were the skies of parchment made,
Were every reed on earth a quill,
And every man a scribe by trade,
To write the love of Christ our Lord
Would drain the ocean dry,
Nor could the scroll contain the whole,
Though stretched from sky to sky."

(To be continued.)

THINGS UNLIKE A CHRISTIAN.

It is not like a Christian to come into church on the Lord's day, after the worship has commenced, and sit down as if you had nothing to be ashamed of.

It is not like a Christian to stare about during the service, and to be busied in pulling on your glove and arranging your dress, whilst the last acts of worship are being offered.

It is not like a Christian to wander from your own church and to choose to meet with a strange congregation, when the members of your own church are assembled for worship.

It is not like a Christian to absent yourself from the meeting, when a little sacrifice would enable you to attend.

It is not like a Christian to gauge the amount of contributions by what others give, and to overlook the rule which requires us to give as God hath prospered us.

It is very unlike a Christian to absent himself from church when a special collection is to be taken.

It is very unlike a Christian to go out of your church when the supper of the Lord is to be observed.

It is not like a Christian to leave others to teach the young, and visit and instruct the ignorant adults, when you have an opportunity in the good work.

It is not like a Christian to give labor and substance to outside societies when your own church stands in need of your help.

It is not like a Christian to deem anything unimportant which Christ has commanded, or to treat with indifference matters relating to church government because they are essential to salvation.

It is not like a Christian to be a self-seeker, or to overlook the rule that whether we eat or drink, or whatsoever we do, we are to do all for the glory of God.—*Christian Inquirer.*

THE YOUTH IN OUR SOCIETY.

Let me remind you, my dear friend, of that wise and pious injunction, "Remember thy Creator in the days of thy youth." Consider his operations in nature and in grace, in Providence and in Redemption. Although in the consideration of all these, some difficulties, not easily comprehended, may present themselves, yet so much will be opened to the humble and attentive mind, as will excite the love and fear of Him "who made the heaven and the earth, the sea and all that therein is." In entering into these considerations, there are two assistants afforded us, by our gracious Creator—Reason and Revelation. The former, as well as the latter, is useful on this occasion. It is a faculty given us by God; and, if rightly exercised, will tend to promote our knowledge of Him, particularly in the works of creation and nature. When not misled by the vanity of the human heart, reason sees and feels its own imperfections; and readily embraces and submits to those advantages, which revelation affords. By revelation, I mean to comprehend both that which is mediate and that which is immediate. The former which is communicated in the Holy Scriptures, in which we have very ample accounts of the being and nature of God—of his manifold works in Creation and in Providence—of his love to mankind, particularly in the work of redemption by Christ, and in affording the assistance of the Holy Spirit, to guide and direct into all necessary truth. It is by this Spirit, which is called the Spirit of God, and of Christ as proceeding from the Father and the Son, that immediate revelation is received. This revelation produces that knowledge of God and of Christ, on which eternal

life depends. In this sense, "no man knoweth who the Father is, but the Son, and He to whom the Son will reveal Him." And when it pleases God to reveal his Son in any, and obedience is yielded to the heavenly vision, these then become acquainted with the mysteries of God's kingdom, and are made sensible that "flesh and blood hath not revealed these things unto them; but their Father which is in Heaven." As the Holy Scriptures are the blessed [outward] means of introducing us to an acquaintance with the way of life and salvation, and of affording us much instruction in our various duties to God and one to another, I earnestly press on you, my dear young friends, a frequent and serious perusal of them. You will here find much profitable instruction of various kinds; the history is, beyond any other, important and interesting; the mystery makes "wise unto salvation." Here you may see the various dealings of God with his creature man; you may be made acquainted with the dispensation of the law, the predictions of the prophets, the ministration of John, and the most glorious dispensation of the Gospel. Beware of such publications as have a tendency to create a disbelief for these sacred writings. Consider what the state of our religious knowledge would have been without them; and look at those parts of the world which have not had the benefit of the Scriptures, or in which the reading of them has been greatly restrained.

When this comparison is fairly made, I believe we shall have abundant cause to be thankful to the God and Father of all our mercies, for the benefit we enjoy, in having free access to these testimonies of his ways and will respecting the children of men. Let them be fairly compared with the various systems of religion in the world; and then, although there should be some difficulties, which may not at once be fully comprehended (and in what science are there not such difficulties,) then will the transcendent excellency of Christianity be felt and acknowledged; and gratitude will fill the heart, for the unmerited love of God, in Christ Jesus our Lord. Having fairly appreciated the general principles of Christianity, those which are peculiar to our religious society, and of which you make profession, will, I believe, rise in your view with esteem and attachment. Their consistency with the Christian religion has been already shown; and, presuming you to be sensible of this consistency, I affectionately entreat you to be faithful in your adherence to them. Attend to that Divine Light, that saving grace, that good Spirit, which is placed in your hearts. This, if attended to, will preserve from the temptations incident to early life, and be your guide and support through the various trials and probations which, now or hereafter, may be your allotment.

O! my dear friends, receive this heavenly visitant in the way of his coming. Give not up your mind to the pleasures and enjoyments of this world, which will draw away your immediate attention from things which make for your peace, and things by which you may edify one another. Be willing to take up the daily cross; and to bear the yoke of Him who said: "Take my yoke upon you, and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls; for my yoke is easy, and my burden is light!" Let those who have been habituated to sinful or dissipating pleasures, and have afterwards been brought to taste of the good word of life, and the powers of the world to come—let these say, whether more of the real comforts and enjoyments of life are not to be experienced in the humility and self-denial of a Christian than in all the gratifications which sin and folly afford.

When we take into consideration the Divine peace, which we are told "passeth all understanding," and a degree of which is at times the experience of the faithful followers of a crucified Lord; when we also consider the comfortable prospects of another and eternal state of existence, there will be found sufficient inducements, in every reasonable point of view, to prefer a life of religion and virtue above that which is devoted to the indulgence and the pursuits of folly, dissipation and sin. The same principle of Divine Light which led our predecessors out of the vain and sinful pleasures of the world, also let them see the corruptions which had taken place in religious worship and ministry; the inconsistency of war with the Gospel Dispensation; and the impropriety of divers other matters, in the external department of professing Christians. For their testimony on these accounts, and the conduct consequent upon them, they suffered deeply in an age when religious liberty was claimed by all, but was given by few or none who came into the possession of power. Read the relations of the patient sufferings for the cause of truth, and the testimony of Jesus, of those who have gone before you, and faithfully bear your testimony even in those things that you may be ready to call little. Let not the singularity which a conduct consistent with your principles may produce, discourage you from a faithful adherence to them; but submit to bear that cross, which will crucify you to the world, and the world to you, and remember you from the various corruptions with which it abounds.* Prize your privileges; consider how differently our forefathers were circumstanced; and let this consideration excite in your minds in-

* The principles and practices of our Society are now, in general, so respectfully treated, that the temptations to desert them is much lessened.

creasing faithfulness and dedication to all parts of your religious duty. Follow the example of our blessed Redeemer; remember the reproaches which He endured; and be willing to take up the cross and despise the shame; then you may become partakers of that crown of righteousness which is the reward of all who have fought the good fight, and kept the faith, and who love his appearance.

Before I conclude this address, I wish a little further to open the subject of Christian Redemption, so far at least as to turn your attention to that work, which the depraved state of human nature renders universally necessary, and in which our Lord thus instructed a ruler among the Jews: "Except a man be born again, he cannot see the kingdom of God." Whatever our religious profession, whatever our outward appearance, and demeanor may be—all will fail to procure us Divine favor and acceptance, if the heart is not renewed after the image of Him that created us. "Marvel not that I said unto thee, ye must be born again." This was the language in which our Savior repeatedly inculcated this doctrine to Nicodemus; and O! my dear young friends! neither marvel at it nor withdraw from it. Examine the state of your own hearts, and the occasion for it will soon be seen and felt. Dwell, therefore, I entreat you, under those Divine convictions and influence, by which "the washing of regeneration and of renewing the Holy Ghost" are experienced. The work is generally slow and gradual; therefore be not discouraged, if you cannot always perceive its progress; but, as you abide patiently under a right exercise of mind, you will find that the work will in time proceed, until the new creation in Christ Jesus unto good works is known. But when this is in measure attained, still watchfulness and prayers should be the companions of every mind. The command to watchfulness is of universal extent: "What I say unto you, I say unto all, watch." Again, "Watch and pray, that ye enter not into temptation." When this disposition or mind is rightly abode in, it preserves from formality in religion, keeps the soul alive to God and makes living members and bright examples in his church and among his people. In this state of religious exercise the experience of the primitive believers is attained: By one Spirit are we all baptized into one body, and made to drink into one spirit. Here also right qualifications are received for religious service, and a capacity to fill up the measure of suffering or labor, which may be allotted in the church of Christ—a Church, the members of which are thus described by an inspired apostle: "Ye also as lively stones, are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ."—*Henry Tuke.*

THE RIGHT OF SELF DEFENSE.

Christianity is the only infallible or perfect standard by which the right or the wrong of any and all questions in morals may be determined. Hence consistency on the part of persons who profess belief in the Christian Scriptures requires the rejection of all other standards so far forth as they may differ from the teachings of the New Testament.

1. No man is his own. Having been bought with a price, the man belongs to Christ, who bought him with his own "precious blood."

2. A man thus bought is bound to do as his owner commands, be the commands what they may—active or passive, to do or to suffer. In thus obeying, the man in his body and in his spirit, glorifies God—"manifests the life of Jesus in his mortal flesh," which is a "reasonable service."

3. A man has no right to endanger or lose his life except it be for the sake of Christ—covered by command to do or to suffer, and governed by the Spirit of Christ. "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which spitefully use you, and persecute you." Let this mind be in you which was also in Christ Jesus. "If any man have not the Spirit of Christ he is none of His"—be what else he may.

4. A man has no right to give offense to any person. Be ye therefore wise as serpents, and harmless as doves. "Give none offense, neither to the Jews, nor to the Gentiles, nor to the church of God."

5. In associating with his fellows a man has no right to carry about his person deadly weapons. "The weapons of our warfare are not carnal." "Take unto you the whole armor of God—loins girt about with truth—breastplate of righteousness—feet shod with the preparation of the gospel of peace—shield of faith—helmet of salvation—the sword of the Spirit, which is the word of God—praying always with all prayer and supplication in the Spirit." Thus armored "fight the good fight of faith"—"war a good warfare." In taking carnal weapons to defend himself a man thereby forfeits the protection of Him who said, "They that take the sword shall perish with the sword."

Obedience to the Scriptures quoted will give to a Christian all the right of self-defense which he can consistently claim, and no man in Christendom has any right not to be a Christian. "To him that knoweth to do good, and doeth it not, it him it is sin."

While obedience to Christ does not ensure against violence and death by wicked hands, yet it does ensure a divinely ordered protection which would not otherwise be afforded. If faithfulness be "unto death," the chief end of man—to glorify God, is attained, and to enjoy God forever is made sure. The "glory" with which men cover themselves on a battle-

field is but a bloody bubble—an "abomination in the sight of God"—but the man who loses his life for the sake of Christ shall find it, and shall have given to him "a crown of life." Self-defense or self-exposure, is with the Christian, a question of small import when compared with the controlling purpose of life which is well expressed by the faithful Paul: "Christ shall be magnified in my body, whether it be by life, or by death."

If faithfulness to Christ does not secure against death by wicked hands, then is it better "to depart and be with Christ" than to deny Christ and mayhap live a while longer and perchance with blooded hands and a tormenting conscience.

In the transfiguration a voice out of the cloud said, "Hear ye Him"—Jesus. In Hebrew it is written, "See that ye refuse not Him that speaketh." And, "Our God is a consuming fire."—*Christian Neighbor.*

FAULT-FINDING.

One of the easiest things in the world to do is to find fault, and in no place are there so many opportunities for indulging in this kind of work as in the home. There are so many little things occurring among its inmates, where there is a family of any size, such as the misplacing of a garment, leaving a door ajar, uttering a thoughtless word, in fact, a great many trivial things that to people inclined to find fault gives plenty of cause. It is a disagreeable thing to find fault anyway, to most of people, yet there are some who seem to like to do it simply for the sake of finding fault. These people do not mean to be chronic fault-finders, and it never occurs to them that they are. They would not for the world be thought disagreeable, and but for this one trait would be generally very pleasant companions. They have acquired this habit; any of their friends will tell you that there was a time when they were not so; but they began by noticing every little failing among their acquaintances, and the habit grew with them until it appeared a part of their nature to notice and condemn every little fault, supposed or real. They are very far from being perfect themselves; in fact, they think so much about other people's imperfections that they have very little time to attend to their own. They would be grieved and hurt should their friends retaliate by noticing every little eccentricity of theirs, and, perhaps, had their friends the courage to do so, it might open their eyes to the unpleasantness of fault-finding. It certainly would be a disagreeable duty, if duty it might be called, and very few people would care to do it unless of the same stamp as the fault-finders, in which case it would do very little good.

HERALD OF TRUTH.

JOHN F. FUNK, EDITOR.
J. S. COFFMAN, ASST. EDITORS.
A. B. KOLB,

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PRICE, ONE DOLLAR PER YEAR.

How to SEND MONEY.—If in sums of more than a dollar it is best to obtain either a draft, or a Post Office Money Order, or where these cannot be obtained, get the letter registered.

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OUR FAMILY ALMANAC FOR 1890.—Our Family Almanac for 1890 is now completed and ready for delivery, and all orders will be promptly filled. We trust our friends who have hitherto sold our Almanac will make every effort to sell as many as they can, and in neighborhoods where there is no one who has sold it before this year, we hope some one will send for them and supply the neighborhood, or if there is no one to do this any one can send for as many as they wish at prices as given in the following list:

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BOOK NOTICES.

THE BIBLE STUDENTS' HANDBOOK. is one of those helpful works worth its price multiplied by several scores. The following are but a portion of the contents: An introduction to the study of the Scriptures, affording a brief account of the various books of the Old and New Testaments, their Writers, their Principal Versions, Ancient and Modern, and the Evidences of their truth and Authenticity. Also a synopsis of the Life and Work of our Lord, and notes and remarks on the history, chronology, ethnology, biography, geography, zoology, botany, mineralogy, science, music, manners, customs and national and social life embodied and described in the Scriptures. 288 pages, 16 m.o. Price only 50c.

HERALD FOR 1890.—We hereby invite any who think of becoming subscribers to the HERALD to do so at once. New subscribers will receive the paper for the rest of the year and the whole of the year 1890 for the price of one year. There are many young families who need the paper and should by no means be without it. There are also older families that should be furnishing the children with good religious reading, who should not fail to get the HERALD for them, to establish them in the faith of the Bible and the church. We would be pleased to have many new subscribers take advantage of this offer.

SUNDAY SCHOOL WORKERS.—Do not understand by this title that we intend to write about Sunday-school workers, but we want their attention. For some years there have been numerous inquiries concerning helps by which to learn and teach the Sunday-school lessons. To these inquiries we have given little heed because our Mennonite Sunday-schools and our publishing work were, neither of them, in such a condition that we could successfully publish lesson helps. The International Sunday-school Lessons are selected by a committee appointed for that purpose, and nearly all the Sunday-schools in the world use these lessons, and study the same portion of the Scriptures on the same day. No doubt these scriptures are as profitable for any Sunday-school to study as any other Scriptures that might be selected. There is therefore no reason why our Mennonite schools should not use these same Scriptures that other Sunday schools use.

Many of the church denominations publish lesson sheets, or Quarterlies as helps by which to study and teach the International Sunday-School lessons, and many of our Mennonite Sunday-schools have been using these denominational helps or some others that claim to be undenominational. Many who have used these helps see that they do not interpret the Scriptures, in many instances, as we understand them, and that many truths that should be plainly and vigorously taught are passed over in silence.

That helps are needed in our Sunday-schools is very apparent to about all considerate teachers, unless it should be a few who are exceedingly well versed in the Scriptures; and even they can see the

need of them for their fellow teachers who are not so well versed.

Shall we make an effort to get all our Sunday-schools to learn the same lessons? Shall we use the International lessons? Shall we have our own lesson helps? Sunday-school workers, let us hear from you. Let every one who is especially interested in these questions write to us, and inform us what encouragement they can give us—that is, how long your Sunday-school continues each year, how many scholars you have, and how many helps you would likely need for your school.

If sufficient encouragement is received it is our purpose to begin publishing lesson sheets or quarterlies for the first of April, 1890, and in this way get before our Sunday-schools and young people generally, that form of doctrine that will lead to a life of entire consecration to God, unfettered by the vanities and pleasures of the sinful world; a life so pure and upright that no oath can be sworn to make a statement more binding than a simple yea, or nay; a life so loving and Christ-like that no deed of violence can be done even in resisting or opposing those who would do us evil. C.

MINISTER ORDAINED AT DEEP RUN, BUCKS CO., PA.—Just as we go to press we learn that a minister was ordained at the above named church. There were nine candidates, and the lot fell on Bro. John Leatherman. The bishops J. Clemmer, S. Leatherman and S. Gross were present, and the ordination was performed by the laying on of hands. May God give the dear brother strength and wisdom to preach and teach the unadulterated word of God with power, and by his life and word lead many to Christ.

AN OLD BISHOP PASSED AWAY.—By a recent letter we received the sad intelligence that our Brother, Bishop John Geil of the Lower District of Virginia has been called from the labors of earth to the rest on the other side of the dark stream and the shadowy valley. He was chosen to the ministry when he was a young man, and has for many years been bishop of the church in his district. He was one of the oldest Mennonite ministers in America, his age being over ninety years. One by one the old pillars of the church are pass-

ing away. This should be a reminder to those who are younger that still more of the responsibilities of life are falling upon their shoulders, and that they should make mighty efforts to live worthy of the memory of those who have gone before.

EVANGELIZING FUND.—Many of our small churches and scattered members, especially those in the western states, owe their thanks to the many donors who have so kindly given to the Evangelizing Fund of the means which God has lent them. Many have been visited and built up in their faith as well as in numbers, who could not have been thus visited if money had not been provided in some way to defray the expenses of those who labored with them. Many words of thanks have been spoken and we believe there are many thankful hearts that we have a fund which supplies the wants of the needy in their work of spreading and receiving the gospel.

In the last year much more has been expended by the committee than in any year, and the funds are running low at this time. It is by the request of the committee that we make this statement, and kindly ask any who have means to use for the Lord's work, and desire to use them through the Evangelizing Committee for the spreading of the gospel to send them to Joseph Summers, Treasurer Evangelizing Fund, Elkhart, Ind.

The field of labor is still widening, and there are still more who are willing to go to the work, and more money will be needed to meet the expenses of the work. Let each one give in this cause as the Lord shall direct, and whatsoever is done, let it be done heartily as unto the Lord.

MINISTER ORDAINED.—On Saturday, Oct. 19th, as noticed in the Church News from Cullom, Ill., a minister was ordained in the congregation at that place. Brother Peter B. Snyder was chosen by the united voice of the church. This congregation has, in the past few years grown to considerable members, and nearly all are deeply interested in building up the cause of Christ, and many of them appear to be spiritually much enlightened, yet they have had many trials. With all their discouragements they have kept up a vigorous Sunday-school, and have continued to assemble themselves every two weeks for worship, when they, many times, had

no minister. The deacons, Brethren Haun and Snyder, also others exhorted on these occasions and prayed with the congregation. Twice in the last seven years a minister was ordained out of their number, and for some cause they both failed to preach. Thus they were practically without a resident minister ever since Bro. B. F. Hamilton moved from that place to Kansas some years ago. Bro. Snyder is a young man, and the responsibility of his calling no doubt falls heavily upon him under the circumstances. His health has not been good for the past year, but with all the trials through which he passed we are glad that he has been diligently studying the word of God and storing his mind with useful knowledge, which will be a great help to him in his new field of labor. We trust too that God has been purifying his heart through suffering, that his whole work and life may be fully consecrated to Him. Let all the faithful fervently pray for our brother's bodily health, and for encouragement and blessing in his ministerial labor.

TO MICHIGAN.—Bro. Henry Shaum of Elkhart went to Kent county, Michigan, on Friday, Oct. 25th. He will be with the brethren in Caledonia one day, and then go to Bowne, where he will be with the brethren in their communion service on Sunday. He may have another appointment or two at Caledonia on his return.

FROM TURNER COUNTY, DAKOTA.—A correspondent from the above locality writes that the Brethren Jacob B. Mensch and Henry Wismer from Skippack, Montgomery Co., Pa., visited with Bro. Fred. Schartner on Sunday, Oct. 13th, and held services in his church, and preached the word of God to the edification and encouragement of the brethren and sisters there. May God bless their labors.

CALLED AT ELKHART.—On Monday, Oct. 21st, Bro. Abia Zook and wife of the Haw Patch Church, Ind., and Bro. Jonathan S. Yoder and wife of the Smithville Church, Ohio, made a pleasant call at this office, and visited with several of the brethren. The next day Bro. and Sister Yoder went to Illinois to continue their visit westward, and Bro. and Sister Zook returned to their home. They had brought their friends by private conveyance.

AN INTERESTING MEETING.—An appointment for preaching was made at Elkhart for Thursday evening, October 24th, for the Brethren Jacob B. Mensch and Henry Wismer of Montgomery Co., Pa., who have been for some time on a visiting tour through the west. They came from the west on the evening train, and are on their way home. Bro. Mensch introduced the services and Bro. Wismer spoke from the text. We much regretted that so few were present to hear the many words of instruction that were so earnestly spoken. One of the pleasant features of the meeting was that other ministering brethren from a distance were present. Bro. Michael Horst of Stark county, Ohio, came from the east the same evening, and Bro. Shaum, of the Olive church, came to Elkhart preparatory to starting on his trip to Michigan the next morning. They both took part in the service by speaking some earnest words of admonition.

MEETINGS IN ELKHART COUNTY.—During the week of the Indiana conference and the week following there were a number of meetings held at the different places of worship by ministers from a distance. Bro. Jos. Lehman of Stephenson Co., Ill., visited most of the churches in the county and delivered a number of edifying discourses. On Friday evening, Oct. 18th, he filled an appointment at Elkhart, and the next morning with his wife and Bro. and Sister Benjamin Shoemaker, who accompanied him on his visit, left for home. May the good Lord ever bless our dear young brother in his zeal to proclaim His truth.

On Monday evening, Oct. 14, there was an appointment at Elkhart for the brethren John Speicher of Kent Co., Mich., and Daniel Brunk of Allen Co., Ohio. Bro. Speicher spoke German, and Bro. Brunk English. Bro. Speicher left the next morning for home. He has our thanks for his visit, as also have all others who visited us, and our prayer is that he may be sustained by almighty power and blest with heavenly wisdom in the care of the church in his charge. The brethren Daniel and Perry Brunk of Elida, Ohio, and Benjamin Brenneman of Orrville, Ohio, left the next day for DeKalb Co., Ind., to spend a few days in the church at that place. May God ever bless our young brethren Brunk in their calling as minister and deacon, and may they be found faithful in the sacred charge that God has given them.

DISAPPOINTED AGAIN.—Reports from Fredericksburg, Va., state that once more the Second Adventists have been disappointed. We glean from the papers the following:

Since Sept., the Adventists of Virginia, with those of Massachusetts and other places, have been holding a series of meetings at Scremersville, in Spottsylvania county, near Fredricksburg, and warning the people to prepare for the coming of the Lord. The date for the coming of Christ was set for Tuesday, October 23, and the wildest excitement existed among certain classes in the vicinity of Scremersville. All day Tuesday the believers, clad in garments of white, were assembled in their meeting-house anxiously awaiting the great event. The clouding of the sun at intervals was hailed with joyous acclaim, the fatuous people believing that it was a sign that the momentous coming was at hand. When the clouds rolled away and the king of day reappeared in his usual form, prayers, shouts and supplications rent the air, and moans of disappointment were heard on every side.

As the shades of evening fell with no indications more than usual that the Lord was literally at hand, a feeling of deep sorrow prevailed among the weary and worn worshipers, who sadly departed for their homes, there to await the call, that they believe is sure to come in the near future, to again prepare to meet the Savior. Their hope is unbounded, and has abated nothing because of Tuesday's disappointment.

They firmly believe that they are the chosen people, and that they will yet be received by the coming Lord in advance of all other Christian denominations.

Tuesday was the forty-fifth anniversary of the going out of the church to meet the Lord, in October, 1844. Delegations from Connecticut, Massachusetts, New York, and Virginia were in attendance, last Tuesday under the leadership of Elder Brown. These Adventists are of the Millerite persuasion, and sustain no relation to the Seventh Day Adventists.

Elder Brown says that October, 1889, is the month and year, but he is not so positive about the date. He says the camp-meeting will continue for another week. About forty persons are living on the ground in tents, having left their

farms and stock to take care of themselves.

Many of the older readers of this account likely remember the time, with the interest and excitement that existed even in the minds of those who were not carried away by the delusion, when Job Miller and his followers expected the coming of the Lord on a specified date in 1844. Many more, who are younger, may remember that beautiful summer evening, July 10th, 1868, that William C. Thurman had designated as the time when the Lord would surely come to receive alive unto Himself those who were looking for him. He made his calculations from the prophecies especially those of Daniel, and from the book of Revelations. He went so far as to set the time at or near six o'clock in the evening for the longitude of Virginia. He had preached the Lord's coming on the above date in a number of states, but his largest following was in the Shenandoah Valley of Virginia, among a class of people who had for some years previous made much of their faith in the near approach of the time when the Lord would literally come to meet in the air those who were looking for His appearing "the second time without sin unto salvation." Many were persuaded to accept his doctrine by his claim and apparent proof that the text, Matt. 24:36, "But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only," was mistranslated, and does not mean what it says in the King James' version. Many left their homes and congregated, their leader Thurman with them near the village of Dayton, and spent the day in devotions, waiting in great expectation to see the Lord appear in the heavens.

But the fact that men have set a time in direct contradiction of the Scriptures, for the Lord's second coming, and have been disappointed, does not annul the Scripture truth that the Lord *will* come. Whether He will come in the literal way in which many are interpreting the Scriptures, or in a way not so readily comprehended by the natural understanding, *He is surely coming.* The Word says so, and the Word is truth; but we should remember that the same truth says, "Of that day and hour knoweth no man." Let no one be deceived by those who misinterpret the Word and specify a time.

The time, however, must be near. The Lord taught his disciples to notice the signs by which they could know that the time was near, even at the door. It is God's will that we should know when the time is near. The occurrences which the Lord said would be evidence that the time is nigh have so generally taken place that we must know that the Lord may come at any moment.

"Therefore be ye also ready is the Lord's word to us. It matters not when He comes or how suddenly if only we are ready. We know not when the Son of man cometh, but we may be ready. To be ready is not only to speak and think continually of the fact that the time is near, but to be doing daily, hourly His will. But if we should begin to do wickedly and say the Lord delayeth His coming, then that time might overtake us as a thief in the night. We can be assured that our time is always ready, and the time cannot be long till the Lord will come for us individually, even if he should not yet come in a second advent for years. C.

CHURCH NEWS.

FROM VIRGINIA.—The Semi-annual Conference for Virginia, held at Hildebrand's Church, on the 4th and 5th of October, was not so largely attended this fall as at some other times; but the brethren report a pleasant and harmonious session.

There are four applicants for membership at Weaver's Church in Rockingham county.

FROM WEST VIRGINIA.—Bro. Samuel Coffman, of Rockingham Co., Va., spent over two weeks in West Virginia this fall, and received six persons into the church while on his trip. Pendleton and Randolph, and several adjoining counties have for a number of years been an interesting evangelizing field in care of the brethren in the southern part of Rockingham and Augusta counties, Va., while the brethren in the northern part of Rockingham had charge of Hardy and other counties lying north of Pendleton county.

FROM CULLOM, ILLINOIS.—On Friday, Oct. 18th, the Brethren Henry Shaum and Amos Mumaw of Elkhart Co., Ind., went to Cullom Ill., where they met Bro. E. M. Hartman from Washington, Ill., under whose charge the church at Cullom has been for a number of years. Bro. Shelley of Kankakee Co., also came on Saturday. They held meetings day and evening till Monday. On Saturday Bro.

Peter B. Snyder was chosen and ordained to the ministry and two young men were baptized and received into membership. On Sunday the communion was held, and all the members with a very few exceptions, were present, and participated in observing the solemn ordinances of the communion and feet-washing. Bro. Shaum returned to his home, while Bro. Mumaw extended his visit to Whiteside and Stephenson counties.

CORRESPONDENCE.

FROM THE HOLDEMAN CHURCH.—The several meetings held at the Holdeman Church, Elkhart Co., Ind., the same week of the Indiana Conference were largely attended, and much interest was manifested. On Sunday, the 13th, the communion was held, at which service the attendance was especially large. Many brethren and sisters were present and took part in the commemoration of our Lord by receiving the emblems of his crucified body. There seemed to be a general feeling of satisfaction among the brotherhood, and many were heard to say, "We have had a good meeting." May the good Lord continue to bless this congregation, and may they have the pleasure of enjoying the great ingathering of souls is the ardent prayer of the writer. S. Y.

FROM OLATHE, KANSAS.—The brethren J. B. Mensch and H. Wismer of Skippack, Montgomery Co., Pa., on their extensive trip through the western states, arrived here from Peabody, Kan., Sept. 23, and filled one appointment. The next day I accompanied them to Garden City, Cass Co., Mo. After filling two appointments there and finding it inexpedient to go to conference in Shelby Co., Mo., I went with them, on the 26th, direct to Brown Co., and on the 29th to Nemaha Co., Kan., where they filled several appointments.

On Monday they pursued their way to Gage and to Adams Co., Neb., intending to attend conference on the 4th of October. May the Lord richly bless the efforts of these dearly beloved visitors, and may He frequently direct them and others of the household of faith to come among us, who are so much in need of ministerial help. SAMUEL ERNST.

FROM USTICK, WHITESIDE CO., ILL.—As it is encouraging for me to read church news from other places, I will, by the help of God, write a few lines about our church, which may also be encouraging to others. We have this promise in the word of God, That there is joy in heaven over one sinner that repenteth. So we have great reason to rejoice, On

the 5th of Oct., seven precious young souls were received into the church by baptism, who were now willing to become cross-bearers, and follow the meek and lowly Jesus. On Sunday the 6th communion services were observed, when a large number were present, and all the members partook of the emblems of the broken body and shed blood of Christ. Bro. E. M. Hartman of Tazewell Co., Ill., held these services in the English language. He earnestly admonished us and encouraged us to hold out faithful unto the end of this life, and then receive the reward which is promised unto all God's people. May the grace and mercy of our Lord and Savior Jesus Christ be with us all. JOHN NICE.

FROM VIRGINIA.—I am glad to state that on the 11th of Oct., the dear Brethren, Bishop Samuel Coffman, Pre. Christian Good, Deacon David Rhodes, and some sisters from Rockingham Co., Va., came into our midst. The brethren filled four appointments, Friday night, Saturday afternoon, and Saturday night. On Sunday forenoon we commemorated the suffering and death of the dear Lord and Savior. The Brethren and Sisters were all present but two. Hope we will all be more active in discharging our duty. May God's blessing be with the dear brethren wherever they go to preach the Word. They have more than discharged their duty.

Now we, as a church, should discharge our duty in offering up our prayers in their behalf, and all others who are engaged in the good work. We as lay members, have a duty to perform as well as the ministers. We should pray for them that have the rule over us; and that God may give us such hearts that we may be obedient unto the church, and the vow we have made unto God.

CHRISTIAN EBERSOLE.
Stephen City, Va.

CONFERENCE IN MISSOURI.

The Annual Conference for the state of Missouri met according to previous appointment at the Cherry Box M. H., Shelby county with one bishop, four ministers, and one deacon, and the brethren and sisters of the neighborhood. Introductory remarks were made and prayer offered by Bro. Michael Shank from Kansas, after which we organized by appointing Bishop D. D. Kaufman Moderator and D. F. Driver Secretary.

The third chapter of 1st Corinthians was read by the Moderator, from which he showed us that we were not to build on the name of the church, nor on the name of the so-called founder of the church, but that we were to build our faith on

Jesus Christ who is the chief corner-stone "For other foundation can no man lay than that is laid, which is Jesus Christ."

Remarks were made by Bro. John L. Brubaker, confirming the above and earnestly admonishing us not to depart from the true and living way.

Further remarks were made by Bro. M. Shank, in which he earnestly admonished us to a constant walk in Christ. He deplored the tendency to divisions and showed that Satan, as a roaring lion, is ever going about and busying himself in bringing about these divisions.

After this remarks were made by Peter Zimmerman of the Amish Church of Cass county, Mo., endorsing the remarks of the brethren, and admonishing us to build on Christ "the Way, and the Truth, and the Life."

Bro. D. F. Driver made a few remarks confirming the above, and expressed a willingness to build on Christ the living way. The following resolutions were then passed:

1.—Resolved, that it is the sense of this conference that faith and repentance be earnestly held before the sinner, that he may be truly converted to God, and not only to church forms and usages.

2.—The conference report of Cass Co., Mo., for 1888 was taken up and adopted with a few slight changes. In the article on feet-washing, we inserted the word "commanded" after the word "ordinance," so as to read, "ordinance commanded by Christ." The articles are based on the following subjects: Baptism, Communion with bread and wine, Feet-washing, Non-conformity, Oaths, Secret societies, Holding public offices and Evangelizing. On this last subject the brethren expressed an earnest desire that the church in the east would take this matter under serious consideration and lend a helping hand to build up the church and to establish others where there are a few members without an organization. The harvest truly is great, while the laborers are few.

3.—Conference also passed a resolution to the effect that a closer union and a greater harmony should exist between the old Mennonite and the Amish Mennonite churches who are so nearly allied in faith to each other, and that the doctrine of non-resistance which we mutually hold so sacred and dear to our hearts may not suffer for the want of the practice; we therefore extend an invitation to the old Amish churches of Missouri and Kansas to meet with us in our next conference, or any conference that they may designate, to agree upon some plan for a union of the two churches. DANIEL F. DRIVER.

* By the term "Old Amish churches" the brethren evidently meant all those who are willing to abide by the principles and doctrines we have held in the past.—[Ed.]

INDIANA CONFERENCE.

Conference for the State of Indiana was held in Holdeman's Meeting-House, Elkhart County, October 11th, 1889. There were present seven bishops, five Mennonite and two Amish Mennonite, eighteen ministers, and ten deacons; beside a large attendance of members. Some of the ministers and deacons were from Ohio, Michigan and Illinois. The hymns, No. 391 Men. Hymns, and 61 in the appendix were sung; also the German hymn, Herr Jesu Christ, Dich zu uns wend. Bro. John Speicher of Kent, Co., Michigan introduced the services by reading 1 Cor. 3, followed by remarks and prayer.

Bro. Henry Shaum of Elkhart, Co., then spoke at length. He first stated the object of conference, etc., and referred to the fact that Christ chose his apostles as ministers to carry forward the work which he had begun, and that this work still rests on those who have believed through their preaching of the Word, and have now been called to the work of spreading the gospel and building His church which rests on the everlasting foundation. When the Savior was asked, "Whom say men that I the Son of man am?" Peter said, "Thou art the Christ, the Son of the living God." When Peter had made this confession the Lord said, "I say also unto thee. Thou art Peter, and upon this rock I will build my church." Upon this foundation we must now rest. Christ is the Son of God, and we must have this faith and rest on Him, then we are his church. Peter was also told that he should receive the keys of the kingdom of heaven. By this key the truths of God are unlocked. His word, the holy gospel is the key that unlocks the mysteries of God's will to man, and lets us into the kingdom of heaven.

Before Christ ascended to the Father, he led his disciples out as far as Bethany and there he blessed them, and gave them his last great commission, "Go ye, into all the world, and preach the gospel to every creature." He that believeth and is baptized shall be saved, but he that believeth not shall be damned." This gospel they were commanded to teach, and it is our work to teach the same gospel, and show to the world the same truth. But the disciples were not at once prepared for the great work. They were commanded to tarry at Jerusalem till they should be endued with power from on high. This took place on the day of Pentecost, when by the power of the Spirit, the word of God, was revealed as never before. So quick and powerful was the word that men were pricked to the hearts; and the result was that three thousand souls were united with the believers in Christ. They immediately went to their work, and before many years

passed, the gospel was spread over most of the inhabited earth.

Some time afterward, as some of the disciples were traveling and preaching in the upper coasts of Ephesus, they found some who knew not so much even as whether there was any Holy Ghost. They had been baptized to John's baptism. When they were baptized in the name of the Lord, and the apostles laid their hands on them and they received the Holy Ghost. Simon the Sorcerer who had been baptized, when he saw the power in the apostles, also desired this power and thought to purchase it with money. But he was told that his heart was not right. Our hearts should be right with God before we attempt to do holy work. When the minister's heart is right with God, he may expect to work in the Holy cause according to God's will, and aid in building His kingdom according to the inspired word.

The church consists of bishops, ministers, deacons, and the laity. Each class and each member has his respective duties in the church work. The bishop's duty is to watch over all the flock of God, and feed them in the rich pastures of his word, and lead them to the refreshing waters of eternal life. It is his work to baptize converts and receive them into membership, to give the bread and wine in the communion to the brotherhood, and lead the service in observing the ordination of foot-washing. It is also his duty to officiate at the ordinance of bishops, ministers and deacons, with the counsel and help of other bishops and ministers.

It is the duty of the minister to preach the word, and to assist the bishop in his care of the church.

It is the deacon's duty to take charge of the public services in the absence of a minister, to sing, pray, and exhort, thereby edifying the church. He shall look after the peace and unity of the brotherhood, and labor to restore peace when it is lacking. The deacon's duty is of almost more importance if possible than that of any other officer of the church.

After pointing out these duties, Bro. S. referred briefly to the restrictions which the scriptures teach us, and which the ministers should faithfully teach. At least some of these restrictions are in a great measure peculiar to us as a people because many professing Christians, even if they noticed them and contended for them in years past have ceased to do so.

We are a non-resistant people because the scriptures teach us to suffer harm rather than to do harm; that if our enemy hunger to feed him, if he thirst to give him drink. And when we become the children of God the loving, harmless spirit of God takes such complete possession of us that it is impossible for us to have left in our hearts any of the spirit of revenge and violence.

We do not swear oaths on any occasion. When called to make statements before magistrates, or any officer of government we simply affirm or say Yes, without lifting a hand in appeal to God or answering or signing our names to the words, "So help you God." When we are Christians we are true, and our *yea* or *no* is as true and powerful as any oath could possibly make it.

We shall not be conformed to the world as we are plainly taught in Rom. 12:2. The mustache is a military and worldly adornment, and is especially unbecoming for our brethren.

As a people we take no part in the politics of the land, or hold offices of government except where it is necessary, as that of road master and school-director. In politics the mind is engaged in the things to which the Christian is not called, and the higher duties and interests of the spiritual life, which is our special mission, are crowded out of our thoughts and lives. Beside in holding offices of government oaths have to be taken and many times administered, which is a direct violation of the scriptures and our articles of faith.

Our people should avoid serving as jurymen, and under no circumstances can they serve on juries where capital punishment is involved.

The scripture as well as the spirit of the gospel forbids us to sue at law. "Vengeance is mine, I will repay, saith the Lord." See also 1 Cor. 6:1-8.

In order that we may obtain from all appearances of evil, keep the heart from the love of vanity, and avoid temptation, we do not attend fairs, circuses, races, dances, political rallies, and other worldly gatherings and vain amusements.

No member shall belong to any secret society even if there is a show of good connected with it. The Savior says, "In secret, have I done nothing."

This is an abridged report of Bro. Shaum's remarks, and some points may have been left out. His wording is not strictly followed, but it is the aim to give the substance of his discourse.

Bro. Henry A. Miller of the LaGrange church then spoke of the necessity of holding firmly to the doctrines of the church for which our forefathers lived, suffered and died.

All the members of conference then spoke in turn, acknowledging the doctrines presented to be in harmony with their faith and practice, and asserting anew their faith in the teachings of God's word as we have learned it in the past, and by the help of God to teach the same and maintain it in the care and government of the church. The reports from the various churches showed that they are generally interested in the good cause, and that peace and harmony prevail.

A number of different subjects were discussed, and a number of profitable

talks were given by the ministers to the edification of all present.

A part of the afternoon session was very profitably taken up with talks from the ministers showing what faults they may have fallen into by thoughtless or careless habits and ways of speaking. A number of good and useful instructions were given which if heeded may prove a great help to the ministers, especially the younger ones, in making their discourses interesting and profitable to the hearers. Conference appointed Yellow Creek Meeting-house as the place for its next meeting.

CONFERENCE IN HARVEY COUNTY, KANSAS.

Our home Conference of this district met in the Pennsylvania meeting house in Harvey Co., Kansas. On Friday the 27th of September, 1889, at 10 o'clock, Bishop Hamilton and Brundage were present and preachers J. L. Winey and David Weaver, preachers Noah Metzler and Jonas Loucks from Elkhart Co., Ind., and Bro. Wm. Shoup from Holmes Co., Ohio, M. S. Steiner from Allen Co., Ohio, and others were present.

Conference was opened by singing and prayer, and reading the 17th chapter of John, from which the Bishops earnestly admonished the church, to steadfastness. Bro. R. J. Heatwole was elected moderator and Bro. J. Y. Shelley Secretary.

By motion the proceedings of the Semi-annual Conference of Kansas and Nebraska, of last spring were read. And the following resolutions passed.

1st. Resolved that all brethren present are considered members of the Conference, and should all vote on all questions, and by the majority of votes all resolutions should be passed.

2d. That each district shall have the privilege to have and hold council meetings on a week day instead of on the Sabbath, if it is preferred to do so.

3d. That each brother and sister shall come to council meeting if possible, whether they are at peace or not, and those not at peace and those not present shall be visited by the deacon.

4th. That our ministers should not misuse the time in church, and not preach too long so as to weary the patience of the hearers.

5th. That it is not advisable to repeat the Lord's prayer in concert at the close of the Sabbath-school.

Conference closed at 5:30 o'clock p. m. by singing and prayer.

September 28th, 9 a. m. Having come together, Conference was opened by singing and prayer. The following resolutions were then passed:

6th. That in taking votes for a minister or deacon members shall confine themselves to the district in which they live, in voting.

7th. That the first to be done when Conference meets shall be to elect a moderator and a secretary.

8th. That the committee on arrangement of subjects shall be elected for one year, and they shall meet the day before Conference to arrange questions and subjects.

9th. That the way to deal with brethren and sisters who have married out of the church shall be as heretofore.

10th. The whole Conference indicated that they will assist in carrying out the exhortations of the ministering brethren, to keep out of worldly affairs such as elections, fairs, insurance, etc. and to be truly a separate people from the world.

Conference closed at 5 o'clock p. m. by singing and prayer.

JOHN Y. SHELLEY,
Secretary.

GLEANINGS BY THE WAY.

As I have been requested time and again to give a report of my western trip through the HERALD for the benefit of all, I shall now at least touch upon subjects that have meaning with them.

I shall not rehearse what had been stated in some previous correspondence. At the outset the state of Iowa comes to my mind. For some cause or other the article referring to the above state has not yet appeared, and I cannot afford to overlook the co-laboring churches of Henry and Johnson counties. While among the brethren at these places I received much encouragement, and their way of conducting meetings, Sunday-schools and other services is much the same as that of our brethren throughout Indiana and Ohio. The location and surroundings of these churches give them a grand opportunity to gather many into the fold of Christ, but these places are no exception to any other rich harvest field where good talent presents itself. Wherever we find a church blessed with bright young minds, there we are sure to find the enemy of souls working so much the harder in trying to get them busily engaged in his work. These brethren have been able, through careful watching, earnest prayer and perseverance to keep and receive the use of most of the young people. They have church services and Sunday-school regularly and a song service every now and then, in which old and young take part. May God richly reward the dear brethren for the kindness and liberal support given me while staying among them.

Our brethren in Nebraska and Kansas differ little from most of our eastern people. For some cause or other the idea has obtained that our western churches are bewildered and do not have the true faith any more. This however is erroneous. They, as a rule, are not

yielding to lighter forms, but on account of their surroundings, they are compelled to labor more earnestly or be smothered by the surrounding world. In the East, where congregations consist of several hundred members the temptations are not nearly so great as they are in the West where the churches consist of only a few members.

This is reasonable. Our western churches defend and uphold the same doctrine which they in the East do, but where there are hundreds to do this in the East, there are, in the West, only few to do the same work.

Our Russian and Prussian brethren are not all of the same class. They, too, have followed our example of forming divisions. In faith, such as nonresistance, swearing of oaths, nonconformity and foot-washing, most of them agree, but in the mode of baptism, and some other things they differ. They have in some respects a more refined code of morals than the American Mennonites have, as for instance, the use of tobacco and strong drink is, in some churches, entirely prohibited. The reasons and scriptures given by them for doing so are: "It is conforming to the world in the lowest and most disgraceful fashions and customs that the world has ever devised." They give more reasons than these, but even these are enough for the present consideration.

Another noticeable feature is the fact that they are not so extravagant in the matter of food and clothing as some of our older churches are. The reasons they give for this are: "We are commanded to ask for 'our daily bread,' and if He gives us more than we need, it is given that we may remember others therewith, and given in return." In this way they are enabled to help much in the missionary cause, as well as for other benevolent purposes. I must moreover say to their credit that they give dollars, according to their means, where most of our eastern brethren give cents, and in doing this they have God and the Bible on their side.

But not all Russian Mennonites are of this class, as there are others who have deviated from the Faith, and follow a lighter doctrine. Besides, there are those whose sincerity and honesty, to say the least, may be questioned. This however is the case under all classes of people.

While in the West it was my pleasure to visit the "Krehbiel Farm" in Kansas and talk a while to the "Red children" (Indians) which are cared for and educated on this farm. "I will sing of my Redeemer!" "We shall sleep, but not forever" and similar hymns were sung with as much spirit by these dusky young friends as they are sung by most of our white children. These parents surely have a great reward awaiting them if they bring these children up "in the nurture and admonition of the Lord." They, as a rule, are not

and admonition of the Lord." In viewing carefully the present state of the non-resistant faith, I cannot help but draw my conclusions as follows:

Although the world is trying to crush us from without, and the devil in the form of an angel of light within the so-called Mennonite circle, trying to discourage us through false prophecies, yet the truth of the matter will have to shine before the world brighter than ever, namely that the faith established by Jesus Christ, and sealed by His own blood and the blood of many holy martyrs, is not yet ready to be suffocated by the impurities and filthiness of the present age. So many souls have been disrobed of their mortal frames, so many saints are willing to sacrifice their lives for the preservation of the foundation laid by Jesus Christ, that it will not so easily be wiped out of existence. The cause is inspiring the ministers with more Spirit; the cause is waking us up and gaining the sympathy of the aged; the cause is converting the young and giving them willing hearts and minds to offer up their lives for the benefit of Christ's kingdom. And most of all, the cause is uniting, different factions of the church, to work together in love for the welfare of souls.

May God bless the work, that is done to strengthen Zion. May He answer the prayers offered daily in behalf of a true Religion.

M. S. STEINER.

FOR THE LITTLE READERS.

(Continued.)

Jeroabam's sin was indeed great, and God punished him again soon afterwards. Abijah, Jeroabam's son was sorely afflicted with a dangerous disease. The king was afraid that his son would die, but he did not go to God with his troubles as David used to do. Instead of this Jeroabam told his wife to dress herself so that she would not be known and go to Abijah the prophet who had told Jeroabam that he should be king of Israel, and take with her some presents for Abijah, and he would then tell her whether the child would live, or die.

If Jeroabam had been more thoughtful he would not have made such a foolish plan. If Abijah could tell whether the son of Jeroabam would live or die he would surely also be able to discover the woman's disguise and Jeroabam's deceit. But the king's better judgment had become perverted by his wickedness and idolatry, and so his wife did as her husband directed and went to the house of the prophet.

Abijah was old and blind, but the Lord revealed to him who had come and what she wanted, and God told him what he should say to her. You see that her disguise did not do any good because the prophet could not have seen her anyhow;

but God shows us here that He knows the heart of man, and that we cannot deceive Him.

So when Abijah heard the woman's steps at the door he said, "Come in, thou wife of Jeroabam; why feignest thou thyself to be another? for I am sent to thee with heavy (or sorrowful) tidings."

Then he told her not to tell Jeroabam that because he had proved altogether unthankful to God for exalting him to the high office of king, instead of the house of David, and because he ignored God by setting up other gods and making molten images, God would therefore visit the house of Jeroabam with his judgments until not one of the family should be left, and said further, "Him that dieth of Jeroabam in the city shall the dogs eat, and him that dieth in the field shall the fowls of the air eat; for the Lord hath spoken it."

Moreover, Abijah said to the woman, "Arise thou therefore, get thee to thine own house; and when thy feet enter into the city, the child shall die. And all Israel shall mourn for him, and bury him; for he only of Jeroabam shall come to the grave, because in him there is found some good thing toward the Lord God of Israel in the house of Jeroabam. Moreover the Lord shall raise him up a king over Israel who shall cut off the house of Jeroabam that day; but what? even now."

For the Lord shall smite Israel, and he shall root up Israel out of this good land, which he gave to their fathers, and shall scatter them beyond the river — and he shall give Israel up because of the sins of Jeroabam, who did sin, and who made Israel sin."

These were indeed "heavy tidings" for Jeroabam's wife. So she set out for home, no doubt with a "heavy" heart, for if the prophet's saying was true she knew that her son could reach home her boy would be dead. And so it came to pass; for when she reached the threshold of the door her child died. So this boy was spared the disgrace and suffering which his father's family had yet to endure: for it appears that Abijah was a good boy, and that the Lord had found in him some good, something which God did not find in any one else in the house of Jeroabam.

And now the punishments of God began to fall fast upon the house of Jeroabam, and upon his kingdom; but before we can go farther we must go back and bring forward the history of Judah up to this time; for it was through Judah that Jeroabam and his kingdom suffered most.

Jeroabam was forty-one years' old when he became king of Judah, and he reigned seventeen years, while Jeroabam reigned twenty-two years, so that Jeroabam died before Jeroabam.

Under Jeroabam Judah became very wicked and corrupt, more so, in fact, than their forefathers had ever been.

They were even as wicked, and committed the same terrible sins as the people of Sodom had committed, which city, you will remember, was destroyed by fire from heaven, and is now covered by the waters of the Dead Sea. The people of Judah raised up gods of wood and stone and made images and set them up under the green trees and worshipped them.

Finally, God permitted Shishak, the king of Egypt to come up with twelve hundred chariots, with sixty thousand horsemen and a great multitude of soldiers. They took Jerusalem, and the fenced cities of Judah. This king took away the grand treasures that had been stored up in the temple, and Solomon's gold shields and other precious treasures that they found in the king's house. After this, when Rehoboam went out, his soldiers and guards had to carry brass shields which were made for them instead of fine gold shields which they had been using before.

Moreover the prophet Shemaiah came to Rehoboam and urged him and his people to turn again to the Lord whom they had forsaken, and when they did so the Lord stayed the hand of Shishak, and for a while things went well in Judah. But soon Rehoboam did evil again, and at last he died, very likely as he had lived, without preparing "his heart to seek the Lord."

While Rehoboam lived he and Jeroabam were continually at war with each other, and when his son Abijah became king, this war continued. It seems however that the lesson which Judah had learned from God through Shishak had not yet been forgotten by them and that they now worshipped the true God even if Rehoboam did not. Abijah was also a wicked man, yet for David's sake God permitted him to reign in Jerusalem as one of David's descendants.

On one occasion Abijah went to war with four hundred thousand chosen men against Jeroabam who had a still larger army. Jeroabam's men surrounded the men of Judah, but these, seeing their danger, cried unto the Lord for help, and God gave them the victory and five hundred thousand of Jeroabam's chosen men were slain. Abijah took a number of the cities of Israel and a large portion of country, including the land of Ephraim; nor did Jeroabam ever regain his former power, and at last "the Lord struck him and he died," and his son Nadab became king of Israel.

Abijah also died after a short reign of only three years, so that he actually died before Jeroabam; and his son Asa reigned in his stead. Asa was a far better man, and more like David, than his father Abijah or his grandfather Rehoboam had been, for he destroyed the altars and images even one which belonged to his own grandmother the

wife of Rehoboam. He also deprived her of her title of queen, because she worshipped idols.

Asa had a great enemy, the Ethiopians, of Egypt and once these people came with an army of one million men; but Asa called on the Lord and defeated these enemies with great slaughter and took away their treasures and their cattle and brought them to Jerusalem. He also freed the land of the wicked sodomites, and in the long time of peace which followed his victory over the Ethiopians the kingdom flourished and grew stronger, and thus Judah once more began to be powerful and return to the condition in which it had been in the time of David.

He put the treasures he had gathered into the temple, but afterward made a present of them to Benhadad the king of Syria. This king was friendly to Israel and aided Baasha, the chief officer of the wicked Nadab, and Asa prevailed upon Benhadad to break up this league and make one with Judah instead. Benhadad did so, and took away a part of Israel, including the land of the tribe of Naphtali.

It was, however, a foolish thing for Asa to make a league with the men; for God would have been with him and helped him in all his troubles with Israel, and while God would have been faithful to him, Benhadad soon left him again, and Asa had wars during the rest of his life. He reigned forty-one years, and in the last two years he suffered of a disease of his feet. Instead of calling on God for help he relied on the wisdom and medicine of human physicians. Still, when he died, the people mourned for him, for he had done much good for Judah, and his son Jechashaphat became king of Judah.

(To be continued.)

Moral purity is an indispensable condition to spiritual insight. Not the clear-headed, the strong-willed, nor the widely-read, but the pure shall see God and understand his truth.—A. H. Bradford.

DIED.

RIEGLER.—In Juniata Co., Pa., Jacob Clayton and Ammon Walter, sons of P. R. and Katie M. Rieglar. The former lived but one day, and was buried on the 28th of August. The latter lived 16 days and was buried on the 14th of September. The infant first buried was meekhearted and both were placed in the same coffin. Buried at Lauver's Church. Service by William Graybill. Text, Luke 18:15, 16.

BENNER.—On the 6th of October, at Delaware, Juniata Co., Pa., Anna Laura, daughter of Christian and — Benner, aged 5 months and 18 days. Buried at Lost Creek. Funeral services by William Graybill. Text, Luke 8:52.

LAUVER.—On the 9th of September, in Juniata Co., Pa., Angeline, daughter of Peter and Emma Lauver, aged 7 years, 11 months and 6 days. Buried at Vennard's grave yard. Appropriate remarks were made by William Graybill and John Kurtz. Text, Luke 8:52.

HENSLEY.—On the 21st of September, near Waupac, Miami county, Ind., Bro. Lewis C. Hensler aged 63 years, 8 months and 16 days. Buried on the 22d, in the Mast grave yard. Services by E. A. Mast and N. Spill. Bro. Hensler was fully resigned to the will of God, and said, "This will be done. He leaves a widow and 6 children to mourn his departure."

WISMER.—On the 10th of September, in Montgomery Co., Pa., Magdalene, wife of Frank Wismer, aged 37 years, 3 months and 6 days. May present at the funeral. Peace to her ashes.

DEANSTMAN.—In Plumstead Township, Montgomery county, Pa., Elizabeth Deanstman, at the advanced age of 99 years, 6 months and 23 days. Buried at Deep Run.

GARNER.—On the 30th of July, at New Britain, Pa., Margaret Garner, aged 75 years, 11 months and 23 days. Services by S. Goldsack and L. Rieckert at the place of interment. Her seat in the church was always occupied when possible. May she ever rest with the redeemed.

FRY.—On the 12th of October, in Howard county, Ind. of typhoid and pneumonia fever, Levi L. Fry, aged 24 years, 5 months and 22 days. Funeral services were held by T. M. Guild from Luke 12:40. Buried in the Lindley grave yard. A few weeks before his death he was a healthy, robust young man, and was living out of the ark of safety. In his sickness he said, that he could not die in that condition, that he must repent. So he prayed earnestly that God would have mercy. He was baptized by Bro. Daniel C. Miller, and lived but six days. He spent his last hours praying for his brothers and sisters. Let this be a solemn and powerful lesson to the young people who are living out of Christ.

WEAVER.—On the 4th of October, near Gettysburg, Cambria Co., Pa., of rheumatism and palsy, Emanuel Weaver, aged 73 years, 7 months and 18 days. He was buried near his home in the grave yard of the church called after his own name—Weaver Church. He was a member of the church for many years. He leaves an aged widow and 6 children, all of which were present except two, one of which lives in Kansas. Josiah and Lovina Weaver of Michigan were present. A very unusually large number of friends and neighbors attended the funeral. Services by Abel Hornung of Bucks Co., Jonas Blough and Samuel Gindlesperger.

BENNER.—On the 7th of October, in Juniata Co., Pa., Samuel, son of Thomas and Mary Benner, aged 4 years and 27 days. Buried in the McAllisterville cemetery. Appropriate remarks were made by William Graybill from 2 Samuel 12:23.

HERSBERGER.—On the 3d of October, near Davidsville, Somerset Co., Pa., Sister Nancy Hersberger, aged 176 years, 6 months and 3 days. This is the second one of three sisters who lived together. The first to be called away died four years ago; one is still left. Services at the house by Samuel Gindlesperger, and at the church by Abel Hornung from Bucks Co., and Jonas Blough. Text, Phil. 1:23.

MILLER.—On the 29th of September, near Johnstown, Pa., of consumption, Magdalene, wife of Isaac Miller, aged 57 years, 8 months

and 18 days. She was buried on the 1st of October, at the old Mennonite church in Conemaugh (Blough Church). Services were held by Samuel Gindlesperger, Cyrus Hersberger and S. Chinnerman. Text, John 11:25, 26.

YODER.—On the 2d of October, in Somerset Co., Pa., of cholera infantum, Simon, son of Noah (deceased) and Lydia Yoder, aged year, 8 months and 20 days. Buried at the Blough church. Services by C. Harshberger, Jonathan Hersberger and Samuel Gindlesperger. Text, 1 Peter 1:24.

SALSBERGER.—On the 1st of October, in Strasburg, Waterloo Co., Ontario, of the infirmities of old age, Sister Salsberger, widow of Philip Salsberger, aged 88 years. Her father, John Biehn, was the original settler on what is now known as the Doon property, where deceased was born in 1801. She was a widow for twenty-seven years, and had been in poor health a long time. Her remains were consigned to the grave on the 8th at Weaver's church. Funeral services by Daniel Wismer and Noah Stauffer.

YODER.—On the 10th of October, near Napance, Ind., of typhoid fever, Ellen, daughter of Noah and Rachel Yoder, aged 5 years, 7 months and 4 days. Services by Jacob Bleile in the German language from Ps. 39:5, 6; in English by Jas. H. McGowen from Is. 64:6.

"One sweet flower has drooped and faded,
One sweet infant voice has fled."

Letters Received.

WITHOUT MONEY.

Samuel Gayman, Jr.

WITH MONEY.

A. C. Augsberger, Peter Abrams, Abram Alderfer

D.—Samuel Buckwalter, Henry L. Brubacher, E. H. Blackbill, Mahlon Buckwalter, C. H. Blackbill.

C.—Mrs C. H. Charles, Adam G. Charles.

D.—J. C. Driver, David F. Driver, Peter Dirks, John

Bettwiler, Margaret Dealinger, Henry B. Dunlap, Abin Derickson.

E.—Peter P. Elias, E. H. Eberly, Joseph Eby, Franz

Eis, Pre Isaac Eby, Mrs Annie C. Eby, D. B. Eby.

F.—Jacob V. Feir.

G.—J. G. Good, H. P. Goertz, Chr Good, Paul Glanzer.

H.—Henry Hillebrand, Amanda Hooley, E. Hos-

tetter, Jonas F. Hostetter, Jacob Hillebrand, J. K.

Holler, P. F. Hershey, Abin H. Huber, Landes Hershey,

H. B. Hershey, Elizabeth Hurst, I. H. Hackman, T. P.

Hartaker.

J.—James Jackson, John Jantzen.

K.—Levi J. Kauffman, Peter Kreybill, C. H. Kauffman.

L.—Martha Long, Pre Jos Lehman, Henry R. Leaman,

Amos Leaman, John L. Leaman, Lizzie V. Leaman,

Israel Landis, John G. Leaman.

M.—M. D. Miller, J. B. Mayer, Chr C. Marten, Dan J.

Miller, Abraham Meads, D. D. Miller, J. S. Miller, Levi

Mosselman, John Sharp, Daniel Schrag, N. H. Stuckey,

John Sides, Elizabeth Smiley, Jacob M. Miller, Jacob S.

Meyers, P. P. Moser, John D. Miller.

N.—Abner Newfield, John Nansenchwander.

O.—Barbara Otto, H. H. Oberholtzer, H. W. Otterbein,

P.—Eliza Plank, Ellen Plank, B. Penner.

Q.—H. Quiring.

R.—Barbara Ranck, Jacob Ringenberg, Chr Raven-

acht, H. J. Rose, Peter Ratdahl, Jacob Ropp, Aaron E.

Reist, P. E. Reist.

S.—L. J. Schwartztruber, Hettie Showalter, David A.

Shultz, Ben Shoemaker, Mary A. Snyder, Mrs Amos

Stauffer, John Sharp, Daniel Schrag, N. H. Stuckey,

John Sides, Elizabeth Smiley, Jacob M. Miller, John L.

Stauffer, M. Snavely, Daniel Stauffer.

T.—A. H. Toves, John Teuscher.

U.—Leopold Ulrich.

V.—John Vahly.

W.—Martin Whistler, John H. Whistler, Anna Wade,

Chr Wade, Rachel Weaver.

X.—J. S. Yoder.

Z.—Lina Zook, Rachel Zook, J. J. Zeigler.

MISSION FUND.

Noah Hoover \$2.00, A. Sister Geo Herman Reutter, From Bowser Church, Reisterstown, Md., \$2.00, R. Smith, \$2.00, Abraham Means, \$1.50.

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part at Elkhart as follows standard time:

GOING WEST, leave.	
No. 1, Vestib. Lim. Express.....	6.50 A. M.
Toledo Express.....	3.00 "
No. 9, Pacific Express.....	3.45 A. M.
No. 27, Chicago Acc.....	7.00 "
No. 3, Special Chicago Express.....	3.05 P. M.
No. 5, Fast St. Louis & Chicago Exp. 6.59 "	

GOING EAST—MAIN LINE, leave.	
No. 12, Night Express.....	3.30 A. M.
Grand Rapids Express.....	4.45 "
No. 22, Mail.....	11.45 "
No. 6, Fast New York Ex.....	6.15 P. M.
Grand Rapids Express.....	1.30 "

GOING EAST—AIR LINE, leave.	
No. 2, Special New York Express.....	12.45 P. M.
No. 8, Atlantic Express.....	11.40 "
No. 4, Limited Express.....	8.30 "
No. 2, To Goshen only.....	8.35 "
Train 3 to Goshen only.....	7.45 A. M.
" E to Goshen on y.....	4.10 P. M.

TRAINS ARRIVE AT ELKHART BUT GO NO FARTHER.

Train F from Goshen.....	11.30 A. M.
Train B from.....	7.00 P. M.
No. 24, Acc. from Chicago.....	8.10 "
Goshen Passengers change to No. 28.	
No. 27, from Goshen.....	6.30 A. M.
Passengers change cars at Elkhart if going West.	

SUNDAY TRAINS

No. 12, 4, 6 and 8, East. Nos. 9 and 5 West.	
--	--

TRAINS ARRIVE—MAIN LINE

Grand Rapids Express.....	12.40 P. M.
No. 25, Michigan Accommodation.....	7.55 "

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nent points between Boston and San Francisco.

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Cincinnati, Wabash & Michigan R.R.

Passenger trains after May 12th, 1889, will
leave Jackson St. Depot, Elkhart, as follows:

GOING SOUTH, leave.	
No. 6, Grand Rapids Express.....	4.31 A. M.
No. 4, Cincinnati & Indianapolis Ex. 8.22 A. M.	
No. 2, Ind. & St. Louis Express.....	4.35 P. M.
No. 8, Way Freight.....	5.45 A. M.

GOING NORTH, leave.

No. 1, Grand Rapids Express.....	10.01 A. M.
No. 3, Michigan Express.....	5.51 P. M.
No. 5, Indianapolis Special.....	11.53 P. M.
No. 7, Way Freight, arrives.....	7.50 P. M.
No. 11, " " leaves.....	8.00 A. M.
Nos. 1, 2, 3, and 4, connect with Boat line between Benton Harbor and Chicago.	

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Herald of Truth.

A RELIGIOUS SEMI-MONTHLY JOURNAL

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. 26.—No. 22.

ELKHART, IND., NOVEMBER 15, 1889.

Whole No. 407.

AT THE CROSS.

Thou art the help of needy hearts,
And whose more needy, Lord, than mine?
In grace alone I ask a part:
Now grant me some acceptance sign
While here I plead before thy cross,
With inner pain and tumult tossed.

I want so much I cannot tell
The half of all my need to thee;
But, then, the whole thou knowest well,
And yet, because thou lovest to be
Petitioned, let me come so near
That if I only breathe, thou'lt hear.

I've brought my burden to the cross,
I want to feel that it is gone;
I know my righteousness is dress,
I want to know I have thy own;
If I stand clothed in Jesus' dress
I am, indeed, already blessed.

I want thy favor, peace, thy light,
Want faith, want filial liberty;
I want to feel thy love, thy might,
Are promised, pledged to set me free
From all this pressing load; such gain
Th' expect, save by thy cross were vain.

I've often sought thy mercy's throne,
Where thou bestowest anointing power,
Baptismal fullness, on thy own;
Baptize me, Lord; in thy good hour,
Be penterostic union mine
And fields for work—the glory thine.

—Selected for the Herald.

FOR WHAT TREASURES ARE WE MOST LONGING?

Where the heart is there is the treasure.
If our hearts are set upon obtaining the
pearl of great price we will relinquish
every other treasure in this world that we
may gain that one. If our hearts are set
upon amassing wealth in this world, the
pearl of great price can not be bought.
Which would we rather give up? or
which would cause us most sorrow and
despondency? The loss of the pearl of

great price or the loss of our earthly
possessions? Think over it by yourself
and in the presence of your Maker, do
you prize his grace as much as you do
the broad acres from which you harvest
your gold and silver and sustenance?
Which is of the greater value to you?
Should persecution or famine come, as it
may some day which would you rather
give up? your faith in Jesus Christ as
your Savior and Redeemer, or your
houses and lands? Some men, when they
lose all their worldly possessions, see no
more pleasure in life; they imagine they
have nothing more to live for, and to
escape the distress and the disgrace which
they imagine poverty brings upon them
they prefer to take their own lives. Their
minds have been so much set on gaining
riches and honor among men that when
riches and honor fail there is nothing left
upon which their desires and schemes
and follies can feed. They are, so to
speak, in a vast desert, and because they
do not look up to the Source of all good,
they see nothing for them but financial
death, social starvation and ruin. Their
souls not having been taught to feed on
the heavenly food, since they never cast
sufficient thought on the subject of im-
mortality to learn the way of life, they
rush into the mysteries of death merely
to escape the troubles of life, without a
thought or reflection that by doing so
they can only change their condition to a
worse and forever unchangeable one.

If our hearts are not set on the riches of
this world—if our treasures are the heaps
of gold, and silver, and bonds, and mort-
gages, and houses and lands, and clothes,
whether they be plain or fashionable,
cheap or costly; or if our treasures are in
honor and glory and power and fame and
beauty and such follies,—there will be a
day when these will fail, and the soul will
stand naked and alone before the great
Maker. If our hearts are set on the
riches of grace and the hope of eternal
life and child like trust in the Lord, on a
life of worth and work for God, and for
the moral and spiritual welfare and ad-
vancement of humankind the day will never
come when our treasure will be taken
from us, and when we enter the dark
valley of the shadow of death our treas-
ures will accompany us and cheer us in

the dark moments of dissolution, and
will stand up for us at the bar of God in
our behalf. "Blessed are the dead which
die in the Lord from henceforth; yea,
saith the Spirit, that they may rest from
their labors; and their works do follow
them."

There are few, indeed, who when they
are asked if they do not expect to die
Christians, and have a home in heaven
who do not say they expect at some
time or another to become obedient chil-
dren of Christ and make him their all.
But how poorly they are preparing for it
and how they, having wisdom and fore-
sight belie by their actions, their inten-
tion. A man who expects to become a
master of mechanics, or even he whose
present aim is to become the owner of
much property in this world, does not
delay his efforts to attain his object; he
does not remain inactive, and merely
express his intention to be at some time
or other the possessor of the object aimed
at and sought. "He goes at it," he makes
every effort to obtain it; it becomes the
burden of his thoughts, and he occupies
his talents in that particular direction.
How then can a man who would "some
day" be a Christian consistently say so
when he pursues that which leads him
farther and farther away from it. Such
people act and live as though they had
the mercy of God under their own special
control, and could use or abuse it at
their will, without running any risk.
It is one of the most cruel ways of rejecting
the dear Savior and one that must most
deeply grieve the Holy Spirit. It is rob-
bing God in the meanest manner possible,
and making the man who does it a black
criminal in the eyes of God. Our lives
are precious only when they fulfill the
mission for which God has ordained them,
otherwise they are worse than
wasted, even if treasures upon treasures
and riches upon riches are gathered in
this world, for they bind the soul to the
world, and lead it to eternal death.

Now is the time allotted to us. It is
making proper use of the "ever present,"
and not by delaying the matter of salva-
tion, that we can ever hope or expect
to become the possessor of the great
and immortal treasure, the sure hope of
heaven.

K.

For the Herald of Truth.

LEAVES.

"See the leaves around us falling,
Dry and withered to the ground."

These lines are strikingly adapted to this season of the year. All around us we can see these once beautiful summer companions whirling in all directions and finally sinking into their quiet wintry graves. Our minds are naturally filled with solemn thoughts as we watch their downward flight. Their withered and faded appearance remind us of the words of the prophet, "We all do fade as a leaf: and our iniquities, like the wind, have taken us away" Isa. 64:6.

It is no matter how beautiful, bright or gay our lives are, we all know the earthly beauty will fade and die; and in time our bodies must all sink into graves as quickly and desolately as the leaves. But there is a difference, even though our bodies are in the grave we have a never dying soul in this body, and ere we die we will and must prepare a place for it.

Leaves were put here for a purpose, as well as we, and if we study them, lifeless and silent as they are, we may, perhaps, draw lessons from them that will increase our future usefulness in our journey through the world. When we first notice the leaves in the Spring we all know they are but small; in fact only a bud is first seen, so small and insignificant looking that we wonder how it can ever grow into a beautiful perfect leaf, but in the bright Spring sunshine and warm showers they are continually growing larger, finer and stronger. So with the Christian life, in the beginning, when the love of God first takes possession of our hearts, we are weak, and were it not for the beautiful sunshine of God's love and his showers of blessings we could not "grow in grace; and in the knowledge of our Lord and Savior Jesus Christ," 2 Peter 3:18. Leaves perform their mission of brightening and enriching the earth so quietly and sweetly that we can not but feel thankful for their presence. If we feel their beauty and work it cheers us on toward the mark of our high calling. When, however, their work is ended and autumn nips them, without a murmur they give up their work, each leaf, it seems, puts on a holiday robe and the whole forest is in a dazzling splendor, these quiet beautiful days seem melancholy for they remind us of death and the grave. So again should the Christian be; he should perform his work of brightening and bettering this world, willingly, earnestly and unflinchingly, doing it in such a sweet, patient, Christ-like way that God will be glorified by our whole life,—every thought, word and act.

But oh, how often we fail to do as we think we should; and how often we need these showers of blessing. But the sweetest thought is that our dear heavenly

Father is so willing to help us again if we come to Him and trust Him. May we then be such a bright and shining light, that the world may be drawn nearer to God for our being here; may we shine in all the beauty of holiness for Christ our Redeemer; may our last days on earth be the brightest of all our lives, bright in love to God and our fellowmen, and when our mission is ended, our work all done, our Savior held up before a dying world until He shall say "Enough," may we as the leaves go calmly and perfectly to our graves, and may God welcome us to rest with the words, "Well done, good and faithful servant."

"There's not of grass a single blade,
Or leaf of lowliest mien
Where heavenly skill is not displayed
And heavenly wisdom seen.
'There's not a place on earth's vast round,
In ocean deep or air,
Where skill and wisdom are not found,
For God is everywhere."

LINA Z.

For the Herald of Truth.
SALVATION.

I see many interesting subjects in the "HERALD" and feel it a privilege to present a few thoughts. What a great mistake people make by hesitating when God calls them; and think they will put off their salvation until they get older.

Some may think it would be hard to give up earthly pleasures and follow Christ while young; but it is the reverse. He has indeed rest for the weary soul. We should put our trust in God, and try to live up to the teachings of Christ. He left his record here upon earth that the way of salvation may be opened for all, and He is able to carry us through trials and afflictions which we meet in life's journey. Rest assured you will never regret having chosen this narrow road, for when you arrive at the great White Throne, you can say, "what glory is reserved for me." Unto him that knocketh earnestly and prayerfully it shall be opened. We have just a certain time allotted us to work in the Lord's vineyard and we must not expect to be rewarded if we do nothing.

Think of that time when Gabriel will blow his trumpet and the great and terrible day of God shall come: when the angels shall come forth and sever the wicked from the just; it will then be seen who has been walking the narrow path. Then the pure in heart shall be blessed. Will it not be a great day? a mighty gathering. They shall come from the east and west from the north and south and the sea, shall even give up its dead. Let us watch that we may be prepared to meet our Savior when he comes. It would be indeed terrible to hear that awful sentence, "Depart from me, I never knew you." We can escape it if we serve

God. We are all subject to death, and it comes in many ways, to some, in the twinkling of an eye, and to some after long suffering. Whether prepared or unprepared, we have to go: as we live so we die. For at death's door our eternal destiny is sealed. Tomorrow is not promised us, we can only hope to see it. We should search the Bible and yield obedience. Disobedience caused our first parents to sin, and be cast out of the garden of Eden. Disobedience caused Satan to be cast out of heaven; disobedience caused Jonah to be swallowed by the great fish, and disobedience caused many thousands of Israelites to fall in the wilderness. Let us live not merely to get to heaven ourselves, but also to be instrumental in leading others on the way. We should seek in the matter of religion to rise to higher attainments, to a higher plane of Christian life. MRS. A. L. L. Shepherdstown, Pa.,

THE SINNER'S FRIEND.

(Continued.)

He is a forgiving Friend.

Should we treat the best earthly friend as we have treated Christ, it would scarcely be possible for him to "forgive and forget." Such indifference to his sacrifices for our good, yea, such cold neglect, would cause him to turn away from us with contempt. He would spurn us from His presence, as being too ungrateful to be forgiven. This unforgiving spirit is life in our social relations. Even the most trivial inattention or slight betrays animosities that rankle in the heart for months and years. What, then, would be said of the man who should treat with disrespect the memory of our who lost His life in protecting him? He would be an object of contempt in every circle; and no endowments or smiles of fortune could atone for such base ingratitude.

But all this, and more, has been done to Christ. Think of all He suffered in the flesh, of all that He said and did, of His crucifixion and death; and then look at the unfeeling conduct of men towards Him. See how they have slighted His offers of mercy, and refuse to love and serve Him. Behold them nailing Him to the cross again, and opening afresh His bleeding wounds. And yet he promises forgiveness. He prays for these crucifiers, "Father, forgive them; they know not what they do." To vilest sinners He says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." No father could more gladly welcome his returning prodigal son than

Christ received the repenting sinner. It is His nature to forgive; "and, forgiving, He is blest."

He is an everlasting Friend.

We have said that ties of earthly friendship are rudely sundered by death; that the truest earthly friend may be removed when His presence and sympathy are most grateful. Life has too many illustrations of this fact to make additional proof necessary.

"There is no flock, however watched and tended,

But one dear lamb is there;
There is no fireside, howsoever defended,
But has a vacant chair,"

But the Savior never leaves nor forsakes His friends. "I, I, I am with you always, even unto the end of the world."

On sea and land, at home or far away, He is still at our side. And more; when the heavens roll together as a scroll, "the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." Glorious consummation of a friendship begun on earth? The union made perfect where there is "no more pain, and all tears are wiped from the eyes!"

Christian! be not content simply with finding such a Friend. *Strive to be like him.* How often do intimate companions become like each other! Close familiarity, and mutual love and confidence, bring them to feel and act almost as one. They become assimilated to each other in thought, sentiment, and aim. Let this power of assimilation be realized in your communion with Christ. Cultivate such a close fellowship with him that you will breathe his heavenly spirit, and maintain his simplicity and purity of character. Live so near to him, be so often with him, that the world may regard you his friend. In this way your influence will tell upon the world, nor die when you are dead.

Sinner! without Christ you are friendless indeed. You may succeed in your worldly plans, and enjoy life with a merry heart; but the time is coming when you need sympathy and grace of this "divine Friend." That is coming, too, on rapid wing, and it soon will be here. Business, pleasure, hope, nothing can stay its approach, for come it must. And then who but Christ can appreciate your dying agonies? Kindred and friends may gaze into your distorted countenance, but they have never experienced these death pangs, and so they can form no just conception of your "mortal agony." But Christ has been there before you. He grappled with the king of terrors. He knows his power, and has felt his fiery darts. He has led the way down

through the dark valley, that he might lead others through to "Canaan's shore." Make him your FRIEND; and you will be able to say, when you leave the world, "Though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me; thy rod and thy staff they comfort me."

"UNTO THE DESIRED HAVEN."

Psalm cvii.

What matter how the winds may blow,
Or blow they east, or blow they west:
What reck I how the tides may flow,
Since ebb or flood alike is best.
No summer calm, no winter gale,
Impedes or drives me from my way;
I steadfast toward the haven sail,
That lies, perhaps, not far away.

I mind the weary days of old,
When motionless I seemed to lie;
The nights when fierce the billows rolled,
And changed my course, I knew not why:
I feared the calm, I feared the gale,
Foreboding danger and delay.
Forgetting I was thus to sail
To reach what seemed so far away.

I measure not the loss and fret
Which through these years of doubt I bore;
I keep the memory fresh, and yet
Would hold God's patient mercy more.
What wrecks have passed me in the gale:
What ship sunk in the summer day;
While I, with furled or spreading sail,
Stood for the Haven far away.

What matter how the winds may blow,
Since fair or foul alike is best;
God holds them in his hand I know,
And I may leave to Him the rest:
Assured that neither calm nor gale
Can bring me danger or delay,
As I still toward the Haven sail,
That lies, I know, not far away.

For the Herald of Truth.

HOW DO WE TREAT OUR SAVIOR?

"And it came to pass, when the time was come that he should be received up, he steadfastly set his face to go to Jerusalem, and sent messengers before his face: and they went and entered into a village of the Samaritans, to make ready for him. And they did not receive him, because his face was as though he would go to Jerusalem." Luke 9:51-53.

The Samaritans, being a remnant of the ten tribes of Israel, they, as well as the Jews, believed in the Messiah. Yet, like the Jews, they were not willing (as a church or people collectively) to receive him. We find, according to the above scripture, that the reason for not receiving him at this particular time, was, "because his face was as though he would go to Jerusalem." To an unbiased mind this would seem to be a very trivial offense indeed. But when we remember that they were the most implacable enemy of the Jew, their action on the part of the Savior would naturally tend to incite in them a spirit of resentment, and they

would suspect that the Jew was receiving some preference, some honors that they themselves coveted, and this was more than those minds, darkened by prejudice, as they were, could bear, and when they see His face is steadfastly set as if he would go to Jerusalem they give vent to their feelings of hatred by turning away the Savior. Sooner than yield to this detestable prejudice, which had blinded their understanding, and warped their intelligence and moral faculties, they turn away from their doors even the Savior of the world, who stood ready to minister to their temporal and spiritual wants, ready, no doubt, to help them in anything that would be to their good, even the best his kingdom could afford. But he must go; no room for him, because it seems as though he loved others as well as them, even those that hated them, and it looks as though he even shows some preference, to those they hated. This was more than these poor, deluded and selfish Samaritans could bear. No wonder the disciples felt like calling fire from heaven to consume these wicked people for the ill-treatment of their Master. But he gently rebuked them for their readiness to resent an injury.

The true Christian shrinks from the very idea of thus treating a friend in a natural sense, and especially the Savior of the world. But is there not any amount of this same spirit in the world to-day? Is the church free from it? Are you and I dear reader free from it? That same spirit lives to day; and will as long as Satan can find a way to the heart of man. It may not be so easily detected as then, as it comes in a more subtle and crafty manner. Have we searched our hearts sufficiently? Are we sure we are free from this domineering, selfish and prejudicial spirit that loves to assert itself, and always have choice from the choicest, or none at all? or are we ready to take the lowest seat at the table until the Master bids us come to a more honorable place? Let us be sure and be dead to any and everything that will hinder us from securing those blessings that God intends for our good, let us not stand in our own light like those poor Samaritans, but always be ready for all that God has for us. We need it. Let us have more of the spirit of the Master, and having our faces steadfastly set for the new Jerusalem, let us go on, and if we find any Samaritan villages on the way where our society is not needed, our meek efforts not appreciated, let us still go on. Our Savior was on his way to the feast at Jerusalem. So are we on the way to that heavenly Jerusalem to partake of that feast, even the marriage supper of the Lamb, to which all are bidden. Let us cheerfully go, brethren. Sinners, there is also room for you, but not for your sins.

A. K. KURTZ.

Smithville, Ohio.

IT IS WELL.

Yes, it is well! the evening shadows lengthen;
Home's golden gates shine on our ravished
sight;
And though the tender ties we try to strengthen
Break one by one—at eventide 'tis light.

'Tis well! The way was often dull and weary;
The spirit fainted oft beneath its load;
No sunshine comes from skies all dark and
dreary;
And yet our feet are bound to tread that
road!

'Tis well that not again our hearts shall shiver
Beneath old sorrows once so hard to bear;
That not again besides death's darksome river
Shall we deplore the good, the loved, the
fair.

No more, with tears wrought from deep inner
anguish,
Shall we bewail the dear hopes crushed and
gone;
No more need we in doubt or fear to languish,
So far the day is past, the journey done.

As voyagers, by fierce winds beat and broken,
Comes into port beneath a calmer sky,
So we, still bearing on our brows the token
Of tempest past, drawn to our haven nigh.

As sweeter air comes from the shores immortal,
Inviting homeward at the day's decline,
Almost as we see where from the open portal
Fair forms becoming stand with smiles
divine.

'Tis well! the earth with all her myriad voices
Has lost the power our senses to enthral,
We hear above the tumult and the noises,
Soft tones of music, like an angel's call.

'Tis well, O friends! we should not turn—
retracing
The long vain years, nor call our lost youth
back;

Gladly, with spirits braced, the future facing,
We leave behind the dusty footworn track.

'Tis well, O joy! all darkness now forever
Is cast into the everlasting shade.
Light, LIGHT ahead! it shines across death's
river

To lead us to the mansions God has made.
Selected.

For the Herald of Truth.

THE LORD'S VINEYARD.

"Go ye into the vineyard; and what-
soever is right, I will give you." Matt.
20:4.

I hope we are all engaged in the Lord's vineyard, trying to employ our time in the good cause of Christ. And if not it is high time to wake up to a higher sense of our duty, that we may not be found as those whom a certain householder, who went out early to hire laborers into his vineyard, found standing idle, and "He saith unto them, Why stand ye here all the day idle? They said unto him, Because no man hath hired us."

We have no reason to stand idle, and say, "No man hath hired us," as did those of old. Christ came into this sinful world, and gave himself a ransom for us, that we may have free access to the throne of grace, and enter into his vineyard, where

we can improve our talents; for truly the harvest is great and the laborers are few. Let us all try and be faithful workers. Christ says, "Whatsoever is right, I will give you." And when the short space of our life is past and we have labored in his vineyard with the talents God has given us, we shall say we are unprofitable servants, and have only done what was our duty to do. God in his infinite mercy and justice will reward us for our stewardship in this life whether good or bad. May those who are yet standing idle, out of the Lord's vineyard and his promises, submit themselves wholly unto the Lord, who is the only mediator between God and man, and is interceding for us at the right hand of God, and let us do as the poet says:

"Begin in the morning, and toil all the day;
Thy strength I'll supply, and thy wages I'll
pay.
And blessed, thrice blessed, the diligent few,
Who'll finish the labor I've given them to do."

Dear Christian friends, let us use all our might and strength, for there is many a lamb to be fed, weary hearts to be cheered, and the faint to be led, and many dear lost, wandering souls to be gathered into the fold. And finally when the last trumpet shall sound on the resurrection morn, and all flesh be gathered from the four winds of the earth to render an account for their deeds done in the body, may we then hear the blessed words, "Thou good and faithful servant, enter thou into the joy of thy Lord," which was prepared for thee from the foundation of the world. May we then come rejoicing, bringing in the sheaves, is the prayer of your unworthy but well wishing friend.

"Go work in my vineyard; there's plenty to do;
The harvest is great, and the laborers are few,
There's weeding, and fencing, and clearing of
roots,

And plowing, and sowing and gathering the
fruits.
There are foxes to take, there are wolves to
destroy,
All ages and ranks I can fully employ;
I've sheep to be tended, and lambs to be fed;
The lost must be gathered, the weary ones led."

ELLA H. BRUBAKER.

Smithville, Ohio.

For the Herald of Truth.

THE WALDENSES.

(Concluded.)

The few remaining accounts of the spreading of the Waldenses, such as the decrees and bulls of the popes against them give us, in a measure, an idea of the great number of the churches from the twelfth to the sixteenth century.

About the year 1170 the archbishop of Lyons forbade the Waldenses to preach. Waldus had the four gospels and many other books of the Bible translated into the native tongue. From the letters of

pope Innocent III. in the year 1199 we learn that the Waldenses in Metz had in their possession translations of the gospels, the epistles of Paul, the Psalms, the book of Job and various other parts of the Scriptures and edified themselves therefrom, and Pseudo Reiner relates that the Waldenses had translated the whole of the Old and New Testament into the native language.

An old chronicle states that about the year 1177, "several pupils of Petrus Waldensis came from Lyons to Germany, and began to preach in the vicinity of Frankfort and other places, afterwards also at Nuremberg, but because the council of Nuremberg was ordered to cause them to be taken and burned, they escaped into Bohemia." (vide Dr. H. Haupt. The religious sects in Franken before the Reformation. P. 17 German.)

In the year 1192 the Spanish king, Alphonso of Arragon, published a decree against the Waldenses, and therein states expressly that hereby he was following the example of his predecessors. (C. H. Hahn, History of the heretics, German, Part II. P. 703.) Alphonso's successor repeated the edict in 1194.

Pope Lucius III. in the year 1184, likewise considered the matter of such importance that he issued a decree against the "Poor of Lyons." From the year 1210 gives us evidence that the Waldenses propagated their teachings in the bishopric of Turin, for in this year Bishop Jacob of Turin received a decree from Emperor Otto IV. giving him authority in his diocese to persecute Waldenses and others who "sow abroad the scourge of lies. In the year 1220 Count Thomas of Savoy and the government of the city of Pignerol imposed a fine on all such as showed hospitality to a Waldensian, male or female. In the year 1297 the persecutions instituted against the Waldenses in the valley of Perosa, and the year 1312 furnishes an account of the burning of a Waldensian. (Herzog, Waldenses. P. 272, 273.) About the year 1210 we read of a bishop of the Brethren who lived in Einzsbach (Preger, Beitrage z. Gesch. d. Waldenser, P. 222.) According to a statement in David of Augsburg's tract Duke Frederick the Valiant of Austria was one of their patrons. (Preger Beitrage P. 226.) About the year 1260, in the bishopric of Passau twenty-two churches are mentioned in which the "Brethren" had gained a foothold. (Preger, Urkunden.) In the bishopric of Regensburg this body is found in the year 1293. (Haupt, die relig. sect. etc., P. 3.) Ottokor of Bohemia in 1257 applies to the Pope, for inquisitors for the extermination of the "heretics" from the land (Keller, Reformation).

A Passau priest, known by the name of Reiner Sacchini, writes in 1260. "In Lombardy, Provence (provinces in Southern Europe) and elsewhere the heretics

had more schools than the theologians and more adherents also. They disputed publicly and called the people to solemn assemblies on the market-place or in the open field. No one dared, on account of the power and the multitude of their friends, to hinder them." Piedmont and the Dauphin belonged to their most prominent places (Preger Beitrage P. 226).

On the coast of Kent, in England the archbishop of Canterbury advanced against them. They were likewise well represented in the Netherlands, especially in Flanders and Brabant; in Northern France their most prominent footholds were Picardy; and thus it is stated that there was hardly a country in Europe that remained free of them. (Keller, Reformation. P. 25.)

The party seems to have spread over the whole of Italy and it is worthy of notice, that even in later times churches existed in Apulia and Calabria who held synods together with the "Brethren" in Piedmont and France (Herzog, Waldenser, P. 26).

As early as 1212 the Dominican friars of Strasburg had already impeached five hundred persons for belonging to the Waldense churches. They consisted of people of all classes, rich and poor, men and women. The prisoners testified that there were many of them in Switzerland, in Italy, Germany, Bohemia, etc. Eighty persons were consigned to the flames. Of the property of those executed the church received one half and the city of Strasburg the other half (Kaltner, Contr. v. Marburg. P. 44).

Two inquisitors, Peter and Martin of Prague, distinguished themselves subsequently to the year 1380 in Southern and central Germany in discovering and punishing the Waldenses. The latter acted as judge against the Waldenses in Regensburg in 1390 and in Erfurt in 1391. In the same year judgment was passed upon this party in Wuerzburg. Shortly afterwards sixteen Waldenses were condemned and burnt in Danauwerth, two in Dinkelsbuehl and ten in Wemding. An inquisition held in Nuremberg in 1399 created an unusual sensation. The old Nuremberg chronicle reads: "In the year 1399 six women and one man were burnt which were heretics, etc." (Haupt, die rel. Secten. P. 22, 23, 27).

The inquisitor Peter relates in the year 1395 that for one hundred and forty years the "Sects" held their ground without much change in the bishopric of Passau. In Steier alone about one hundred men and women were burnt in 1397. In 1391, according to the statements in the documents of the inquisition, four hundred persons were brought before the court in Pomerania and Mark Brandenburg, under the accusation of being Waldenses. (Keller, Reformation, P. 230).

In southern Germany and the Rhensish provinces the churches were strongest.

By the order of archbishop Conrad II. thirty six Waldenses were burnt in Mainz. In 1393 two hundred and eighty persons were imprisoned at one time in Augsburg for the same "offense."

A Berne chronicle of the year 1399 relates: "Many people in Berne and in the country, men and women, rich and poor, over one hundred and thirty persons were found in unbelief, and were heard* by Hans of Landau, by the Dominican friars and other learned men." A report from the clerk of the court, the justices and the community states expressly that these were Waldenses (Ochsenbein, aus dem schweiz. Volksleben des 15. Jahrh., P. 96). In the same year fifty three persons were before the inquisitors at Freiburg who belonged to the same party as those of Berne.

Up to the beginning of the fifteenth century Strasburg was a prominent place for this party. Here the wandering apostles gathered together; among others we are informed, from those times, of Eberhard of Weisenburg, Conrad of Saxony and Solomon of Solothurn as being such. The inquisitor John Arnold preferred to remain quiet and peaceful, although he had information of the existence of the church. For even among the members of the council there were friends of the heretics and the town-clerk John of Blumstein was a member of the "sect."

Arnold's successor, John Bloeker, induced by the Dominicans, adopted stern measures, apparently about the year 1404 thirty-two members of the church were suddenly arrested and imprisoned. According to the laws they were guilty of death, and the (papal) church demanded their execution, but the magistrate declined to do this and concluded to punish the prisoners with banishment. At the trial it was learned that the prisoners had fellow-believers in Nordlingen, Regensburg, Augsburg, Tischlingen in Suabia, Solothurn, Berne, Heissenburg, Hagenau, Speier, Holzhausen near Frankfort-on-the-Maine, Suabia-Wurth, Friedberg, Mainz, Vienna. In Hagenau and Mainz the heretics, as is expressly stated, had special schools (Hist. Theo. Part I, P. 148, 151 and 157; also Keller, reformation, P. 232).

About the year 1421 there was a prosperous Waldense church in Freiburg. The 19th clause of the bill of indictment against the cruelly persecuted heretics that were placed before the tribunal in 1430 reads as follows: "They say, further, that if they could kill many they would thereby do God a great service." The prisoners rose in consternation at this accusation and declared that they looked upon every homicide as a sin.

The Fichtel mountains, the Bohemian and Franken forests presented the perse-

* Probably means that justice was meted out to them.

cuted German brethren welcome hiding places.

The churches before the Reformation were well supplied with Bibles and portions of the same. Even prior to 1203 there were translations of the Bible in Germany (Keller, Reform.) Numerous editions of the Bible appeared in print prior to the beginning of the Reformation. Besides these the Waldenses had many other religious books and writings printed.

Of the works of the "Gottesfreunde" (Friends of God), who were evidently ministers of the Waldense church, many have been preserved to the present time.

The duty of the apostles of the Waldenses was not alone to visit the scattered churches, but to preach the gospel outside of the church. One of the most prominent of these, Frederick Reiser, together with a number of his friends, suffered death at the stake in Strasburg in 1458.

In the first half of the sixteenth century, and mainly through the influence of Zwingle and Lutheran churches the French Waldenses, who had in some points forsaken the fundamental principles, were "reformed." The churches in Germany and Switzerland where they reappeared about 1520—2 were known by the names of "Baptists," "Anabaptists," "Baptist-minded, etc." For the connection between the "Anabaptists," and the true Waldenses see the article, "The History of the Mennonite Church" in the next number "HERALD OF TRUTH." J. H.

THE RACE TROUBLES.

The condition of the negroes in the South is, to say the least, not an enviable one. While they are nominally free, nevertheless the prejudices and feelings of the whites against their colored neighbors is the same, and the influence which this prejudice exerts over the colored people at large, prevents them from receiving the opportunities for enlightenment which they should, as free citizens of the United States, receive. In the schools, in business, in society and in the church this prejudice everywhere asserts itself. The man of color, be he ever so refined and educated and pious, is almost universally placed at a disadvantage. As common laborers the condition is deplorable. Receiving only the merest excuse for wages, worked from early morning to night, and in many instances charged double price for everything he buys, cheated and cuffed and whipped and despised generally, is there much reason why he does not make the advancement that he might, under more favorable circumstances, make? As it was in the days of slavery considered a crime to educate a slave, so now it is still held at least far more profitable to keep the colored race

ignorant. Governor Hill, in his late visit to the South, in an address delivered there said, in reference to the colored people:

"You have within your borders vast numbers of an unfortunate and long oppressed race. It is your interest, as it is your duty, to lift them out of the estate in which fate has placed them and help them to assume the responsibilities of citizenship. The experience of the last twenty years has proved to you the advantages of free labor. Most of you well remember the predictions of your statesmen before the war that without slaves the South could not profitably produce cotton, yet with free labor you have raised more cotton in the last ten years than you raised the twenty years before Sumter was fired on, notwithstanding that only a part of your population has been engaged in that industry, and that, in the meantime, your manufacturing centers have become formidable rivals of the North."

It is generally claimed that the colored race is hypocritical in its religion; that their religion is only mental excitement somewhat like that accompanying the rites and ceremonies of Pagans in their religious worship. This is, in the South, and among the ignorant colored people altogether too much the case; but even this was taught them by the example of their so-called religious masters in the days of slavery, and even under the most favorable circumstances it will take years and years to bring about a radical change for the better, because these people are at present isolated from the society of the whites, even from those, to a very large extent who call themselves the followers of Jesus Christ. In the days of slavery, no slaveholder was, as a general rule, more feared and more detested by the slaves, for his cruelty and general inhumanity, than he who professed religion, and although they detested such slaveholders, yet their religion for some reason patook largely of the nature of that professed, and, it must be said, possessed by their master.

In spite of all hindrances there are many colored people, even in the South, who have become more enlightened spiritually, and who are doing much good. Yet these, in spite of their enlightenment, very often receive the same treatment as the most ignorant. Although laws are made for the protection of all, yet a man of color, in many places in the South can get but little or no redress of grievances by appealing for aid and protection to the authorities, and the value of a negro's life is placed at a very low estimate, as the following items, taken from a southern correspondent's report to the New York Herald:

"Greenwood, Miss., Sept. 9th, 1889.—The George Allen arrested at Indianola yesterday is not the leader of the riots at

Minter City, but an incendiary who fired B. T. Jameson's store at Shady Grove. He was sent to Charleston this evening, but even if he reaches that place it is believed *he will be lynched*."

"Louis Mortimer and another bad negro, who had actively participated in the riot were captured at Charleston, Miss., and brought here this evening. He is now in jail, but will be carried to Shell Mound to-morrow. *He will be shot upon arrival there.* The volunteers state that they have *seven more on their list*, and that will finish the number wanted."

"Two Negroes, whose names cannot be learned, *were killed* near Indianola, Saturday. Mr. Richard Townes, a planter living near Minter City, arrived here yesterday and reported that *three Negroes were killed* near Red Cross on that day. Aside from the little excitement occasioned by the *killing of each bad Negro* as he is caught and brought in for trial, everything remains peaceable. They receive a fair and impartial hearing, and many who have been accused and brought before the committee have been released for want of evidence."

"The whereabouts of Oliver Cromwell are yet unknown, but his capture is only a matter of time. *He will be killed when caught*."

The above speaks for itself. It shows what little opportunity is given for a hearing before a court, for, in fact, were such the case the source of a great many crimes imputed to the colored people would be attributable, to their white neighbors.

The Independent of New York, in commenting on this subject, says:

"Now, for relief, we turn to a very mild case—no murder at all, only there would have been if the men attacked had exercised their right of self-defense. The National Baptist Colored Convention was held in Indianapolis last week; and the condition of things in the South, and the treatment of delegates on their way up absorbed all the thoughts of the meeting. Five of the delegates were attacked *en route*. They came over the East Tennessee and Georgia Railroad because they expected courteous treatment from the agents of the road. On other lines colored people are compelled to ride on second-class cars. The party took seats in one of the best cars, and soon began to hear murmurs from the white passengers. They were warned by the porter that there would probably be trouble, as a passenger had sent a telegram ahead that the party was coming. Hear what one of the party says:

"At Baxley, Ga., a dozen rough-looking men boarded the train and ordered us out of the car. We didn't go, and we were then assaulted. We were all badly beaten. Revolvers were drawn, and we were driven out of the car. I think some of us would have been killed if it

had not been for the interference of the conductor."

"The delegates told the story to the Convention. 'Here is part of the resolutions passed by the Convention:

"Whereas, The colored Baptists of all this country are represented in this meeting in this the home of our worthy President;

"Whereas, News comes to us from some of the Southern States that our people are being shot down like dogs or wild beasts at their homes, in their fields and other places, without there being any redress for outrages and wrongs perpetrated; therefore be it

"Resolved, That this body lay our grievances before the President and all the Governors of the States where these outrages are perpetrated, to ask them for the protection that belongs to citizens of the United States."

"A committee was appointed to lay the matter of these outrages personally before the President and Attorney-General."

Not only on the rail-road do these people receive heartless rebuffs as if they were brute animals and not possessed of the same feelings and senses and having the same capabilities as their white neighbors, but even in the church this distinction is still very noticeable, and, in one instance at least seems to be growing rather than waning, as the following instance which occurred recently in Baltimore at a meeting of the ministers of the Baptist churches, in the two Virginias and Maryland, will show. It is taken from a report of the proceedings:

"The Rev. H. A. Braxton, a colored member, objected to the word 'colored' in a report referring to work among his race. This objection fired the Southern sentiment of some of the white brethren, and a sharp discussion ensued. Preacher Braxton declared that he was opposed to ecclesiastical bossism and wanted the color line buried."

Dr. A. E. Dickinson, editor of the Religious Herald of Richmond, asked: "Do you want us to treat you in every way as if you were not colored?" The Rev. Mr. Braxton replied: "Yes, we want to be treated as men and we want no special favors."

The Rev. A. E. Dickinson said: "Do you want us to bury the color line; if so, where is it to be buried, on the white side or the black? The color is there, God put it there. Leaving out the word colored won't help it. Now, what are you going to do about it? Do you intend to give up your churches and join ours, or do you want us to give up ours and join yours?"

The Rev. Dr. J. W. M. Williams, one of the most prominent Baptists in the South, said: "If you, the colored people, don't intend to stop talking on this color question, then in the name of the Lord go to yourselves and talk all day on the ques-

For the Herald of Truth.

ADVANTAGES AND DISADVANTAGES OF PROHIBITION.

tion of color. If the colored people see they can do their work better alone let them go and work by themselves."

Dr. Williams then offered a resolution for the appointment of a committee to report at the next convention the result of their consideration of the advisability of the colored churches withdrawing from the union. No action was taken on the resolution."

In this case the passages Rom. 12:3 and 10, and 1 Tim. 5:21 are not applicable. It is a mild form of persecution, and cannot be looked upon with favor by Him who judges men by their faith and works and not by the color of their skins.

Under such persecutions it is not at all to be wondered at that many of the more ignorant people of this race imagine themselves the chosen people of God knowing that such must suffer persecutions and be hated and despised of men.

There is one God that rejoices over all, and all nations are his. He lets all races inhabit the same earth, and in his sight the souls of men are of equal value, whether they are encompassed with bodies whose skins are white, black, bronze or yellow; and although for many reasons the races should not intermarry, yet, as children of the same common Father, as heirs of the same salvation, as believers in the same faith and as pilgrims of the same heaven, where all be equal, why should not all be equal and enjoy the same privileges which God has ordained for all? "Whosoever doeth the will of my Father, the same is my brother, and my sister," Christ would say, and if He extends this relation to "every creature" who believes in Him, why should selfish men elevate themselves above Christ and refuse this spiritual relation with their fellow-man? K.

BOYS USING TOBACCO.—A strong and sensible writer says a good thing, and a true one, too, for boys who use tobacco. "It has utterly spoiled and utterly ruined thousands of boys. It tends to the softening and weakening of the bones, and it greatly injures the brain, the spinal marrow, and the whole nervous fluid. A boy who smokes early and frequently, or in any way uses any large quantities of tobacco, is never known to make a man of much energy, and generally lacks muscular and physical, as well as mental power. We would particularly warn boys who want to be anything in the world, to shun tobacco as a most baneful poison."

In connection with the above, a friend of the boys would refer them to the third chapter of First Corinthians: "Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are."

I. C. in Angel of Peace.

It being my duty to spend a few weeks in the past summer in most of the central and western States, I took the opportunity, as well as privilege, of enquiring into the advantages and disadvantages of the present much discussed question—Prohibition.

I do not think it wrong to find out the truth about any so great an agitated question. I know there are some who think it useless or even out of place to speak or publish anything about temperance. They tell me, "Let the world fight its own battles." This might do if the world *only* were polluted with intemperance; but since the venomous serpent has found its way into the church and even there charmed precious minds and succeeded in employing Christian(?) agents to advocate the cause of intemperance by their daily practice and conversation; it therefore becomes a question of no little importance. It is a question which demands prayerful consideration. God never intended that we should become too modest to take a decided stand on a question which so strikingly concerns our prosperity as a church. In giving testimonials I shall confine myself to such states as have witnessed both temperance and anti-temperance rule. This is not more than right, for the same reason that would be used in finding out the true pleasure and enjoyment of a Christian life. It takes a Christian to give us a true idea of a Christian life; a worldling would be sure to misrepresent his enemy—a Christian.

Those of you who are not acquainted with Prohibition rule, imagine yourselves in a state destitute of saloons and where drunkenness is looked upon and treated as a crime. While Prohibition does not and cannot wipe out of existence every drop of intoxicating drink, yet it *does* (as all God fearing souls love to see) carry the saloon before it like a tempest. This law, like any other, is subject to violation.

I saw no drunken men in either Iowa or Kansas, which thing I cannot say of any other State I passed through. On asking the citizens of those states, if liquor cannot be obtained, the answer was given as follows: "Liquor may be smuggled in, but if any one is caught at it, or if any one exposes himself while drunk, he is punished the same as for committing other crimes." This is the reason given by nearly two hundred families who left Lyon Co., Iowa, and Linn Co., Kansas during the last summer and moved to Texas,—*a Free Whisky State*. Many other families, mostly Germans, go to Nebraska and Arkansas, because the temperance laws of the afore mentioned States are too stringent for them.

I will now give testimonials, both for and against prohibition from ministers, Sunday-school teachers and even smuggling drinkers of these States.

A minister from Iowa says: "The cause was at first much opposed, but the law has proved a blessing." Another adds: Let the subject be discussed in whatever form it will, if the question for the entire state were left at my disposal; I would unhesitatingly say, "Give me Prohibition." These are testimonials from such as took a neutral stand when the subject was left for the people's decision. The people in general express themselves as follows: "No more open temptations for our boys!" "Well, it puts away with the saloons any how." "It saves our next generation from intemperance." "The old sots will still get their goddess—ale—but the respectable man is not caught near a smuggler's drinking den; in fact, he knows not where they are." The anti-temperance man tells me the following: "I believe in free whisky; each man ought to have sense enough not to take too much." "Give a man his liberty." "All temperance men drink on the sly, having their drinks in the cellar." "It (Prohibition) injures our State in that it keeps many (drunkards) from settling here." But the basest arguments brought against temperance were invented by so-called Christians. It always takes a wolf in a sheep-skin to do first class destructive work. It was the misrepresentation of the following passage: "Condescend to men of low estate." This, they said, "means to tell us we should, as a church, not strive to gain higher ideals and motives, such as justification, temperance, consecration, righteousness and holiness, but rather 'condescend to men of low estate;' have our associates among saloon-goers, tobacco advocates and defenders, rough, boisterous, foolish, jesting, and even adding, 'We should not talk so much scripture, as this has a tendency to make men proud;' 'keep down with men of low estate.' Such are the arguments and doctrine of anti-temperance people."

I could give many more testimonials from persons who formerly resided in some other state, and they would sound as follows: "I saw more drunkenness in one month in the state of Pennsylvania than I did in nine years in Kansas." This testimonial was given by a minister. "I saw less drunkenness here in Kansas the last six years than I did in one week in Indiana." Many similar testimonials might be given, but I deem this sufficient, for this time.

I now leave the subject with you, hoping you will place all the advantages on one side of the balance, and all the disadvantages on the other and, then with an "eye single," watch carefully the result.

M. S. STEINER.

HERALD OF TRUTH.

JOHN F. FUNK, EDITOR.
J. S. COFFMAN, {
A. B. KOLB, { ASST. EDITORS.

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OUR PAPERS FOR 1890.—We desire again to call attention to our papers for the coming year. With the month of December many of the subscriptions to the paper will expire. We ask our friends to renew early, and we also ask them to make an effort to gather in as many new subscriptions as possible. Let each one try to gain one or more new subscriptions. This will help the cause as well as us a great deal. Our subscription list should be largely increased with the new year. And, with the HERALD OF TRUTH do not forget the children's papers, the WORDS OF CHILD, and the JUGENDFREUND. Subscription price for the HERALD is \$1.00 a year, and WORDS OF CHILD and JUGENDFREUND, cost each with the premium, 25 cents a year.

ON THE 3D OF NOVEMBER, the "Zondagsbode," the organ of the Mennonite church in Holland, began the third year of its existence. It enjoys a liberal patronage among the Dutch churches and contains much interesting reading matter. We wish it much success, and trust that it will be a blessing to the church.

THE WILL OF CHRIST.—In all matters in which there is a difference of opinion, the question should ever be, not, "What is your opinion Brother A? What do you think about it Brother B?" etc, but "What is the will of Christ concerning this matter?" When personal opinions are given, there is every opportunity for difference of opinion, but when the will of Christ is prayerfully consulted and His will obeyed there will be unity of thought and action and ill-feelings will have no harboring place.

THE "ZONDAGSBODE," published in the interests of the Mennonite churches in Holland, Europe, states that work has begun on a large new church at Vlissingen. Contributions have been sent in from a number of churches.

THE LATE DR. BENNER of Montgomery Co., Pa., who died recently leaves by will \$100.00 to the Blooming Glen Mennonite church, in Bucks Co., for the purpose of keeping in good condition the grave of his second wife. He also gives \$100.00 to the Gehman's Mennonite church for the purpose of keeping in proper condition the graves of his first wife and three children which are buried there.

THE BRETHREN Jacob B. Mensch and Henry K. Wismer, who made an extended trip of over eight weeks, through Kansas, Missouri, Nebraska, Dakota, Illinois, Indiana and Ohio, visiting the churches and preaching the gospel reached their homes safely on the 6th of November. May the blessing of God rest upon their labors.

BRO. LEVI MILLER and wife, of Holmes Co., Ohio, and Bro. Stephen Miller and wife, of Clinton Twp., Elkhart Co., Ind., visited at our office on Saturday, Nov. 9, and in the evening Bro. Levi Miller preached an interesting and very edifying sermon in our church, for which the brethren here feel grateful. May God bless their labor in our midst.

BRO. J. S. COFFMAN, who is at present engaged in evangelizing work in the west writes from Kalona, Washington Co., Iowa, that he is enjoying good health and that he has had a very satisfactory trip so far and that he finds the churches generally zealous and spiritual. Our aged Bro. Frederick Schwartzentruber, at whose home Bro. C. visited, is very much afflicted with his old complaint, rheumatism, and is unable to walk, but he is cheerful and resigned. May God give our afflicted brother much grace and strength to bear what the Lord has given him, knowing that those who run patiently, and endure manfully to the end shall inherit the crown of life.

Bro. Coffman expected to remain several days in Seward Co., Nebraska, and then proceed to Adams Co., Nebraska. The Lord be ever near him and give him much wisdom and power in the work before him, and that through his instrument-

ality the walls of God's Zion on earth may be extended and many be brought into the fold of Christ.

TO ACCOMPLISH the greatest possible good in his class should be the aim of every Sunday-school teacher. This is not done when there is no previous preparation of the lesson. The result is doubly beneficial. He will not only benefit his class by making the lesson more interesting and instructive, but he will receive a full share of the benefit and the attendant blessing himself, and make him more and more proficient in his important calling. There is much room for improvement everywhere, and the benefit derived will be greater in proportion to the improvement made in this direction.

FROM JAMESVILLE, YANKTON CO., DAKOTA, we learn that the aged bishop of the Hutterite church, Michael Waldner of Bon Homme, Bon Homme Co., South Dakota, passed away on the 13th of October. While on a visit to the churches in Yankton, Hutchinson and Hanson counties, he contracted a cold and took sick. He had in his possession the old chronicles of the church.

In the course of the present year the church was strengthened by several accessions of such as formerly lived in that community in Russia where they held goods in common. In Jamesville a new Bruderhof (community) was founded with twelve families. The brethren have had a mill there for some time. The other four communities are stationed as follows: Rockport, Hanson Co.; Milltown, Hutchinson Co.; Bon Homme, Bon Homme Co.; and Wittenberg, Hutchinson Co.

Bro. Elias Walter was recently ordained to the ministry. He resides with the community at Jamesville. May God bless his labors.

NO OTHER FOUNDATION.—"For other foundation can no man lay than that is laid, which is Jesus Christ." For many the bare gospel foundation has become too uninviting, unattractive, and too hard for them to rest their faith and their spiritual bodies on. They seek to soften and beautify it by adding adornments, and luxuries and embellishments to suit their own fancies. Thus they keep adding one and another folly, and even try to get the foundation

itself into a shape and position that best suits the carnal fancy, until the original foundation is altogether lost sight of. An impartial observer sees this when he takes the word of God for his lamp, and moreover, he sees that the outer adornments and embellishments do not belong to the original foundation, and that every addition of these only makes the superstructure weaker and more liable to cause it to slip or fall from the base.

People to whom the bare gospel foundation—the pure, unadulterated, simple faith in Christ and entire consecration to him with everything—is too uninviting and unattractive, fail to see the finest and grandest features of this wonderful structure. The grandest and most beautiful feature of the foundation laid by Jesus is its power, its strength, its eternal steadfastness, against which all opposing elements, even the powers of death and hell, cannot prevail. Its bold and impregnable front is a feature that has been admired in all ages, for all the opposing elements that have been launched against it have been dashed to pieces, without defacing it in the least, but, on the other hand making it rise up in greater grandeur than ever, by reason of the ruins of the opposing forces that lie crumbled and shattered at its base.

Those only who fail to see this beauty in the foundation laid by Christ can think of adding any outward embellishments. When these become so numerous as to cover the original foundation, and a storm of persecution or adversity comes, they are swept away and those who have been resting thereon see, when too late, that they have made themselves the victims of their own folly, and are swept away with their petty man-made structure, leaving the Rock of Ages bare and immovable as it was originally. That foundation is based on Divinity itself. Measure its base, if you can, and give the result. Measure its height, if you can, and compare to it anything ever made by man. Measure its depth, if you can, and then compute its strength and power of resistance! Though forces will come sooner or later that will remove the heavens and the earth, even then this foundation will stand! But it will be disrobed of all that man has added to it; all the traditions, the customs, the doctrines, and ceremonies of man will be swept out of sight, and the old foundation will remain in all its grandeur, and stupendous greatness, and

impregnable strength, to stand in all the ages of eternity, a monument of the grace, and mercy, and love, and power of the Almighty God.

Upon this foundation let us ever build, and let us learn more and more of its real beauty, that we may keep its front and its surface free from all that belongs to this world or the inventions of man. K.

PRAYER BOOK REVISED.—The Protestant Episcopal convention, held a few weeks ago, had, as one of the most important tasks, the revision of the Prayer Book. This book contains the service of the church, prayers for special as well as ordinary occasions, and the discipline of the church. To those who are unacquainted with the service of the Episcopal church and the order of conducting the same, the changes made in the Prayer Book would seem small and altogether insignificant and not worth the time occupied or the lengthy and eloquent discussions on such a matter as 'the fixing of a canticle, the place of a versicle, the provision for a pause, or the insertion or omission of a response,' yet where a fixed form or order of worship is carried out, these changes become matters of the most vital importance. The service for any ordinary Sunday is the same, the responses the same, and everything moves on from beginning to end in perfect order, without omission or addition. No minister diverges from this well beaten path, because the discipline does not tolerate it.

While in one respect this mode of worship may have its good features, it has, on the other hand its disadvantages. It brings religion down to a matter of form "of goodness" whether it has the power or not. Too much weight laid on the outward form or ceremony has no healthful influence on the inner or spiritual part of worship. To the credit of the convention be it said, however, that the changes made gives the church somewhat more liberty of deviating from certain forms, excepting that one which requires the old Nicene Creed to be repeated five times each year, namely: on Christmas Day, Easter, Ascension Day, Whit Sunday and Trinity Sunday.

The attitude taken by the Convention toward the colored clergy is not quite

satisfactory to the latter. While all are nominally equal, there being in the church neither Jew nor Greek, bond nor free, the church of Christ knowing no difference in the renewing influence of the Holy Spirit, nor in the grace of the holy orders conferred upon those ordained in the church of God, yet some dioceses in the southern States, appear to recognize a line of distinction between the whites and their colored brethren, and because the convention will not take up the matter, but refers it to the particular dioceses in which this distinction seems to exist, there is an expression of dissatisfaction and anxiety on the parts of the colored members and some of their white brethren. These latter claim that work among the colored churches will be paralyzed until this question is satisfactorily settled. In his address on the subject Phillips Brooks said, "I, for one, if I were a negro, would never enter into the Episcopal ministry until this question was answered."

God has made all men. He has given men different complexions, but he has given us all the same Savior, the head of the Spiritual church, and this church is to teach the same gospel and enjoy the same rights and privileges, because it makes all men free and equal. The Ethiopian eunuch with his black skin was just as acceptable in the sight of God as was the Philippian jailer, and they were brethren with Christ and joint heirs of the kingdom of glory. If Christ makes no distinction, man should not make any distinction, and hence, while we cannot agree with a church whose strength and virtue lie in its form of service and order of things according to fixed statutes, held almost as sacred as the Bible, we nevertheless admire the position taken by a number of the committee on the race question and enclose their statement. We believe that the true church of God of which Christ is the head, "knows nothing of the color of men's skin. Every ecclesiastical law imposed upon the black man must be imposed also on the white. Every ecclesiastical privilege given to the white man must be given also to the black. Any legislative action which makes race or color a ground of discrimination causes the church to be false to her mission as the messenger of her Master, who is the Savior and the Lord of all men." K.

THANKSGIVING DAY.

The President has issued the following Thanksgiving Day proclamation:

"A highly favored people, mindful of their dependence on the bounty of Divine Providence, should seek fitting occasion to testify gratitude and ascribe praise to Him who is the author of their many blessings. It behooves us, then, to look back with thankful hearts over the past year and bless God for His infinite mercy in vouchsafing to our land enduring peace, to our people freedom from pestilence and famine, to our husbandmen abundant harvests and to them that labor a recompense for their toil.

"Now, therefore, I, Benjamin Harrison, President of the United States of America, do earnestly recommend that Thursday, the 28th day of this present month of November, be set apart as a day of National Thanksgiving and prayer, and that the people of our country, ceasing from the cares and labors of their working day, shall assemble in their respective places of worship and give thanks to God, who has prospered us on our way and made our paths the paths of peace; beseeching Him to bless the day to our present and future good, making it truly one of thanksgiving for each reunited home circle as for the Nation at large.

"In witness whereof I have hereunto set my hand and caused the seal of the United States to be affixed. Done at the city of Washington this 1st day of November, in the year of our Lord one thousand eight hundred and eighty-nine, and of the independence of the United States the one hundred and fourteenth.

"BENJAMIN HARRISON."

CHURCH NEWS.

FROM MIEFLIN CO., PA.—Three young persons were admitted into the church at Belleville lately. Communion services were held at Mattawana, Oct. 20, and are appointed for the church at Belleville, Oct. 27th, and for the church at Allenville, Nov. 3d, at which time Bishop Jonas Yoder of Logan Co., Ohio, is expected to be present to assist in ordaining a bishop, if the Lord is willing. The Sunday-schools connected with these churches have closed their work for this year, and we trust the Lord will add his blessing to these labors.

FROM ELKHART, IND.—Communion services were held in the Elkhart church on Sunday, the 10th of November, at which quite a number of brethren and sisters participated. One person was received upon confession of his faith. Impressive discourses were held by the brethren J. F. Funk in German, and H. Shaum in English. We were glad to have with us a number of brethren and sisters from the neighboring churches, and trust we may

richly be blessed, edified and encouraged to press forward in the work of the Lord.

FROM KENT CO., MICH.—Bro. Henry Shaum spent Saturday and Sunday, Oct. 26 and 27 with the church in Bowne, Kent Co., Mich. On Saturday there was meeting in the afternoon, when three persons were received into the church, one by baptism, two on confession, who had belonged to the Amish brethren in Pennsylvania. Meeting on Saturday evening. The communion was held on Sunday. Bro. Shaum also attended appointments at Caledonia on Friday evening and Sunday evening. He reports the brethren well encouraged in the good work, and much pleased to have ministers from a distance to visit them.

FROM HOWARD CO., IND.—Brother Daniel J. Johns of Elkhart Co., Ind., came to Howard and Miami counties, Ind., on the 1st of November, and filled an appointment that evening, and next day (Saturday) he preached at 10 o'clock, and received two persons into the church by baptism. On Saturday evening he preached to a very large congregation and on Sunday, the 3d, communion was held. The services were conducted by Bro. Johns, about 130 members partook of the emblems of the broken body of Christ. In the evening he held another service which was largely attended. May God bless the work. On Monday the brother left for his home.

CORRESPONDENCE.

FROM MAHONING CO., OHIO.—The communion was held at Oberholzer's church on Sunday, Oct. 27th, when 128 members partook of the emblems of the crucified Savior. Unusual love and harmony among the members was manifested, and we trust it was a profitable time for all. Pre. Michael Rohrer of Canton, Ohio, assisted in the services.

We were also favored with a visit from the brethren Jacob B. Mensch and Henry K. Wismer of Montgomery Co., Pa., who filled an appointment at Oberholzer's church on the 1st of October, and addressed an interested audience.

FROM SOUTH CAYUGA, ONTARIO.—On the 4th of October, Bish. Daniel Wismer of Waterloo county, Ont., arrived at Dunnville. In the afternoon there was meeting in the house of the writer where two persons were baptized and received in the church. On Saturday we accompanied him to Rainham. In the afternoon we had meeting there and next day, Sunday, communion services were held. Quite a number from Cayuga and the Twenty were present. In the afternoon another meeting was held. These meetings were well attended. On Sunday evening we left for Cayuga again.

On Monday there was meeting at Wismer's school house and on Tuesday the brother left for home. We are thankful for his visit and hope these visits may be the means of bringing many more into the fold of Christ.

CHRISTOPHER HOOVER.

FROM TUB, PA.—The Conference for Southwestern Pa., met at the Falk M. H., Somerset Co., on Oct., 18th 1889, with 3 bishops, 4 ministers, and one deacon present; in the absence of Bro. Herman Snyder the regular Secretary, D. H. Bender was elected Secretary, pro tem. A lively interest was shown throughout the entire session and several important questions concerning the regulation of the church were discussed.

It is hoped, however, at our next Annual Conference meeting more of the ministers and deacons will present themselves and take part in this all-important work. Public service was held in the evening. On Saturday preparatory services were held and on Sunday the Communion of the Lord's Supper was celebrated, in which a goodly number participated. During these meetings two souls were added to the church. Observing these solemn ordinances made us again to feel a sacred nearness to Christ. May God bless this work and save us by His grace. D. H. BENDER.

FROM THE WYLAND CHURCH, HENRY COUNTY, IOWA.—On the 26th of October Bro. Jon. P. Smucker of Napoleon, Indiana arrived in our midst, and staid with us till the 30th. He preached four interesting sermons to good sized audiences. On Sunday the communion was held, and nearly all the brethren and sisters took part in the solemn ordinance in the commemoration of our crucified Lord, on which occasion Bro. S. vividly brought before the minds of the hearers His suffering and death for our justification and redemption.

On the 4th of November we were visited by J. S. Coffman of Elkhart, Indiana, who filled four appointments to the instruction and satisfaction of the members and many outsiders.

We feel very thankful to the brethren for their visits; and we are especially thankful to God that he still sends us ministering brethren to help us in the good work. We rejoice much that these visits build us up in that doctrine which leads upon the narrow way of a true heart consecration to God, separation from the world and its vanities, and a more perfect unity in the scattered congregations of our Mennonite and Amish churches. S. T. MILLER.

FROM HOLMES CO., OHIO.—The Walnut Creek and Martin's Creek churches in Holmes were again visited recently.

Bishop Joseph Schegel of Seward Co., Neb., was with us one week and preached to large congregations almost every day, in the following order: Monday evening the 14th of October in Martin's Creek, M. H., Thursday evening the 15th in the Walnut Creek M. H., to a very large congregation, Wednesday evening in the Bunker Hill M. H., where again a large number had assembled. Thursday evening the 17th in Charm School house, Friday forenoon and evening again in the Martin's Creek M. H. Sunday the 20th communion was observed in the Walnut Creek M. H., at which time a large number of brethren and sisters participated. On this occasion Bro. Schegel preached with great power and impressiveness on the suffering and death of Jesus Christ, and many were moved to tears. The same evening Bro. Schegel preached in the Union Hill M. H., to a large congregation.

On the 21st the Brother departed for his home in the far west, followed by many prayers and earnest wishes from the brethren and sisters for his welfare. These meetings were very edifying to our congregations. It is very desirable that ministers would be more diligent in visiting the churches here and elsewhere and encourage them on the way to Zion; and not only the churches, but that they would preach the gospel to all men, according to the command of our Lord and Savior Jesus Christ when He says, "Go ye into all the world and preach the gospel to every creature," etc.

COR. HERALD OF TRUTH.

FROM SLOCUM, HOLT CO., NEB.—I have long desired to furnish something from these parts for the HERALD but hitherto it has only remained a desire. Now, however, I have more time and take opportunity to bring my desire to action. I have now lived nearly three years in Holt Co., Nebraska, and must say that I am well pleased with the country. We have good land, a healthy climate and good water.

Concerning this year's harvest, that is, wheat, oats and rye, I can say that, taken all together, we had a pretty good one. Corn, on the other hand, was not so well matured as in the other years, but potatoes yield very well.

Land is not yet so dear in this vicinity as it is in other counties, and can still be had at from \$10.00 to \$15.00 per acre. Persons who wish to by a farm in Nebraska will please visit us and take a look at our land.

Quite a number of Amish Mennonite brethren and sisters have settled here. Our church took its beginning in 1883. Traveling ministers are solicited to visit us when they travel westward.

We had the pleasure lately of welcoming Bro. Andrew Nattinger and wife of Canada in our midst. They expect to settle here.

On the 3d of March we opened our Sunday-school. The scholars attended pretty regularly. The average attendance was between 20 and 25, and we intend to close it on the 27th of October. David Risser was elected Superintendent, Christian Risser teacher of the Testament class and Jacob Erb teacher of the junior class. May God bless these three brethren who have labored so faithfully during the past summer to instruct the young in the word of God.

Last Sunday we had meeting for public worship, on which occasion quite a number of brethren and sisters were present. The opening remarks were made by Pre. John Beller, after which Pre. Valentine Garber held a very edifying discourse from Acts 7. May God continue to bless these dear ministering brethren, that they may be faithful to the end in the calling whereunto they are called.

MENNO L. EBB.

VISIT IN THE WEST.

On the 31st of August we arrived in Milford, Seward Co., Neb. The same afternoon there was an instruction meeting, at which eight young persons received instruction in the faith and the articles of our confession. Here I met the brethren J. P. Smucker, Jos. Schegel and the other ministers. The young persons already referred to were baptized on Sunday the first of September by Bro. J. P. Smucker and the writer. Two meetings and one song-service were held, which were well attended, and the blessing of the Lord was present with us.

On the 3d of September we went to Aurora, Hamilton Co. We found the brethren and sisters in the enjoyment of good health. A new church has lately been organized here. Bro. Christian Rediger is bishop and Bro. Andrew Eash is minister. We met five times for worship, on all of which occasions the attendance was good.

On the 7th we went to Ayr, Adams Co. The brethren M. S. Steiner and Burkhardt met us at the depot. I was personally an entire stranger here, but was received very cordially. We held three meetings, which were well attended, considering the circumstances. Here were no Amish, nor Mennonites, but all brethren in Christ.

From there we went via Kearney to Chappell, Cheyenne Co., Nebraska. There is a small congregation here without a resident minister. We had four meetings and commemorated the sufferings of Christ by observing communion. The members meet for worship and hold Sunday-school. They should not be overlooked by our traveling ministers.

Here we separated, Bro. Smucker going to Oregon, while I went via Sterling

to Arapahoe, Furnas Co., Neb., arriving at the latter place on the 14th. I here met my cousins Hieser and Naffzinger, as well as my Uncle and Aunt Hieser and Sister Naffzinger, which latter were here on a visit from Illinois, and we had two meetings. These families are also without a minister, and should be visited.

On the 16th the Illinois visitors with myself took our leave and started on our journey homeward. Under God's protecting care we reached home safely on the 17th and found my family well, for all of which I feel deeply thankful to our heavenly Father. I also take this opportunity to express my heartfelt gratitude to the dear brethren and sisters for the kindness shown me. The Lord reward you for the same.

My dear fellow-bishops and ministers; look out into the field, it is whitened for the harvest, and he who works shall receive the reward, and will gather fruit unto eternal life. O God, do Thou lend thy blessing!

JOSEPH BUECKV.

Tiskitwa, Bureau Co., Ill.

ARITHMETIC.

1. There 215,000 saloons in the United States, and 164,000 public schools; how many more saloons than schools?
2. The people of the United States pay \$80,000,000 yearly for the support of the public schools, and \$1,484,000,000 for the support of saloons; how much more do the saloons cost than the schools?
3. The value of the food products of our country for a single year is about \$600,000,000, the cost of all the clothing about \$400,000,000, the cost of alcoholic drinks about \$1,484,000,000; how much more does the liquor cost than the food and clothing?
4. The 3,000 saloons of Colorado take in daily an average of \$10 each; how many dollars are paid daily in that State for liquor?
5. There are about 600,000 drunkards in the United States; how many cities of 40,000 inhabitants each would the drunkards form?
6. In the city of Oakland, "The Athens of California," there are 300 saloons. If every saloonist sells forty drams a day, how many drams are drunk daily?
7. (a) If a family spends fifteen cents a day for beer how much is expended in four weeks? (b) How many loaves of bread at ten cents a loaf could be bought for the same money?
8. (a) A smoker spends fifty cents a day for cigars; how many dollars will he spend in one year? (b) How many books at two dollars each could he buy with his money?
9. (a) At forty cents a gallon, what is a family beer-bill for ninety days, taking two quarts a day? (b) How many pairs of shoes, at two dollars a pair, will his money purchase?—*The Challenge.*

AUTHORITY.

A true minister of Jesus Christ speaks as his master, with authority; yes the same authority as Christ himself. He is called by the Holy Ghost as an ambassador of Christ, now an ambassador executes the orders of his government in a foreign land. The government on the other hand stands back of the ambassador with all the power in that government, so that not a hair shall fall to the ground unavenged by his government. He has in his hand for the work he has to do, all the available resources of the government. What dignity of position is conferred upon the sons of men that they should thus be called by God, the infinite Ruler of the universe, to represent him among men! "Lo, I am with you always; to the end of the world." All this power is vested in God's servants. Great authority; great responsibility; woe be to the traitor that sells this authority out of his own mercenary purposes, and goes trading for gain in the land of the King's enemies! The land is full of dead preachers. Most every school center in the land is infested by a score or more backslidden prophets.

Thank God for the wonderful power and glory of the Christian Ministry to unlock every prison door, to unloose every fetter, to give the oil of joy and the garments of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord; the dispensation of eternal life to eternally lost souls; the power to make slaves of sin and hell the partakers of Christ's throne and decked with an everlasting crown.

"Hence our hearts melt, our eyes o'erflow.
Our words are lost, nor will we know.
Nor will we think of ought beside;
My Lord, my love is crucified."

Wesley said those who betray their trust are the eldest born sons of hell.
—*Fire and Hammer.*

TRACES OF CHRISTIANITY IN AFRICA.

In his book "Five years in Eastern Africa," Antonio Cechi, traveler and explorer, relates that distinct traces of the Christian religion are to be found in that part of the world. It is not generally believed that several centuries before the Gospel was introduced into Germany it was carried into Abyssinia, a country south of Egypt, and thence southward into the Galla Country. Traces of Christianity are found all along this route in the church buildings, many of which are built in sequestered places, indicating that there, as well as elsewhere, the Christian religion suffered persecution, and that its adherents had to flee to lonely places for worship. But the customs, ceremonies and doctrines of Paganism and Mohamadanism have in many places almost en-

tirely eradicated the last traces of Christianity in so far as faith is concerned, and scarcely anything beyond the names of the churches is left to bear testimony to the fact that the Gospel, even then in an adulterated condition was once preached in that now almost unknown land. Cechi and his companions were received in a friendly manner by these people, and at one place two poorly clad native priests requested them to kiss the threshold of a door of a church dedicated to the holy Immanuel. In answer to a question by Chiarina, one of the traveling party, these priests said, "We are Christians." In Gomma Land Christianity seems to have entirely disappeared. Here and there one still finds the remains of Christian churches, known by the name of "Gotha." In Kalla Land the southernmost country visited by these travelers are likewise found relics of what was once a flourishing Christian colony, but which has been so mixed up with other religions as to lose everything that might be called Christian. Almost everywhere sacrifices are offered to the divine spirit and the evil spirit, and it would require much labor to restore these people, cut off from the Christian world and benighted by the doctrines and customs of Pagan and Mohamadan religions to the enlightenment of the pure Gospel teaching. Still, there is now hope of learning more of the history of these people and their gradual fall into the position they now occupy, and there is likewise hope of bringing to them the Bible, to lift them up and educate them in the truths of the divine word, and make of them a nucleus for the dissemination of the Gospel in the lands lying south and west of them. K.

FOR THE LITTLE READERS.

(Continued.)

Nadab became king of Israel in the second year of Asa's reign, and as you have already heard, he was a wicked man. God punished him for his wickedness, for he permitted Baasha the son of Ahijah of the tribe of Issachar to slay him at Gibbethon, a city belonging to the Philistines.

And now the prophecy of Hosea was fulfilled; for Baasha slew every member of Jeroboam's family, because of the sins of Jeroboam, for by his sins he had brought this dreadful curse upon his descendants. But Baasha was not a good king either. He also "did evil in the sight of God, and walked in the way of Jeroboam," and made Israel sin with him. So God sent a good man, called Jehu, to tell Baasha that because he had done just as wickedly as Jeroboam had done, therefore he would deal just as with Jeroboam, and would destroy all his family and his descendants. Baasha soon died, and his son Elah reigned in his stead. He had reigned only two

years when one of his chief men, Zimri slew him as he was indulging in a drunken revel in the house of Arza, in Tirzah.

When Elah was dead Zimri reigned in his stead, but he made it his first work to put to death all the household of Elah and his father Baasha, so that the word of the Lord concerning Baasha was fulfilled. However Zimri had done wrong in making himself king without the consent of Israel. It appears that Israel was at this time fighting against the Philistines and were trying to take their city of Gibbethon. So when they heard that Zimri had killed Elah and had made himself king, they at once made Omri, the captain of the army, king, and marched up against Zimri in Tirzah and besieged the city. When Zimri saw that he could not escape, he went into the king's palace, and set fire to the house, so that he was burnt up with the house.

After this one part of Israel followed Omri, but the other part followed Tibni, the son of Gimath, to make him king, so that Israel was again divided into two parties. But Omri was more powerful than his rival, and as Tibni also died, Omri was king of Israel. He reigned twelve years and built the city of Samaria, on a hill which he bought from a man named Shemer. This became the chief city of Israel, as Jerusalem was the chief city in Judah. Like Jerusalem it was surrounded by a deep valley, and was once a very beautiful city. From a distance it looked more beautiful than Jerusalem, and as it was also surrounded by a wall it was very strong. But it is at present only a very small, shabby looking village, in which live a few of the descendants of the Samaritans.

I dare say you will think that Israel was not going to have any more good kings when I tell you that Omri was also a bad man. In fact he was worse than the kings before him had been, and he led Israel still deeper into sin. Surely you will think that for such great sins God would punish the whole land before long, and so he did as you will find out soon. However, Omri died before this time came, and his son Ahab reigned in his stead. Ahab was also a very bad man, and it seemed to be a pleasure to him to do everything wicked that he could think of. He married a heathen wife, and set up idols and worshiped them just as if there were no God in heaven to fear, nor any punishment to expect for his ungodly life.

In his reign Hiel rebuilt Jericho, the wall of which city fell down long before, when the people of Israel marched round it. You remember also that Jericho was at that time completely destroyed. How different was the leader of Israel then! Joshua was a man who trusted in God and taught the people to worship God and be good. But Ahab taught the people to worship idols and be bad. However, the word of Judah had a better king, and

its people were better, for all this time Asa was still king there, and although he was not altogether as good as he might have been, he was a better king than those of Israel were.

About this time we read of a very good man, a prophet called Elijah. He was of Gilead, and God sent him to Ahab to tell him what punishment was to come upon him and his people. Elijah told Ahab that neither rain nor dew should fall upon the ground from that time on until he would pray God to let it rain. And it came to pass that Elijah prayed earnestly that it might not rain, and God caused the sky to become clear, and not a drop of rain fell; not even so much as dew fell upon the ground to moisten the grass and grain and trees for the space of three years and six months.

This must have been a sore time for the poor people who had no money to buy anything, and no doubt many had to starve. But it was the judgment of God on the wicked people. We sometimes have no rain for weeks and weeks, in the summer, and even then everything withers, and people complain that the crops are poor, and that there will not be enough to eat or enough to sell so that clothes and other necessities can be bought. But here it did not rain for *three years and six months!* The wells and springs and even the rivers dried up and there was not even grass enough to be found for the king's horses.

But all this time Elijah was safe and well cared for; for God always provides a way for the good people. The Lord told him to hide himself by the brook Cherith near Jordan. This he did, because Ahab was wicked, and his wife Jezebel, wanting him and his people to forget all about God, ordered all the prophets (or probably good men who taught the people about God) to be killed, and therefore Elijah would not be safe. But not all of these prophets were slain, as you will soon learn.

Elijah now had water to drink in this lonely place, but how do you think he managed to get his food? Well, since God had sent him there, you may be sure that he would provide a way for him, for God always takes care of his people, and when he sends them somewhere, even when it seems that they must suffer in one way or other, yet God's eye is ever on them and he kindly keeps them and gives them what they need. And so it was in Elijah's case; for God sent ravens to him every morning and every evening, and they brought him meat and bread to eat.

But as the earth became more and more dry even the little stream of water dried up, so that Elijah had no more water to drink. So God told him to go to Zarephath, a city near Sidon and Tyre where there was a widow who would sustain him. Elijah went as he was directed, and when he came to the gate of the city

he found the widow gathering sticks, so he asked her to bring him a little water to drink and a morsel of bread to eat. But she assured him that she had not even a cake in the house, and only a handful of meal in a barrel and a little oil (to mix with the meal), and she said that she was just gathering sticks to bake this little bit for herself and her son, and then they would have to starve.

This was indeed hard to think of, still Elijah told her not to fear, but that she should go and make a little cake for him first, and then she should make one for her and her son. "For," said he, "thus saith the Lord God of Israel. The barrel of meal shall not waste, neither shall the cruse of oil fail, until the day that the Lord sendeth rain upon the earth."

This was indeed wonderful, but the Lord fulfilled his promise, as he always does, and so the widow and her son and Elijah had plenty to eat while the famine lasted, and she was blest by having Elijah with her, for without him her meal and her oil would have got all and both she and her son would have died of hunger.

We may well believe that the poor widow thanked God with her whole heart for saving her and her child from death. But we should be thankful for our food, because God does for us just as he did for the widow. Although he does not give us our food just the same way, yet he gives us the rain and sunshine so that the grain and grass and fruits and herbs can grow, and in this manner the fruit can ripen and we can prepare it for our use. How sad that many people eat their food without ever thanking God for giving it. They do not even stop to think where the food comes from, and that if He were to withhold his blessing even for a short time, they would suffer want. Dear little readers, do you thank our dear Father in heaven for what you get? If you really love him you will like to tell him that he is so good and kind to you and give you just what you need and what is best for you. Let us never forget to thank God for all he does for us.

(To be continued.)

At the late meeting of the American board of Foreign Missions in New York, the Rev. Mr. Finian, an Armenian employed as a missionary in Western Turkey, made a brief address. He stated that the American Christians were the fruit of the missionaries sent out from his native country in the first century, as he was the fruit of the American board. He said that mission work was progressing rapidly in Turkey, and in ten years Turkey would be sending out missionaries to other countries, and if the saloons were not abolished in the United States, a missionary band would invade this country. (*In Turkey there are no saloons.*)

H. A. MUMAW, M. D.,
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No. 1, Vestib. Lim. Express.....	6.50 A. M.
Toledo Express.....	3.00 " "
No. 9, Pacific Express.....	3.45 A. M.
No. 27, Chicago Accom.....	7.00 " "
No. 3, Special Chicago Express.....	3.05 P. M.
No. 5, Fast St. Louis & Chicago Exp. 6.50 "	

GOING EAST—MAIN LINE, leave.	
No. 12, Night Express.....	3.30 A. M.
Grand Rapids Express.....	4.45 " "
No. 22, Mail.....	11.45 " "
No. 6, Fast New York Exp.....	6.15 P. M.
Grand Rapids Express.....	1.20 " "

GOING EAST—AIR LINE, leave.	
No. 2, Special New York Express.....	12.45 P. M.
No. 8, Atlantic Express.....	11.40 " "
No. 4, Limited Express.....	8.30 " "
No. 28, To Goshen only.....	8.35 " "
Train G to Goshen only.....	7.45 A. M.
" E to Goshen on Y.....	4.10 P. M.

TRAINS ARRIVE AT ELKHART BUT GO NO FARTHER.

Train F from Goshen.....	11.30 A. M.
Train H from ".....	7.00 P. M.
No. 34, Acc. from Chicago.....	8.10 " "
Goshen Passengers change to No. 28.	
No. 27, from Goshen.....	6.30 A. M.
Passengers change cars at Elkhart if going West.	

SUNDAY TRAINS.
Nos. 12, 4, 6 and 8, East. Nos. 9 and 5 West.

TRAINS ARRIVE—MAIN LINE	
Grand Rapids Express.....	12.40 P. M.
".....	7.40 " "
No. 25, Michigan Accommodation.....	2.55 " "

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GOING SOUTH, leave.	
No. 6, Grand Rapids Special.....	4.21 A. M.
No. 4, Cincinnati & Indianapolis Ex. 8.52 A. M.	
No. 2, Ind. & St. Louis Express.....	4.36 P. M.
No. 8, Way Freight.....	5.45 A. M.

GOING NORTH, leave.	
No. 1, Grand Rapids Express.....	10.03 A. M.
No. 3, Michigan Express.....	5.51 P. M.
No. 5, Indianapolis Special.....	11.53 P. M.
No. 7, Way Freight, arrive.....	7.50 P. M.
No. 11, ".....	8.00 A. M.
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"How beautiful are the feet of them that preach the Gospel of Peace."

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Whole No. 408.

HISTORY OF THE MENNONITE CHURCH.

That the Mennonites descend from the Munsterite Anabaptists is claimed by those writers who either do not know their history or whose aim it is to disseminate falsehood and calumny. The simple fact that nonresistant anabaptist churches existed many years before the beginning of the Munsterite insurrection proves the fallacy of such a claim.

Menno Simons was not the founder of the church, but united with it. The churches in Holland and Switzerland still call themselves, as did the brethren before Menno's labors, "Taeufer," or Taufgesinnte.

Menno was one of the most prominent and evidently the most zealous and faithful worker that the church had in her midst since the beginning of the sixteenth century; yet his field of labor by no means extends over all the churches, that existed in his time, but only over the Low and North German churches. He used the Holland language exclusively in his writings. The first translation of a part of his works into the High German is evidently the edition of 1575 of the "Fundamentbuch." (See Catalogus van de Bibliotheek der vereenigde Doopsgezinde Gemeente te Amsterdam. Tweede Deel, P. 190.)

The second German edition of the "Fundamentbuch" contains the following passage on the last page: "Daneben bite dich, mein gater Leser, du soellst nit meynen, dass die Taeufer Rath dazu gegeben haben, disz. Buch wiederum auf's neue drucken zu lassen, sondern on wolbeuehnter Herr in einer luernemen Statt hat mir Rath darzu geben." Hence the numerous churches in Switzerland, in South Germany and Austria who, even before Menno left the Roman Church could present a long list of martyrs, had, in general not yet had the opportunity of becoming acquainted with his writings.

Further, the fact is worthy of note that of the great majority of Mennonites in America trace their ancestry to Switzerland and Southern Germany. The old Mennonites, as well as those who immigrated from Galicia are all of Palatinate descent; their ancestors had, mostly in the

time of persecution moved from Switzerland to the Palatinate. Likewise a part of the Mennonite immigrants from Russia are of Swiss descent. In America many books and writings have been published in the German, but none in the Holland language, a proof that the emigration of Anabaptists from Holland has never been very extensive.

According to their own traditions and the works of several historians the Anabaptists are descendants of the Waldenses. Especially has Dr. Ludwig Keller brought to light many important facts concerning the connection of the Waldenses with the Mennonites. ("Die Reformation und die alteren Reformparteien," Leipzig 1885, and Joh. V. Staupitz und die Anfänge der Reformation," Leipzig 1888) further, we have the attestation of T. W. Rohrich, H. W. Erbkan, Herman Haupt, J. A. Stark, Dr. Ypey and others to substantiate the correctness of the opinions held and defended by Mennonite historians and writers such as Thieleman J. Van Braght (Bloody Theater or Martyrs Mirror) etc., Gerhard Roose, S. Galenus Abrahams, J. H. Halbertsma, Blaupouten Cate, A. M. Cramer, M. Classen, Benjamin Eby, J. Holdeman and others. J. L. Mosheim says in his Church history, "The Waldenses..... lived after the manner of the stricter Mennonites," and on other occasions he makes the explicit declaration that he cannot dispute the connection between the Mennonites and the Waldenses. In Shem's German-American Lexicon under the heading "Mennonites," the following passage is found, "The origin of the Mennonites has been much disputed, not only among themselves, but also between them and their opponents. Both of the two oft expressed opinions that they originate from Menno Simons, as well as from the Munsterite Anabaptists, are direct contradictions to the evidence of history. For it is beyond a doubt that even before Menno's appearance there were large numbers of Anabaptists in the Netherlands, and that before the Munsterite disturbances there were countless numbers of Anabaptists in Southern Germany where from 1527 to 1532 many thousands suffered the martyr's death. A third opinion is more weighty, namely that the Mennonites

originate from the Waldenses. This opinion is also held by many theologians of other denominations."

Cardinal Stanislaus Hosius, who is known as the opponent of the heretics of his time, said on one occasion, "More pernicious still is the sect of the Anabaptists of whose kin and generation the Waldense Brethren seem also to have been, who also on their part, as is well known, until recently, practiced rebaptism. —And this heresy did not spring up yesterday or the day before, but it existed even in the time of Augustine."

In the very cities which were the chief places of the Waldenses, as for example, Nuremberg, Strassburg, Augsburg, Basle, we find the "Anabaptist" element strongly represented. From the year 1524 Thieleman J. Van Braght relates that in Augsburg two men, whom he represents as having been members of the same church to which he belonged, namely John Koch and Leonhard Meister, both of Waldensian descent, and which were "counted as none of the least of them," were put to death because they loved "the truth of Christ, which they maintained, more than their own lives." In a writing which these men "left for the consolation of all their fellow-believers," it is learned that at least one of them was a minister or bishop of the church in Augsburg. On Whitsunday, 1526 John Hut, was, according to his own testimony, baptized in Augsburg by John Denck, and in the year 1527 the Anabaptist Church there numbered 1100 souls.

John Denck and Conrad Grebel, the two most prominent leaders of the Anabaptist party before Menno, had studied in Basle, Switzerland. John Schlaffer a Brother and minister of the Word in Austria, who, as is stated in the Martyr's Mirror, p. 410, was beheaded in 1528 at Schwartz in the valley of the Inn, conversed, in Nuremberg, as he said, with John Denck and Louis Hetzer, "two excellent men instructed in God." And John Hut states that he journeyed to Nuremberg and sought out Denck who from Autumn in 1523 to January 1525 was rector of the St. Sebald school in that place. In the year 1526 there was a large Anabaptist church in Strassburg.

According to Van Braght's testimony, John Hut, also Louis Hetzer, was a

man well versed in the Latin, Greek and Hebrew languages and experienced in the Holy Scriptures, were of the Waldensian church. (See M. M. P. 417.)

Sebastian Franck relates, "In the year 1526 * * * a new sect or separate church arose which some called Anabaptists, some Baptists. * * * Among their elders and bishops were preeminently among others Dr. Balthasar Hubmaier, Melchior Rinck, John Hut, John Denck, Louis Hetzer. They spread so rapidly that their doctrine soon extended over the whole country, that they soon had many adherents and baptized many thousands and drew many to them, even good hearted ones who were zealous for God. For to all appearance they taught nothing but love, faith and the cross; they showed themselves patient in great suffering, humble, broke bread together to show their unity and love, they assisted each other faithfully, etc. They increased so rapidly, that the world feared a disturbance from them (of which however, as I hear everywhere, they have been found innocent.) In many places they have been attacked with great tyranny and force, incarcerated, and tortured with burning, sword, fire, waters and many modes of imprisonment, with especial severity in papal provinces, so that in a few years such large numbers were put to death in many places, that some compute the total number of the slain in all places far above two thousand. In Ensisheim alone some six hundred were put to death. JOHN HORSCH.

(To be continued.)

PRACTICAL CONSECRATION.

By PRE. J. R. MILLER.

A great deal of our talk about consecration is very vague and impractical. We try to accomplish too much at once. I used to struggle to consecrate my whole life to Christ. I tried to make it all over in one lump, covering all my future years in a single offering. I was sincere enough, perhaps, but it all seemed vague, far away, indefinite, unsatisfactory. Then, one quiet leisure hour, I sat reading Greylock, interested greatly in the author's counsels and suggestions concerning the training and culture of children, when I came upon a paragraph which let in new light on the puzzle of consecration. I quote:

"I used to chafe and fret when interrupted in favorite pursuits; but I have learned that my time all belongs to God, and I just leave it in His hands. It is very sweet to use it for Him when He has anything for me to do, and pleasant to use it for myself when He hasn't."

As I pondered the matter, the whole subject began to present itself to my mind in a new form. Consecration may be

simplified and made intensely practical, if we attempt to cover no more than one day at a time; if we, each morning, definitely give that day to the Lord, to be occupied as He may wish, surrendering all our plans to Him, to be set aside or affirmed by Him, as He may choose. I can make this plainer by illustrating it from my own experience.

Each morning I seek to give myself to my Master for the one day, saying, "Take me, Lord and use me to-day as Thou wilt. Whatever work Thou hast for me to do, give it into my hand. If there are those Thou wouldst have me to help in anyway, send them to me. Take my time and use it as Thou wilt. Let me be a vessel, close to Thy hand and meet for Thy service, to be employed only for Thee and for ministry to others in Thy name."

It is a complete signing away of one's personal rights, and an utter transfer of one's plans and desires into the hands of Christ. It is a solemn pledge, too, to accept the plans of the Master for the occupation of the day, no matter how much they may interfere with the arrangements we have made, or how many pleasant things they may cut out of the day's programme.

So, sometimes, the very first person to come unto my study, in the early golden hour of the morning, is a subscription book agent, or one of those bland gentlemen who want to insure your life, and have a long speech ready to empty in your devoted ears. Or it may be some pious idler who likes to drop in at the parson's for a good long talk; or one of those peripatetic bores, who have no apparent mission in life but to test and discipline the patience of the saints.

My first impulse is to bristle up and stand on my dignity, giving my visitor a very cool reception, taking no pains to hide my annoyance, and very politely dismissing him as soon as possible. But, then, I remember my morning prayer. I have put my plans and my time out of my own hands into my Master's. I asked Him to send me my work, and to use me in ministering to others, as He would. If I was sincere, I must accept this world as divinely sent me, for some good, which it is in my power to impart to him. If I would carry out the spirit of my consecration, I must not bristle up, nor stand on my dignity, nor show any annoyance at the interruption, nor do ought to pain or hurt my visitor.

I have an errand to thee, O man, my brother. "What it is, I know not. Perhaps here is a heavy heart that I can cheer by a few kindly words. I cannot buy any life, I do not want any insurance on my life. I cannot give this good man two or three hours of my time to listen to the oft-told story of his exploits, or simply to gossip with him over airy nothings. But it may be that I can send my caller

away with a bit of song in his heart. He came from a home this morning that was very dreary. He is poor. He has gone from house to house, only to have door after door rudely shut in his face. He is very heavy-hearted. He greatly needs money, which I cannot give to him; but he needs far more, just now, a brother's sympathy which I can give to him. And a kind, cordial reception, a few minutes' patient interest shown in listening to his story, a few encouraging words, any suggestion or help I may be able to give, will do him more good than if I would buy a book in the gruff, ill-mannered, unchristian way that people generally adopt when they purchase only for charity, or as the easiest method of getting rid of an annoyance. I must at least regard my visitor as sent to me with some need that I can supply, or wanting some blessing or help, or influence, which I can impart.

Or the errand may be the other way. He may have been sent to me with a benediction. All duty is not giving; we need to receive as well. We ought to get some good from every one we meet. Even the tiresome, parrot-like harangue of the disinterested insurance agent, well, is their not a blessing in every victory over one's impatience. Countless people come to me for help, and I am sure they give more than they receive. A mother thinks she is training her child; but, really, the child is training her far more. God can oftentimes teach us more by interrupting our quiet hours, and by setting all our pet plans aside, than if He had left us to spend the golden hours over our absorbing book, or in our interesting work.

Let us all at least beware that we do not bow out of our room, with fretted frown, one whom God has sent to us with a message or a benediction, which must be carried to some other heart, since ours rejects it; even in these prosaic days heaven sends angels, and they may come unawares, not wearing their celestial robes, but disguised in unattractive garb.

So, whatever comes, or whoever, I must remember my morning consecration. There are no chance meetings. You have an errand to each one that comes in your path, or he has to you. You may be weary; but if there is a call for Christ-like ministry, you must obey it. You may have your wraps and slippers on and outside it may be dark or stormy. No matter, either you must withdraw your consecration, or you must follow the voice that calls. A brother beloved has written eloquently of "The plaint of the minister's door bell." Suppose we put it in the Lord's hands in the morning, and then let it ring, and give heed to it.

I remember that Jesus was at the beck and call of every human need. And we also have given us a good motto for a con-

secrated life in this. "The man that wants me is the man I want." If we learn this lesson, it takes the drudgery off all duties. It lifts up the commonest intercourses of life into angelic ministry. It makes us patient when dealing with the most disagreeable people. It imparts a high, a divine motive to all friendship and companionship. It disciplines our wayward wills, in little things, and brings them into subjection to Christ. It takes the triviality and trifling out of our conversation. It makes us watchful of our influence over others, and ever eager both to give and to receive blessing.

Then it makes consecration, not a dim, nebulous, far-away, theoretical thing, but a living, practical experience, that charges all life with a divine meaning, and that takes hold of the simplest things in our common, week-day routine, and transforms them into beautiful ministries around the throne of God.

Selected by A. M. C.

BEFORE DESTRUCTION.

The wise man informs us that pride goeth before destruction; and a moment's thought will convince us that that was no idle saying. We see on every hand instances which illustrate this truth. When pride has taken possession of any person, destruction is not far away. Here, for example, is the business man, who has pursued the even tenor of his way for many years; possessed of a modest competence, earning a frugal living, and laying up something for a time of need. At length pride takes possession of him, or perhaps insinuates itself into his family; they get ashamed of old fashioned ways and humble means of living; the old house must be pulled down and a new one built; the old carriage must go, and one more costly and stylish take its place; the old store or factory is not quite up to modern style, and it must make way for something more in keeping with the present times. In a day the apparent prosperity is gone, the earnings of years of toil are scattered, the auctioneer's flag hangs out of the windows of the new house, and in the end, not only property, but frequently honor, integrity and uprightness as well are buried in the grave of bankruptcy. Pride has led to destruction.

A young man undertakes to follow the lead of pride. The clothes he has paid for are not good enough for him to wear; the money which he has earned is too little to gratify his desires; pride and a disposition to indulge in vain show lure him on, first to extravagance, next to dishonesty, finally to ruin. Pride brings him to destruction.

A woman yielding to pride, follows fashions which are expensive, injurious

and fatal. God made her waist too large for her taste, and she must make it smaller, so she cramps and displaces every vital organ, and disturbs the physical harmony of her frame, and at an age when she should be in the flush and glory of womanhood's prime, she is but a worn out debilitated wreck, who has nothing before her but broken health and an early grave. Pride has gone before, and destruction makes haste to follow after.

There is no poorer leader than pride. "All the proud, yea, all that do wickedly shall be as stubble." Mal. 4:1. "God resisteth the proud, but giveth grace unto the humble." Jas. 4:6 "The proud he knoweth afar off." Isa. 138:6. Blessed are they who are clothed with humility, whose path lies, not on the heights of pride but in the low sweet valleys where the heavenly Shepherd leads in green pastures and by the side of still waters.—*The Common People.*

SECULAR EVANGELISM.

The getting off of small jokes seems to be the leading element in modern evangelism, and if so, we may say at once it is a great evil. For surely it is an evil of divine things—things of God and the soul—are handled in a light and frivolous way, and the awful themes of sin and salvation set in a comic setting, or associated, even for a moment, with what is grotesque and funny.

Perhaps some will think we are overstating the case, but seriously and soberly we are not. Whenever special evangelists at special services get up to address the multitude, we are sure to be amused with quite a number of squibs and crackers. "Quibs and cranks and wretched smiles" become general, witty allusions to the foibles of human nature take the place of stern denunciations of sin, and religion is recommended to the people not so much as the way to be holy and righteous, as the way to be jolly and comfortable.

We have seen in the *Har Cry* the organ of the Salvationists, a defense of this practice. They declare their firm way of putting the gospel to be the true way—most to the glory of God and the saving of man. If this sort of thing were left to the Salvationists, the case would not be so bad. But much more respectable evangelism seems to be tarred with the same brush, and it is time that all those who love the Lord Jesus and are loyal to New Testament truth should utter their protest.

It is alleged that the evangelist who occasionally makes the crowd laugh is the man to draw the crowd. He will take with the public. To announce his coming is to make sure of a full house,

Granted, sorrowfully granted! What then! Did Paul or Paul's Master ever descend to silly and contemptible ways of attracting the multitude? They attracted men by loving them, living for them, dying for them. These methods, we fancy, would prove attractive still. Sydney Smith reproached the indolent dignity of the Episcopal clergy of his day, saying sin would not be taken from men by casting them into deep sleep. Granted! Neither will sin be removed by making them laugh. The matter is too serious. It is known that the popular preacher can move his audience to tears one moment and to smiles the next. Granted! But such alterations are fatal to the preacher's subject, which is to lead men to repentance, faith, and holy living.

Just here is the point of the whole matter. "Study," says an earnest writer to preachers, "to draw groans from your hearers rather than applause." To stir the conscience and touch the heart, to rouse men from false security, and break upon the dream of false hopes; to drive them to their knees, to make them uncomfortable in sin, to exhibit the evil of sin in all its horrors by the beauty of holiness, and, above all, to attract them by the Divine sorrow of the cross—our contention is, that all this requires a holy, reverent, and serious manner, and that any even occasional dropping into the comic is destructive to the grand object in view, and will render the preacher's efforts abortive and resultless.

Religion it will be said, is meant to make us happy. Yes, but it is by first making us holy. The gospel is a gospel of peace. "Yes; but Christ first sends us a sword. His holy war with sin and evil prepares the way of peace, and peace on other terms is a peace of the Devil's making. Are Christians not to laugh? Yes; Christians can laugh whose great account with God is settled; but even they "rejoice as though they rejoiced not." But the unconverted and unsaved who are addressed at evangelistic meetings, how can they be merry as the preacher tells them the wrath of heaven is hanging over them?

We are convinced the present method against which we are writing is a disease of evangelism. Some of the preachers who fall into this evil are undoubtedly sincere and well-intentioned. But that does not do away with the evil. We have thought it right to indicate how the comic element in evangelism strikes us. It strikes us first with wonder that any good man loving the Lord Jesus and knowing his Bible, could be tempted to use such a style, and it strikes us, in the second place, very decidedly, that, of the crowds who listen, the saints are not edified by such methods, and the sinners may be amused, indeed, but are not brought to repentance and to God.

AN UNBELIEVER'S DEATH BED.

Sounds of deep lamentation met my ear,
As I approached his chamber. At the door
I paused a moment to compose my mind,
To meet the scene of suffering within.
At length I entered.—Stretched upon his bed,
In the last stages of a dire disease,
Lay the companion of my youthful hours,
And the loved friend of manhood's early years,
Alas! how altered—then, all health and bloom,
And joyful in his purity he stood,
Blessed with bright talents, known to be

admired,
And crowned with virtues, known to be loved;

Now—he not only lay in the firm grasp
Of dreadful and incurable disease,

But worse—far worse, his soul tormented too,
By the swift witness of offended God—

A wounded conscience, fearfully revived,
And quickened as the hour of death drew nigh
To claim its office, and assert its power.

He had become an infidel! The gifts
And graces, which in early life had served
God their Great Giver, had of later years,
Been prostituted to the vilest use—

Spent in unholly efforts, to assail
With ridicule and blasphemy, that faith—
That only faith, which triumphs over death,

And robs the dark, cold grave of victory.
His relatives well knew all human skill
Was unavailing, and death close at hand;
And they were gathered around him: brothers

gazed
In speechless agony, and sisters wept,
Their ancient father leaned upon the bed
In mournful silence, while his mother bent,
With feelings which no language can portray.

Over her guilty, yet still cherished son—
Her eldest born now launching out of time,
His body writhing with disease and pain,
And his soul frenzied by its weight of sin.

"Mother," he said, "I'm dying, and must go
Where thy pure spirit will not, cannot be—
I sink into the bottomless abyss!

But thou shalt rise in glory, to that God
Whom thou hast served, but whom I have
reviled.

Farewell forever! brothers, sisters, all!
My voice is failing—life is ebbing fast—
Yet I must leave this legacy behind:
Shun, I beseech you, as you value all
Dear to you here—shun, as you wish to find
Felicity hereafter—shun the path,
The downward path to infidelity.

And seek your Savior, and obey his will.
Behold a mournful monument in me!—
Oh! had I followed, as Christ showed the way,
By his inspeaking Spirit in my heart

And turned from flattery's cruel, deadly breath,
The unforgiven sin which weighs me down,
Would never have been mine. But oh! alas,
Plattered by faithless infidels, I plead
Their cause on earth, and shall forever reap
Their awful harvest in the world to come;

But weep not, mother.—Listen to my words—
For I have had, since stretched upon this bed,
Indubitable evidence to prove—
There is, indeed, a solemn after-scene—
A heaven of joy—a hell of bitter woe.

Oh! I have seen them both. I gazed upon
The realms of gladness and the holy saints
And angels gathered round the throne of God;
And I have seen—oh yes! indeed I have—
The place of woe—the burning lake of fire—
The soul's dread cauter—the undying worm.

Yes! and the countless myriads who are there;
Oh! I was there myself—I was indeed—
The worm was gnawing at my very soul—
The fire consuming; oh! but for a drop
Of water to extinguish scorching flames!

No, they can never, never more be quenched.
Mother! I'm dying—save, oh, save thy son!
Wilt thou not do it? Tell me when will?

God I have blasphemed—Christ I have re-
viled—
I dare not pray for mercy and am lost!
What ails me, mother? I am whirling round!
What means this rattling? I have lost my
sight!

Where am I? I am falling! Hold me up!—
I will not die, I dare not.—Hold me fast!
And as the words, half uttered, died away,
One last convulsive struggle closed the scene.
Selected.

THE POWER OF THE GOSPEL.

An interesting account has been preserved of the effects of Divine Grace operating on one of the Hottentot race in South Africa. These people were the original inhabitants of the neighborhood of the Cape of Good Hope, and were treated with great brutality and tyranny by the Dutch colonists, in whom avarice seemed to over-power all sense of right and justice. A boor named Pinaar, who lived on one of the frontier settlements of the colony had in his service a Hottentot named Hans Africaner. In a fit of rage, the boor attempted to kill the brother of Hans, but was shot to the heart by the latter before he perpetrated his purpose.

The Hottentots in Pinaar's service seized the arms and ammunition in their master's house, and fled to Great Namaqualand, where they commenced a predatory life under the command of Africaner. Their chief soon rendered himself formidable to the colonists, filling the whole frontier, to an extent of 300 miles, with the terror of his name. He had attacked and destroyed one of the missionary stations, and was supposed to be meditating the destruction of the rest, when a message from one of his missionaries arrested his progress, and was the means of producing an entire revolution in his sentiments and feelings.

"Immediately after his conversion to Christianity, he sent messages to the chiefs of all the different tribes with whom he had ever been at war, mentioning the change which had taken place in his sentiments, expressing his regret for the blood he had been the occasion of shedding, and inviting them to co-operate with him in putting an end to war.

"After a visit to Cape Town, while halting a few days at Talbagh, on his return to his own country, a woman, under the influence of prejudice excited by his former character, meeting him in the public street, followed him for some time as Shimei followed King David, calling after him with all her might, and heaping upon him all the coarse and bad names which she could think of. Reaching the place where his people was standing by his wagon, with a number of persons whom this woman had drawn together, still following him—his only remarks were: 'This is hard to bear, but it is part of my cross and I must take it up.'

On one occasion he visited Berands, an old Griqua chief, with whom he had fought 24 years before on the banks of the Great Orange River. Being now both converts to the faith of Christ, their former animosities were laid aside, and they saluted each other as friends.

Those chiefs, followed by their people walked together to the tent, when all united in singing a hymn of praise to God, after which they knelt together, and Berands offered up a prayer. The ferocious warriors of former days, were like lions changed into lambs, their hatred having been removed by the power of the Gospel.

In his last sickness, Africaner bore the testimony: "I feel that I love God, and that He has done much for me, of which I am totally unworthy. My former life was stained with blood, but Jesus Christ has pardoned me, and I am going to Heaven." J. W.

THE QUANT OLD PICTURE.

He was a High Church clergyman, devoted to church architecture, music and ritual; visited his parishioners weekly; did his utmost to get them to church, and to make good Churchmen of them.

He says, "I remember that my thoughts dwelt very much on forgiveness and salvation, but I preached that these were to be had in and by the church, which was as the ark in which Noah was saved . . . and all who were not inside were lost . . . I had no idea that I was lost now.

Far from that: I thought I was as safe as the church herself, and that the gates of hell could not prevail against me."

But all the time he was a stranger to conversion, forgiveness, salvation, and the new birth. Often he said to himself "What can this conversion be?" and God graciously showed him through his own servant. I give the account in his own words: "Soon after my gardener, a good Churchman, and duly despised by his neighbors for attaching himself to me and my teachings, fell seriously ill.

I sent him at once to the doctor, who pronounced him to be in a miner's consumption, and gave no hope of his recovery. No sooner did he realize his position, and see eternity before him, than all the church teachings I had given him failed to console or satisfy, and his heart sank within him at the near prospect of death. In his distress of mind he did not send for me to come and pray for him, but actually sent for a converted man who lived in the next row of cottages. This man instead of building him up as I had done, went to work in the opposite direction—to break him down. That was to show my servant that he was a lost sinner, and needed to come to Jesus just as he was for pardon and salvation. He was brought under deep conviction of sin and eventu-

ally found peace through the precious blood of Jesus.

"Immediately it spread over the parish 'that the parson's servant was converted.' The news soon reached me, but instead of giving joy, brought the most bitter disappointment to my heart. Such was the profound ignorance I was in.

"Still I went on, hoping against hope, 'building from the top' without any foundation, teaching people to live before they were born. 'God was speaking to me all this time about the Good Shepherd who gave His life for me: but I did not hear Him, nor suspect that I was lost.

"In those days, when building my new church, and talking about the tower and spire we were going to erect, an elderly Christian lady, who was sitting in her wheel-chair, calmly listening to our conversation, said, 'Will you begin to build your spire from the top? It was a strange question: but she evidently meant something, and looked for an answer. I gave it, saying, 'No, madam, not from the top, but from the foundation.' She replied, 'that is right! that is right!' and went on with her knitting.

"This question was not asked in jest or in ignorance, it was a riddle. What did she mean? In a few years this lady passed away, but her enigmatic words remained. No doubt she thought to herself that I was beginning at the wrong end, while I went on talking of the choir, organ, happy worship, and all the things we were going to attempt in the new church; that I was aiming at sanctification without justification, intending to teach people to the holy before they were saved and pardoned. This is exactly what I was doing. I had planted the boards of my tabernacle of worship, not in silver sockets (the silver of which had been paid for redemption), but in the sand of the wilderness. In other words, I was teaching people to worship God, who is a Spirit, not for love of Him who gave His Son to die for them, but in the fervor and enthusiasm of human nature. My superstructure was built on sand, and hence the continual disappointment. . . . No wonder that my life was a failure, and my labors ineffectual, inasmuch as my efforts were not put forth in faith. My work was not done as a thank-offering, but rather as a meritorious effort to obtain favor with God."

And is not this where thousands are today in highly privileged and responsible Christendom? they have a name to live, but they are dead and all their works are "dead works," from which they need cleansing by "the blood of Christ" to enable them "to serve the living God." (Heb. 6, 14.)

At this point the subject of my narrative went on a visit to a truly saved and godly clergyman, who told him plainly he was "not converted," and showed him he was not from the Scriptures, and then prayed for him. "What he prayed for,"

he says, "I do not know. I was completely overcome, and melted to tears. I sat down on the ground, sobbing, while he prayed God."

A few days later this man was truly converted to God whilst preaching from the blessed words, "What think ye of Christ?" (Matt. 22:42)

The news spread in all directions that "the parson was converted," and that by his own sermon, in his own pulpit. The church would not hold the crowds who came in the evening. He says, "I cannot exactly remember what I preached about on that occasion, but one thing I said was, 'That if I had died last week I should have been lost forever.' I felt it was true. So clear and vivid was the conviction through which I had passed, and so distinct was the light into which the Lord had brought me, that I knew and was sure that He had 'brought me up out of an horrible pit, out of the miry clay, and set my feet upon a rock, and put a new song into my mouth.' (Ps. 40) He had 'quickened' me who was before 'dead in trespasses and sins.' (Eph. 2:1.)

I now turn to the "quant old picture" and the inferences that the subject of this paper drew from it, which I will give in his own words " . . . As I was sitting by the fire one wet afternoon, my eyes fell on a little colored picture on the mantelpiece, which had been the companion of my journeys. . . . It was a quaint medieval illustration of Moses lifting up the Serpent in the Wilderness, copied from a valuable manuscript . . . in the Bodleian Library, at Oxford.

"As I looked at the engraving before me I began to suspect for the first time that there was a design in the arrangement of the figures, and that it was really intended to convey some particular teaching. I took it in my hand and studied it, when I observed that the cross or pole on which the serpent was elevated stood in the center, dividing two sets of characters; and that there were serpents on one side and none on the other.

"Behind the figure of Moses is a man standing with his arms crossed on his breast, looking at the brazen serpent. He evidently obtained life and healing by a look. On the other side I observed that there were four kinds of persons represented, who were not doing as this healed one did to obtain deliverance.

"First, there is one who is kneeling before the cross; but he is looking towards Moses, not at the serpent, and apparently confessing to him as if he were a priest.

"Next behind him is one lying on his back, as if he was perfectly safe, though he is in the midst of danger, for a serpent may be seen at his ear, possibly whispering, 'Peace, peace, when there is no peace.'

"Still further back from the cross there is a man with a sad face doing a work of mercy, binding up the wounds of a fellow sufferer, and little suspecting that he himself is involved in the same danger.—

"Behind them all, on the background, is a valiant man, who is doing battle with the serpents, which may be seen raising against him in unabating persistency.

"I observed that none of these men were looking at the brazen serpent, as they were commanded to do. I cannot describe how excited and interested I became: for I saw in this illustration a picture of my own life. Here was the way of salvation clearly set forth, and four ways which are not the way of salvation, all of which I had tried and found unavailing. This was the silent but speaking testimony of some unknown denizen of a cloister who lived in the beginning of the fifteenth century, in the days of ignorance and superstition. But notwithstanding this darkness, he was brought out into the marvelous record of his experience.

"Like him, I also had fought with the serpents; for I began in my own strength to combat with sin, and strove by my own resolutions to overcome. From this I went on to do good works of mercy, in the vain hope of thus obtaining the same for myself. Then I relied on the Church for salvation as God's appointed ark of safety; but not feeling secure, I took another step beyond, and sought to give myself through the power of the priest. This I found was as ineffectual as all my previous efforts. At last I was brought (by the Spirit of God) as a wounded and dying sinner to look at the crucified One. Then . . . I found pardon and peace. Ever since it has been my joy and privilege (like Moses pointing to the serpent) to cry, 'Behold the Lamb of God; which taketh away the sin of the world: (John 1:29); 'I have determined to know nothing but Jesus Christ and Him crucified: that is, to tell only of the person and office of Jesus Christ our Lord'.

READER, are you "born again"?

DEATH IN THE BALLROOM.

A young merchant, in one of the large cities of America, was seized with a dangerous illness, which brought him, apparently, to the very confines of the eternal world. In this situation, his past neglect of the Savior rushed with power on his conscience, and in the most solemn manner, he vowed to lead a new life if he recovered. Unexpectedly, both to himself and every one else, he gradually attained his former health. During the progress of his recovery, he regarded his vow, and professed decided attachment to God. But when he returned to the business of life, he resumed his gaieties, and indulged in all the vanities of a fashionable life.

A friend, who had heard and was deeply affected by his solemn vows when in trouble, reminded him of the affecting scene. He remembered it, and declared his intention of fulfilling all he had said, as soon as he had fulfilled two or three pressing engagements. Then he would give up his soul to the work; then he would seek God with all his heart. A few days after the admonition, he attended a fashionable and splendid ball in the midst of his gaiety and mirth, death suddenly entered the festive hall, and the gay and thoughtless merchant fell a corpse. Oh, immortal sinner, beware of delaying attention to the concerns of eternity!—*Arvine's Cyclopaedia*.

SOME SOBER WORDS ABOUT THE CIGARETTE.

(From the West Chester Local News.)

EDITOR NEWS:—About a week ago there was a lad arrested in Philadelphia, charged with robbing offices in the building in which he was employed as elevator boy. His pilferings, it appeared, were used for the purchase, amongst other things, of cigarettes. The magistrate having bound the offender over to appear at court, it is to be hoped that the evidence in the case, will be so utilized there as to enable the Commonwealth to place its condemnation upon that dealer in tobacco who has so flagrantly violated the well-published statute enacted by the last Legislature, which provides "that if any person or persons shall sell cigarettes to any person or persons under the age of sixteen years, he or she so offending shall be guilty of misdemeanor, and upon conviction thereof shall be sentenced to pay a fine of not more than three hundred dollars."

Some may be disposed to look upon the offense as a light one, and the extreme penalty provided as heavy. But is it so? A convincing argument, I think, to the contrary, was found in the case of the boy Robinson, fifteen years of age, who died last spring in Philadelphia from the effects of the use of tobacco. The verdict of the Coroner's jury, as it appeared upon the register, which I personally inspected, is "Narcotic poisoning from the excessive use of tobacco." Considerations of simple humanity, exclusive of any requirement of penal law, ought to operate against the selling of cigarettes to our boys, and I trust that in this county of Chester any violation of the act coming to the attention of the executive and judicial authorities will receive deserved punishment for the sake of society at large, for the protection of the boys and as a rightful warning and true kindness to dealers who may even, as in the above case, make themselves morally liable as contributory to death by poisoning.

And it is not merely body poisoning to which a large number of the dealers have lent themselves. Referring to the degradation of those cigarette manufacturers who send out impure pictures the Southern Churchman several months ago said, in alluding to some efforts made to stop the evil in the city of Philadelphia:

"We know not whether there are such (manufactures) in Virginia or Richmond—we take for granted our people would not be guilty of a crime against humanity—but if there be, we need only say they are criminal in the eyes of Virginia laws as well as detestable in the estimation of the pure and holy Christ. One of the false charges brought against Socrates was that he was a 'depraver of youth.' Even heathen Athens felt the enormity of such an offense. But how little the influence of any one man in a small community like Athens, compared with that of men who send out such pictures by the million, the only effect of which is to corrupt our youth and bring untold evil into the family and community."

Those are straightforward words to be used in such a tobacco mart as the capital of Virginia, and the writer can say from knowledge that they were sorely needed right there. In Lynchburg over a year ago the prosecuting attorney of the commonwealth, with the approval of the Mayor, prepared indictments against a number of tobacco manufacturers who had grossly offended in this direction, and only withheld determinate action upon the promise of the accused parties that they would thenceforward cease their debasing work. The outcry all over the land against the iniquity has been such that many of the offensive productions have been withdrawn, though not a few of the manufacturers and dealers, unpitying, remorseless in their tactics in dropping before the indecent, have taken up the brutal, and have deluged the land with millions of pictures of prize-fighters, handed to the boys who purchase their cigarettes. So the Commissioners of Internal Revenue informs the country that the increase in the production of cigarettes the past year has been so many hundreds of millions; and so also when a certain prize fight was announced not long ago to take place in the State of Mississippi there was manifested an intensity of interest throughout the length and breadth of the land that was as singular a comment upon our boasted civilization as it was humiliating to our profession of Christianity. Nevertheless it was but the legitimate outcome of an unscrupulous, persistent and pitifully demoralizing education. Had those moulders of public opinion, the "great dailies" of our cities, while furnishing an over-abundance of the particulars of the brutal encounter, and clamoring (in some cases very faintly) for the punishments of the principals gone a step further towards the root of the evil

and that which ministered to its popularity, had they laid the finger of strong condemnation upon the purveyors of the brutalizing and crime-inciting pictures and prints, then the prize-fighting distemper and its aiders and abettors would have felt a lasting rebuke, and public opinion would have had a salutary uplift and an impetus in the right direction. I yesterday received from Meta Lander, the authoress of that comprehensive treatise, "The Tobacco Problem" (Boston: DeWolfe, Fisk & Co.) an excellent tract of fourteen pages, entitled "Steamers and smokers," being a reprint of an article in the Independent and published now by the Woman's Temperance Publishing Association, 161 LaSalle street, Chicago. Those who have experienced a common discomfort of river, lake and ocean travel, and had their journeys seriously spoiled through the disregard shown by many users of the weed to the right of the public to the uncontaminated air with which the Creator has supplied them, will welcome this protest and, further, may aid in bringing about a change by interesting themselves in its circulation.

The German Government, a few years ago, taking alarm at the evident physical deterioration of the people, especially of the rising generation, through the excessive use of tobacco, prohibited its sale (as our own States have been doing) to minors, or to boys under a specified age. The morale of the imperial army and of fresh recruits for that army must keep up, and only those of the best physique were desired as "food for powder." Similarly, when the old cruiser, Michigan (the only naval vessel on the Lakes, I made her yearly visit some weeks ago to Chicago to obtain recruits for the marine service, there was a great weeding out of the applicants. Of nine who called on the medical officer in one morning, all but three were found lacking, and this ratio of selection to applicants, holds good, it is said, during the whole term of recruiting. Dr. Edgar, the surgeon, when asked the cause of the bodily conditions which led to the rejection of so large a proportion of the boys, said, "The main cause is cigarette smoking."

But the smoking of cigarettes, and the bad effects of the smoking, are by no means confined to boys. I lately read a letter written by an officer upon the Government ship Nipsic, when on its way to Samoa, previous to the great and disastrous hurricane, in which the writer stated that he had met the well-known author, Robert L. Stevenson, at one of the South Sea Island ports touched at by the vessel; that he was in a nervous condition, evidently caused by his free use of cigarettes, and that he frankly admitted that he would not and could not give them up.

Now, ere yielding to a habit before which such men of might as Senator Hill,

General Grant and the Emperor Frederick succumbed, would it not be greatly wise to emulate the example of the converted Bechuana chief, Titus Africaner, who when, "bowed under the convictions of the Holy Spirit, confessed his sins, went to his garden, pulled up the dekka which he formerly smoked and stamped its seed into the ground where he knew it would not vegetate." So he did with the honey beer, which had made him drunk, breaking the vessel which contained it.

No high license, high restrictive measure with Titus Africaner, nor his brother, nor his other noted brother Christian, once the terror of South Africa, an outlaw, and a declared public enemy, with a price set upon his head. These all made thorough work of it by banishing liquor, tobacco, and war from their land, which they fervently desired should be redeemed for Christ; so that it was with no great surprise that I read (it was only last week) that of all the countries in Africa which the whites, with their commerce and questionable civilization, had entered, Bechuana-land alone, the possession of Christian Africaner, maintained its integrity, as against the encroaching liquor curse. And if it needs must be that we go the end of the earth and to "the isles afar off" for a thoroughly true and brave and consistent example, then by all means let us go, and let us, moreover, receive and humbly profit by it.

JOSEPH W. LEEDS.

Near Birmingham Meeting House. 1st of 10th-month, 1889.

THE NAZARENES OF THE DANUBE.

In Southern Hungary and Servia, a body of Christians under the name of Nazarenes, has sprung up during the last fifty years, recruited almost entirely from the poor and ignorant, but yet marked by much earnestness, spirituality and simple adherence to Scripture truth. The movement appears to have arisen in Switzerland, and to have spread to Hungary before the year 1848. The sect early came into conflict with the authorities, but persecution only increased its numbers. It has always been difficult to ascertain the true strength of the Nazarenes; but in 1875 there were between sixty and seventy congregations of them in Hungary, and the Hungarian Minister for Worship estimated their numbers at from 6,000 to 10,000.

They feel themselves to be an humble and unlearned people, and are afraid of being drawn away from the simple truth of the Gospel, by which, above all things, they desire to abide. This feeling restrains them from much intercourse with

their fellow-Christians, and brings them into some narrowness of view; but on all hands they are allowed to be a sincerely devout people, maintaining a high degree of brotherly love and Christian conduct amongst themselves. The Scriptures—the New Testament in particular—form the one foundation of their Confession of Faith. They practice the two sacraments of Baptism and the Lord's Supper as "signs to remind true believers of the death of Christ, and to strengthen them in the faith," and attach great importance to them. The Nazarenes acknowledge Christ alone as the Head of the Church, and have no appointed ministers. Their simple meetings often take place in private houses. Times of silence, hymns, prayers uttered at the impulse of the Holy Spirit, and the reading and expounding of the New Testament, occupy the hour or so for which the meeting lasts.

But it is, perhaps, in their Christian practice even more than in their doctrine and worship, that the Nazarenes, whose task it is to restore the original purity of Christianity, shed forth, amid the darkness of Europe the light of simple Gospel truth. In their friendliness to one another, they seem, to the outsider, to share all things in common, as did the early Christians; but they are careful never to encourage laziness or shiftlessness. Their principles undeniably exercise an ennobling influence over their lives. Truthfulness is placed in the forefront of Christian virtues. They expect their yea and nay to be believed implicitly, and firmly refuse oaths. This prevents them serving as soldiers; and they also decline to serve on the ground that their Christian faith forbids them to fight. Though in civil matters, some of the most peaceable inhabitants of the Empire, paying taxes and taking little part in politics, as a matter of conscience, they have always preferred martyrdom to compliance. Their protests have been made with moderation and firmness, and many of their young people have endured inhuman tortures rather than swear, or fight. The Austro-Hungarian government, in 1869, while not exempting them from military service, allowed the term of service to be worked out in the military hospitals if the refusals were upon conscientious grounds. This order was withdrawn in 1875, and a new regulation compelled them to bear arms, if necessary, under legal constraint. When these means are exhausted, a special report is to be sent to the Minister of War, stating when the party in question joined the sect.

A few Nazarenes have crossed the Danube and become Servian subjects. Persecution has followed them. In 1887 three of their number were sentenced to death by a court-martial for refusing to serve as soldiers, and for nineteen days they were hourly expecting to be led forth to execu-

tion. At last the sentence was commuted to twenty years' solitary confinement, in heavy chains, in the fortress of Belgrade. A gentleman, who was allowed by the kindness of the Governor to visit them, found them heavily chained among a thousand convicts—fine, tall, strong fellows, humbly bearing their punishment without one word of complaint, or the slightest token of retraction. Truly, they were noble confessors of their faith! It was only in January, 1881, that the survivors were released, by the personal order of the Prince, upon the intercession of the wife of a distinguished member of his Government.

In November last twelve men and seven women were committed for trial, on the charge of publicly professing and spreading the Nazarene faith, the profession of which was alleged to be forbidden in the kingdom of Servia. The prisoners, who had been already confined to the police cells for two months and a half, were sentenced to terms of imprisonment varying from three to six months, the latter term being given to three men previously convicted. On appeal, this sentence has been practically quashed, and the prisoners have now been set at liberty.—*The Messiah's Kingdom*.

THE CONGREGATIONAL NATIONAL COUNCIL lately at a meeting in Worcester, adopted the following resolutions on Romanism:

Whereas, The authorities of the Roman Catholic church are making every effort to remove the children of Roman Catholic parents from our public schools and locate them in parochial schools, are, in fact, establishing everywhere large parochial schools which threaten to undermine our public school system, and which put in peril our American institutions and are demanding what they are pleased to call their share of public funds for the support of parochial schools; therefore,

"Resolved, That we will resist firmly and constantly every such effort on the part of the Roman Catholic hierarchy to overturn one of our fundamental institutions.

"Resolved, That, regarding the common public schools as the institution best calculated to unify and make homogeneous the various nationalities that make up our diverse population, we look upon the establishment of parochial schools, where the children of foreigners are instructed by alien teachers and priests, as a just cause of apprehension and a menace to our institutions.

"Resolved, That we will resist to the last the effort to appropriate the public school funds to sectarian purposes, and insist upon free common school education for the whole American people."

HERALD OF TRUTH.

JOHN F. FUNK, EDITOR.
J. S. COFFMAN, J. B. ROLFE, ASST. EDITORS.

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BRO. J. K. HARTZLER and wife of Millin Co., Pa., who are at present on a visit to friends in the West, arrived here this morning, Nov. 30th. They will leave for the West on Monday, Dec. 2.

CORRECTION.—In the editorial in the last number of the HERALD page 345, first column, 8th line read, "The result of previous preparation is doubly beneficial. As it stands, without the italicized words inserted, the idea conveyed is directly opposite of what is meant.

SEND IN GOOD TIME.—We would ask all our readers and correspondents who wish to contribute articles, selected or original, for Christmas or New Years numbers of the HERALD (and we hope to receive quite a number) will please send them to us in good time, otherwise the smallest delay of the article enroute might cause it to come too late for publication. There is always a great deal of work connected with the closing up of the year's work, and we hope our readers will assist us by sending in good reading matter suitable for the season.

SUNDAY-SCHOOL CLOSED.—The Sunday-school in the Reilly Creek Church, in Allen County, Ohio, closed its Summer session on the 17th of November. The closing exercises were interesting, instructive, and edifying, and many were present. We trust the school may prove a lasting benefit to the church and the community.

BISH. ISAAC PETERS, of Hamilton Co., Neb., recently visited in McPherson County, Kansas, and organized there a church of twenty-two members, and on the 3rd of November ordained two ministers, namely, Jacob Pauls and Peter Neufeld. We trust these brethren may be instruments in the hands of the Lord, through whom much good may be accomplished.

"WORK AND PRAY."—God is ever ready to answer our prayers, if we come to him in the right spirit. This remark is very often used, but the force of the condition under which God will answer prayer is very often lost sight of, by thinking only of the first part—God's part—and not of our part. "If we come to him in the right spirit," means that if we would ask God to do anything for us we must be ready and willing to go to work ourselves. Our prayers to God are fruitless unless we actually mean what we ask and are ready to do all we can for the accomplishment, with divine help, of what we ask for. There may be a wide

gap between that which we ask for and what we are willing to do. That gap must be closed before we can reasonably hope or expect our petitions to be answered. We may feel incompetent, but Christ lends us his aid. He warns us against trying to do anything in our own strength when he says, "Without me ye can do nothing." Paul recognized this fact, yet he not only shows us the depth and wealth of his own experience, but incites us to action and encourages us to make a willing effort when he joyfully exclaims, "I can do all things through Christ which strengtheneth me." Knowing this to be the truth we can come boldly before the throne of grace, but not until we are as ready to work as we are to pray. And when in answer to our prayer, God gives us a work to do, Paul's admonition to the Colossians is a valuable guide as to the manner in which we should do it: "Whatsoever ye do, do it heartily, as to the Lord, and not unto men." K.

HOW MUCH GOOD MIGHT IT DO?—The Religious Telescope, the organ of the progressive faction of the U. B. Church, computes the number of members of that church in round numbers at 200,000. Taking for granted that one out of every twenty of its members uses tobacco to the extent of only five cents per day it estimates the total amount spent as follows: one out of every twenty of the 200,000 members means that 10,000 use tobacco, the cost of which, at five cents per day amounts to \$500 per day or the enormous sum of \$182,500 per year! This is evidently making a very low estimate; yet if this amount were used for charitable objects or for aiding the promulgation of the gospel of Christ, what a blessing might humanity receive! In the case of the Mennonite church, whose number in this country is estimated at 100,000, and using the same ratio, which, sad to say would not be any too low, the result would show that at least \$250 per day or \$91,250 per year is used by its members, not for the spreading of the gospel, nor for food, drink, clothing, or even medicine (for all the medicine contained in tobacco that is really needed could be purchased for a small trifle), but to satisfy the cravings of a habit which is not refining, elevating, edifying or worthy of imitation. It is apparently easier to spend

\$10.00 for tobacco than to spend one single, lonely dollar for the cause of Christ. Better let Jesus have the \$10.00 for the advancement of his kingdom and starve habit, well, if it must be at all, with one dollar. K.

CORRESPONDENCE.

FROM DANVERS, McLEAN Co., ILL.—On the 17th of November Bro. John K. Yoder of Wayne Co., Ohio visited us and preached to a large congregation in the North Danvers Mennonite church, taking for his text Ps. 23. It afforded us all much pleasure to see and hear the brother. May God add his blessing, so that this visit may long be remembered and that much good may result therefrom is the prayer of the writer.

JOSEPH STUCKEY.

FROM NAPPANEE, IND.—Bro. Levi Miller and wife of Holmes Co., Ohio recently visited their friends at Nappanee, Elkhart Co., Ind. Bro. Miller preached four edifying sermons in the Amish Mennonite church near Nappanee on the 12th and 14th of November, twice each day. The people here feel thankful for their visit and for the work done in the cause of Christ while in our midst. The Lord continue to bless the brother in the good work. J. P. SMUCKER.

FROM SOUTH CAYUGA, ONTARIO.—Bro. Isaac Weber from Wallace, Perth Co., Ontario, made a visit to Rainham, on the 2d of November. We had meeting on Sunday forenoon and afternoon, where the writer met him and went around with him, visiting brothers and sisters in the intervals between the services. Monday he was conveyed to South Cayuga by Bro. Hoover, and had a meeting in Wismer's school house, and Tuesday evening at the house of the writer. These meetings were very edifying. This was the first time that Bro. Weber was here, and we hope he will come again. May God bless him. On Wednesday I took him to the station where he took the train for Bertie.

CHRISTOPHER HOOVER.

FROM DE GRAFF, OHIO.—We had a very pleasant visit from Pre. C. B. Brenneman and wife of Allen Co., Ohio and Bro. John Blosser and wife of Hancock Co., Ohio. They arrived here Saturday Nov. 9th and on Sunday Bro. Brenneman preached at South Union, from the words, "Come over into Macedonia, and help us." In the evening we had meeting at Walnut Grove. Here the dear brother spoke from the words, "There is no difference." These two meetings were both largely attended, and good order

prevailed. Monday they visited and on Monday evening he filled an appointment at the Oak Grove church in Champaign Co. Tuesday they visited and Wednesday morning they started for their homes. We again feel truly thankful to God for their visit and the many earnest admonitions and words of kindness the dear brother spoke to us while with us. May the good Lord bless him in his labors as he goes from place to place preaching and admonishing in His name, is our prayer. J. J. B.

FROM SOMERSET CO., PA.—On the 4th of October the brethren Abel and Samuel Horning of Telford, Montgomery Co., Pa., and Bro. Joseph M. Detweiler of Philadelphia, arrived here. On Saturday the 5th, Sister Nancy Harshberger was buried at the Blough church in Somerset Co., at which place Bro. Abel Horning held the funeral sermon. On Sunday the 6th they went to Cambria Co., and attended the burial of Bro. Emanuel Weaver at the Weaver church.

Monday the 7th they went to see the ruins of Johnstown, from which place Bro. Samuel Horning took the train for his home. On Tuesday Bro. A. Horning preached in the Weaver church, and on Wednesday the 9th they returned to Somerset Co., where Bro. H. preached in the Stahl church in the forenoon from Isa. 12, and in the evening from Luke 10. On Thursday he preached in the Thomas church, and on Friday they again went to Johnstown to see the many "unknown" graves in the Grand View cemetery. In the evening they went home with the writer, and next day we attended the preparatory services in the Blough church.

Our bishop, Jonas Blough held a discourse from Matt. 6. On this occasion five persons were received into church membership. May God bless them, and may they become earnest, faithful workers in the church. In the evening Bro. Horning preached at the same place from Matt. 7.

On Sunday the 13th communion services were held at the same place, conducted by the brethren Jonas Blough, Abel Horning, and Samuel Gindelsperger. Many brethren and sisters took part. Monday the 14th the brethren left for the southern part of the county to attend the conference on the 18th at that place. From there they returned to their homes. May God bless the dear brethren, and may we remember the earnest admonitions received from them.

There were at this time also brethren and sisters with us from Indiana and Michigan. These visits gave us much pleasure and we had a season of refreshing and edification and a time long to be remembered by us here who have, in the past summer, been called upon to witness so much sorrow, suffering, want and distress. May God help and comfort all

who have suffered bereavement and losses, for he can truly comfort the heart of the distressed and dry the mourner's tears.

LEVI BLOUGH.

Johnstown, Cambria Co., Pa.

LATER.—On the 4th of November the brethren Henry Wismer and Jacob B. Mensch of Skippackville, Montgomery Co., Pa., stopped with us on their return from their long journey in the West. On Tuesday the 5th they preached in the Stahl church, Somerset Co., from Matt. 5:3, and on the 6th they resumed their journey homeward. May God bless the efforts put forth by these brethren to win souls for Christ.

On the 10th we met the brethren John K. Nissly and David L. Miller of Mount Joy, Lancaster Co., Pa. On Monday morning the 11th they left for Westmoreland Co. May we all remain faithful until the end; for we know not how soon that end may come to some of us, of which fact we were very forcibly reminded here last summer. Oh brethren, let us live for Christ and not set our affections on this world, for the world and the things that are therein will pass away, but he that serves God shall abide forever. L. B.

A VISIT.

We have for some time had a desire to visit the brethren and friends in Indiana, and Allen Co., Ohio, accordingly on the 25th of October, Wife and I boarded the train at De Graff, Ohio and arrived at Elkhart the same evening. We were met at the depot by Bro. J. S. Coffman, who very kindly took us to Bro. J. F. Funk's where we spent the night. Saturday we spent several hours in the Mennonite Publishing Co's Office, and while conversing in reference to their publishing business, we learned that they are still sending the HERALD OF TRUTH to many who are not able to pay for it. The thought came to my mind that if each congregation would supply their needy members with the HERALD OF TRUTH, or some other good religious paper, the amount would be too small to make it a burden to anyone, and yet it the whole were summed up it would relieve the company of a considerable burden, and the HERALD could be sent to many poor ones, who are not able to pay for it, and by so doing it might be the means of bringing some poor, starving souls to the fold of Christ. I gave these few thoughts for consideration.

We took dinner with Bro. Summers and spent the night with Bro. J. S. Coffman. Sunday we attended Sunday-school and meeting in Elkhart. Here we felt like saying with Peter, It was good to be there.

We spent the time visiting brethren, sisters and friends in Indiana till Friday

the 1st of November, when we came to Allen Co., Ohio. On Saturday there was meeting at the Salem church where three souls were added to the church, two by baptism and one by letter. Sunday Communion was held at the same place. Truly this was a time of rejoicing for us. As we had never met before, we met almost as entire strangers; yet in Spirit we soon knew each other as brethren. Here we had the pleasure of meeting our aged Bro. J. M. Brenneman, who, as many of the readers of the HERALD know, has been rather feeble for a number of years; he is still able to attend church when the weather is fair, but does not preach; The younger ministers however still look to him for counsel.

The church at this place appears to be in a prosperous condition, the majority of them working together for the cause of the Redeemer, and trying to win souls to Christ. Would to God that all might see the danger of living in sin, and the necessity of coming to the Savior.

We arrived safely at home on Tuesday the 5th, and found our family well. We feel truly thankful to God our Heavenly Father for His protection and care over us. Many thanks to all the dear brethren and sisters for their kindness to us during our short visit with them. God be with them till we meet again, is our prayer.

J. J. BONTRAGER.

RETURNED HOME.

According to the request of many friends in the West that I should write to them of my trip, I will write out a brief report for the HERALD OF TRUTH.

By request of some brethren in the West to be visited on account of Church matters I left my home on the 20th of August for Portland, Oregon. I made a brief stop with the church at Tiskilwa, Ill., then in company with Pre. Buerckel proceeded to Kalona, Johnson county, Iowa, and visited the church there. After several attentive and interesting meetings held there we proceeded on our journey and met with the brethren in Seward county, Nebraska. Several large and attentive meetings were held. Bidding farewell to the brethren there, we came to Aurora, Hamilton Co., Neb. A number of meetings were held here with fair attendance. After taking leave of the brethren there we came to Adams Co., where we had the pleasure of meeting with our old Mennonite brethren. Three meetings were held with a fair attendance. The time was spent pleasantly, and I hope profitably. After bidding farewell to the brotherhood there we resumed our journey to Chappell, Cheyenne Co., Neb. There are about thirty members of our faith here who organized

themselves as a body or church when I was there a year ago. They are yet without a preacher, but they meet together to hold divine service. A number of meetings were held and communion observed in remembrance of the broken body of Christ. We hope the Lord will prosper them in the cause of Christ, and that ere long they may have a minister in their midst to take charge of the church.

Bidding adieu to the church there, Bro. Buerckel turned his face homeward and I proceeded on my way westward. The next morning, just at daybreak our train ran into a freight train that had not pulled in far enough on a side track. No one was seriously hurt, but the collision gave the passengers quite a shaking up. The locomotive, the mail and baggage cars and two passenger cars were demolished and could not go any farther.

In course of time I came to Pomeroy, Washington Territory (now a State), and spent a night with my cousin, Adam Troyer, formerly from Indiana. He conveyed me a distance of thirty miles to Almota situated on the Snake River. Here are 18 or 20 members without a minister of our faith. Most of them emigrated there from Davis county, Iowa. They live rather scattered. We met in a school-house for divine services, at which place, considering the short notice given for meeting, a goodly number of attentive hearers assembled, and it seemed the blessing of God was with us. I was an entire stranger in their midst, yet I felt at home with them and we had a pleasant time together.

My next stop was with Bro. Jacob Easch near Spokane Falls, formerly from Indiana. Bro. Easch was not at home, being off on business over a hundred miles away. Before retiring for the night the time was spent in family worship. Next morning, after reading a chapter and giving a short admonition and exhortation, which service seemed to be appreciated by the sister and her dear children, prayer was offered, and then, commending them to God's care and keeping, I started for Portland, Oregon. After 24 hours travel I arrived at Woodburn, Oregon, via Portland, where I spent two weeks with the brethren. This small church here had some sore trials and afflictions to contend with for over a year on account of trouble getting into the church. A number of meetings were held, and by the blessing of God peace was restored; then in due time the sufferings and death of Christ were commemorated. Not all, but a goodly number partook of the emblems of the broken body of Christ. Here I met with a young sister, wife of brother and deacon George Hostetler, formerly from Cass Co., Mo., and daughter of Bro. Jacob Easch of Spokane Falls. W. T. who, since last winter, has lost the use of her limbs, so that she can not walk; but she is deeply interested in the

religion of Jesus Christ and seems to bear her afflictions with Christian fortitude. Her husband brings her to church, and on several occasions the neighbors met at her home in the evening, where the time was spent in singing and prayer and an exhortation given by all the brethren. May God's blessing rest upon Bro. Hostetler and his afflicted wife, is our prayer.

Taking leave of the brethren, I went South seventy miles to Lane county, Oregon where four families of our brethren are living. Several meetings were held and communion observed in memory of the death of Christ.

On the way to this place our train was delayed by another passenger train ahead of us which had been derailed by running over a cow. The fireman was killed and the engineer was badly scalded and otherwise injured. A few of the coaches were turned over, but none of the passengers were killed. It was, however, a sad sight to behold.

My next stop was at Red Bluff, California where I took the stage to the vicinity of Bell Mill and came to the home of an old widow, Louisa Kauffman, formerly from Lancaster Co., Pa., and a member of some Christian church (not Mennonite). She is seriously interested in her soul's salvation. Two of her daughters, Mrs. Mary Thompson of Grand View, Iowa, and Mrs. Emma Thompson of Santa Clara, California, were there on a visit at the time. By request of the old mother a chapter was read and prayer offered. Her father-in-law, Kauffman, was a member of the Mennonite church in Lancaster Co., Pa. I also visited John Christolear who is an earnest Christian professor and was baptized by a U. B. minister (if I mistake not). He holds pretty strongly to the tenets of Mennonite faith. These people were very hospitable and generous, and showed me much kindness. A Mr. Barkley donated two dollars to pay for the free distribution of the "WORDS OF CHEER," among children who are not able to get the paper. These people have no organized churches here, and very seldom hear a sermon preached.

Brother John Christolear conveyed me to Red Bluff, 25 miles, where I took the train for Thurman, Colorado, by way of Sacramento, Cal., Salt Lake City, Utah, and Denver, Col. Near Salt Lake City, our train was delayed; a passenger train ahead of us having been blown over by a strong gale of wind. The engineer of the wrecked train, seeing the danger, slackened the speed of his train. Although several passenger coaches were turned over, there were no injuries, beyond some broken bones.

I arrived at Thurman, Colorado, after a tiresome trip of five days. Meeting was appointed, and for the first time I formed an acquaintance with many of the

members here. Six meetings were held and were fairly well attended. There seemed to be a desire to hear of God's word. The church here consists of some thirty-five or forty members, with two ministers and one deacon. The brethren here have done remarkably well for the short time they have settled in this place. They have built a house of worship and they are evidently not slow to occupy it for that purpose. They have also made extensive improvements pertaining to the necessities of this world's goods, and for the sustenance of our natural lives. After staying four days with the brethren there, which time was pleasantly, and I hope profitably spent, I proceeded on my journey and in due time came to Wayland, Henry Co., Iowa. Several meetings were held here, and the sufferings and death of our Lord and Savior were commemorated by partaking of the emblems of the broken body of Christ. It was a large communion meeting, many brethren and sisters took part. After taking farewell of the brotherhood there, I again stopped at Tiskilwa, Bureau Co., Ill., where I very unexpectedly met Bro. J. S. Coffman of Elkhart, Ind. Three meetings were held and the time passed very pleasantly and I hope it proved to the edification of us all, and to the honor and glory of God. I then turned my face toward home, at which place I arrived safely on the 5th of November. Thanks be to God, I found my family all well.

I was gone eleven weeks and with the exception of a few days I enjoyed moderately good health. My family also kept well with the exception of my eleven year old son who for a few days was quite sick, but by proper care and treatment, and the blessing of God he was soon restored to health, and I feel that I am under obligations to almighty God for His kind care and protection over me, and for bringing me safely home to my family and the church; for although I passed through many dangerous places, and at times endured considerable hardships of which time and space will not allow me to speak, yet the Lord graciously preserved me. I feel to thank the brethren and sisters and friends everywhere whom I met for their friendship and hospitality and frankness, and will yet say to all, Let us all keep aloof from every sinful lust of this world, and the vain and unrighteous fashions and follies of this fast age, a world that looks more after the lust of the eyes and the pride of life, than to Christ and His church. Yes, in this life let us look diligently to Christ, that by obeying the truth, we may sit in heavenly places (see Ephesians 2:6), so that when it becomes ours to die we may reach that eternal glory, the haven of bliss, is the admonition of your friend and brother in Christ.

J. P. SMUCKER.

Nappanee, Ind.

FOR THE LITTLE READERS.

(Continued.)

After Elijah had thus lived with the widow and her son it came to pass that the boy became very sick, and at last he died. The woman then thought that God had sent Elijah to her home to punish her for her sin, for perhaps she had in the past also worshipped the false god Baal, the same as nearly all Israel did. In her great grief she accused Elijah of being the cause of her son's death, but he only said to her, "Give me thy son." And he took him from her bosom, where she had been holding him with all the tenderness of a mother's love for an only child whom death had snatched away, and clinging to him as if she would prevent the soul from escaping out of her reach.

Elijah's room and bed were in the loft, and to this place he carried the boy and laid him on the bed. Then he prayed earnestly to God to bring back to life this beloved child, "and he stretched himself upon the child three times," perhaps to warm the body that was already cold in death. The Lord heard Elijah's prayer and brought the child back to life again. Then Elijah took him down and presented him to the mother, saying, "See, thy son liveth."

The mother was filled with gratitude for this great blessing, and said to Elijah, "Now by this I know that thou art a man of God, and that the word of the Lord in thy mouth is truth."

There are many grieving mothers and fathers in our land to-day who mourn for their boys who have gone out into the world and into sin and are dead in trespasses and in sins, by which we mean that they have rejected God and are refusing to let Jesus live and reign in their hearts. They do not follow Jesus, but sin, and such people are spiritually dead. How glad a mother is when her boy, awakened perhaps by the prayer or the admonition of a man of God or by her own prayers and appeals, seeks Jesus and is brought back to spiritual life by letting Jesus become his Mediator between him and God. Jesus can and does give life to all who come to him in true repentance and an earnest desire and a full determination to leave off doing evil, and to do good. Will you, dear little readers remember this as you grow up and ask Jesus every day to keep you and preserve you from all that is wrong, and make you busy in that which is good, so that you may never die that spiritual death? Oh, if all the children in this land would do this, then in a short time we would have no more wicked people, no more jails to put them in, no more saloons where people get drunk and then steal, and swear, and fight, and kill other people.

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MENNONITE PUB. CO., Elkhart, Ind.

TIME TABLE.

Lake Shore & Michigan Southern R. R.
Passenger trains after Nov. 24th, 1889, depart at Elkhart as follows standard time:

GOING WEST, leave.	
No. 1, Vestib. Lim. Express.....	6.50 A. M.
Toledo Express.....	3.00 "
No. 2, Pacific Express.....	3.45 A. M.
No. 27, Chicago Acc.....	7.00 "
No. 3, Special Chicago Express.....	3.05 P. M.
No. 5, Fast St. Louis & Chicago Exp.	6.00 "

GOING EAST—MAIN LINE, leave.	
No. 12, Night Express.....	3.30 A. M.
Grand Rapids Express.....	4.45 "
No. 22, Mail.....	11.45 "
No. 6, Fast New York Ex.....	6.15 P. M.
Grand Rapids Express.....	1.20 "

GOING EAST—AIR LINE, leave.	
No. 2, Special New York Express.....	12.45 P. M.
No. 8, Atlantic Express.....	11.40 "
No. 4, Limited Express.....	8.30 "
No. 28, To Goshen only.....	8.35 "
Train G to Goshen only.....	7.45 A. M.
" E to Goshen on Y.....	4.10 P. M.

TRAINS ARRIVE AT ELKHART BUT GO NO FARTHER.	
Train F from Goshen.....	11.30 A. M.
Train H from ".....	7.00 P. M.
No. 24, Acc. from Chicago.....	8.10 "
Goshen Passengers change to No. 28	
No. 27, from Goshen.....	6.30 A. M.
Passengers change cars at Elkhart if going West.	

SUNDAY TRAINS
Nos. 12, 4, 6 and 8, East. Nos. 9 and 5 West.

TRAINS ARRIVE—MAIN LINE	
Grand Rapids Express.....	12.40 P. M.
".....	7.40 "
No. 25, Michigan Accommodation.....	2.55 "

Tickets can be obtained for all prominent points between Boston and San Francisco.

A. J. Smith, Gen. Pass. Ag't, Cleveland, O.
P. P. Wright, Gen. Sup., Cleveland, Ohio.
G. B. Wyllie, Ticket Ag't., Elkhart, Ind.

Cincinnati, Wabash & Michigan R.R.

Passenger trains after Nov. 24th 1889 will leave Jackson St. Depot, Elkhart, as follows

GOING SOUTH, leave	
No. 2, Mail and Express.....	4.59 P. M.
No. 4, Cincinnati & Louisville Ex.....	11.25 A. M.
No. 6, Ind. & St. Louis Express.....	4.29 A. M.
No. 22, Goshen Accommodation.....	9.00 A. M.

GOING NORTH, leave	
No. 1, Mail and Express.....	10.10 A. M.
No. 3, Michigan Express.....	4.00 P. M.
No. 5, Grand Rapids Express.....	12.05 A. M.
No. 21, Elkhart Acc't., arrives.....	10.10 A. M.
No. 9, Way Freight, arrives.....	11.15 A. M.

CONNECTIONS
At Milford Junction with Baltimore & Ohio R. R. At Warsaw with Pittsburg, Ft. Wayne & Chicago R. R. At Wabash with W. St. L. & P. R. R. At Marion with C. St. L. & P. R. R. At Anderson Junction with C. C. & I. R. R. for all points East, West and South.

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Gerald of Truth.

A RELIGIOUS SEMI-MONTHLY JOURNAL

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. 26.—No. 24.

ELKHART, IND., DECEMBER 15, 1889.

Whole No. 409.

CHRISTMAS GIFTS.

"Thou hast with thoughtfulness prepared
Thy gifts for friend and kin;
Yea, thou hast hoped, by deeds of love,
Thine enemy to win;

"For Me alone, of all thy friends,
No ready gift I see,
On this, My Birthday, hast thou thought,
Child of my love, for Me?"

"Thy board is spread with dainty dish,
Thy friends will welcome be;
But hast thou kept among them all
A place—a seat—for Me?"

"Bright gifts and offerings gleam upon
The table-lighted tree;
But hast thou kept among them all
For simple love of Me?"

"What hast thou done to glorify
The God of earth and Heaven?
What 'peace, good-will to men' hast thou
By word or token given?"

"What broken spirit hast thou healed?
What tear of sorrow dried?
What stranger-heart hast thou rejoiced?
What need hast thou supplied?"

O blessed Christ-Child, on this day,
First be our gifts to Thee,
And second in our hearts and thoughts
Let friends and kindred be.

And be Thou at each festive board
Most honored guest to-day;
And by each happy hearth-stone may
Thy sacred Presence stay!

F. H. MARR.

For the Herald of Truth.

HISTORY OF THE MENNONITE CHURCH.

(Continued.)

In consequence with the fact already stated, that the majority of the American churches are of Swiss descent, we turn with special interest to the history of the brethren in that country.

The leaders of the Anabaptist body in Switzerland were Conrad Grebel, Felix Manz and George van Haeuse, called Blaurock; further, William Reublin, the preacher Simon Stumpf in Hoengg, near Zurich, John Broeltli or Panicelli, pastor of Zollikon, the bookseller Andrew of der Krucken and other brethren occupy prominent places. Of Dr. Balthasar Hub-

maier, preacher in Waldshut, John Denck and Louis Hetzer we will speak later.

Conrad Grebel, son of the Zurich patrician and senator, Jacob Grebel, had, as was stated before, studied in Basle. One of the men, Ursinus, with whom he had intercourse there, on the 1st of October 1521 calls Grebel, "a young man excellent in every way, who is very agreeable to all."

Vadian, who, as is well known, did not in the least share his opinions, but who through long years of intercourse with him, knew him, states that he was "endowed with great talents," and this opinion is fully confirmed by Zwingli.

On the 15th of October 1522 Grebel's friend, Melchior Macrinus informs Zwingli, that "Grebel had, as Macrinus had heard, become a distinguished defender of the gospel." "Indeed I rejoice greatly, that youths who are distinguished in intellect and education turn also to these pursuits." (See Keller, Reformation, P. 380.)

Felix Manz, of a Zurich patrician family, and a master of Hebrew, also studied in Basle.

Blaurock, formerly a monk, as is stated in the Moravian chronicles, was, by the grace of God, well informed in matters of faith.

William Roeblior or Reublin, born in Rottenburg on the Neckar, about the year 1521, served as "Leutpriester" at St. Albans in Basle. The Chronicler Fridolyn Ryff says of him: "He began to preach from the holy Scriptures, and explained the same so well as it had never been heard before. A mighty multitude came to hear him. He refuted all the sects and ceremonies of the popes and priests." Banished from Basle on account of his evangelical zeal, he was appointed as minister in Wytkon near Zurich. He was married about the year 1523.

According to the opinion of these men Zwingli's Reformation was incomplete, Zwingli was not radical enough for them, and acted with too much hesitation and too deliberately in putting away Romish abuses.

"The Grebelite party," says Heberle, directed their attention less to dogmatics than to the rules of ecclesiastical, civil and social life. It urged the removal of all constituent principles of culture foreign to the apostolic church and the establishment of a proper practice of the two ordinances

commanded by Christ; they disputed the godliness of the temporal government, refused a paid ministry, the collecting of taxes and tithes, wielding the sword and demanded the practice of the apostolic ban." (Heberle, Die Anfänge des Anabaptismus in Der Schweiz.)

Egli says, The principles, which the Anabaptists laid down show unquestionably a radical return to the primitive Christian principles. According to their doctrine every human soul, even the most simple, was inevitably linked with its God and hence one man was placed on equal footing terms with another. No command of any secular authority can be observed that interferes with that which the Holy Spirit of God imparts with power to the spiritual man who is filled with that spirit and knows himself entirely obedient and subservient thereto.

Hence no secular power can be allowed to interfere even in the least with matters pertaining to the inner man. The liberty of faith and conscience shall be allowed unconditionally, and hence, like the oath, every compulsion in religious matters shall be unlawful.

Several of Grebel's fellow-believers expostulated with Zwingli, saying that he acted in too slow and lukewarm a manner in things concerning the kingdom of God; that the apostle Paul had admonished the believers to beware of evil men, and that the apostles had separated themselves from the ungodly, and had gone away from the common church and that the believers in Jerusalem had formed a union. Hence, they said, it was also proper for them to separate themselves from the rest in this city and gather a pure church of the true children of God, who possessed the spirit of God and are led and governed by it, etc.

Zwingli did not agree to such proposals. He replied that he did not like such a separation at all, that the apostles had indeed separated themselves, but from those who were open enemies of the gospel, but that at this time there were many honorable persons who did not oppose the word, and in which the greatest hopes might be placed, but who, by separation, would be offended and would desert them. (Emil Egli.)

The assemblies of the brethren or "verirrten" (straying lost people) as

they were called by the council, were at first held principally under the leadership of Uf der Krucken, also called "Stuelzer." In their hearing before the court on the sermon of Uf der Krucken a number of those present at the meeting stated that they requested of the "Stuelzer" to instruct them in the teaching of the gospel. They stated that he especially testified against war as a sin, for he who, in spite of parental inheritance and property served as a hireling and kill upright people was, in the eyes of God, and according to gospel teaching, a murderer. That when religious people or murderers gather means in order thereby to indulge in gluttony, it is wrong. That before God and according to the gospel there is no difference between a thief and a usurer. Yea, the rich man who drives the poor man away from his house, home and his own is worse than a thief.

The adherents of Grebel's party soon began to testify against infant baptism; they said it was not instituted by God, but devised by Pope Nicholas, and is hence wrong, yea from the devil. From the spring of 1524 William Reublin preached in Wytikon against infant baptism. In the beginning of August the court brought two fathers to account, for not having their children baptized, one of the children—a boy being then already six months old. Reublin, to whom they referred, was imprisoned and the immediate baptism of all unbaptized children commanded under pain of a fine of one mark, silver. Simultaneous with the proceedings at Wytikon three men, heads of families, were brought to trial, because they refused to baptize their children. Their names were, Friedli and Stephen Schuhmacher, (Shoemaker) and Heini Wiszhans Hottinger. They claimed that their children should not be baptized until they could themselves "testify to their faith," and appealed, for evidence, to the word of God.

After several private discussions, a public disputation was held on the 17th of January 1525 in Zurich on infant baptism between Swingli and Grebel as the most prominent leader of the Anabaptist party; however Manz and Reublin also took part. They claimed that children could not believe and did not know what baptism signified, that baptism should be administered to adults only, to whom the gospel had previously been preached, who understood it, who themselves desired to be baptized, who were willing to mortify the carnal man and walk in newness of life; that this was taught in the gospels and the acts of the apostles; and that according to the example of the apostles; adults and rational persons only should be baptized.

They claimed further that since baptism had not been thus administered, infant baptism was of no account and baptism should be again administered. Accord-

ing to Bullinger, Zwingli replied in his Principles submitted later in his writing to those of St Gallen.

Next day the government issued a mandate with the command to baptize all unbaptized children within eight days on pain of banishment. Shortly afterward followed the supplementary resolution to suppress "the separate schools of the Anabaptists," and especially to dissuade Grebel and Manz from their movement. The brethren, Reublin, Broetli, (formerly priest in Zollikon), Hetzer and Uf der Krucken were actually banished in eight days.

These measures were without much success. The Anabaptists said, God was to be obeyed rather than man.

On being informed that they did not desist in their movement the bailiffs and others were in the meanwhile ordered to imprison the guilty parties in Wellenberg. The explanation given for the command to baptize was that the children must, as soon as they are born, be brought into the church for baptism.

Only in case of approaching death might a child be baptized in the house, but even then it was yet to be taken to the church. Thus, infant baptism was established by the government. (Egli, die Zuercher Wiedertauffer, p. 22.)

Before those who had been sentenced to banishment left the city they once more assembled themselves with the brethren according to their custom, to read the Bible and edify one another. On this occasion George Blaurock arose and requested Conrad Grebel to baptize him with the true christian baptism on confession of his faith. Grebel acceded to his request, and Blaurock baptized the rest in the same manner. Thereafter a solemn communion was observed after the custom of the apostles in memory of the redemption wrought by Christ. (Keller, Geschichte der Wiedertauffer.) It is evident, but has not yet been clearly shown, that Grebel had been baptized by a Waldensian minister. It is a noteworthy fact that the Swiss Anabaptists baptized by pouring.

(To be continued.)

For the Herald of Truth.

DIVINE LOVE.

"God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

God's love was so infinitely, unfathomable and unspeakably great towards the world that he gave his only Son to suffer, bleed and die for the lost, ruined race of Adam, to restore to life those who had been dead through sin and transgression of the law of God, and deserved eternal death. But Christ died in our stead, He

paid our debt, through his death on the cross "He became a ransom for many." Were a parent required to give an only son, to suffer and die as Christ did, for the crimes and wickedness of others, we might well imagine what feelings would prevail. It would be almost unendurable, and most likely every effort would be made by the parents to urge the sacrifice on some other person. God did not do this. He gave His own dear Son as a sacrifice to rescue fallen humanity, that now salvation can be obtained by repentance towards God and a living faith in the Lord Jesus Christ, for the remission of sins.

Now these are the conditions, the only conditions under which we can receive pardon for our sins, and become thoroughly converted. And it was love and willingness on the part of Christ that he gave himself a free-will offering for the sins of the whole world. We find but one occasion on which he entreated the Father that the cup might be removed from him; even then he said, "Not my will, but thy will be done." "Greater love hath no man than this that he lay down his life for his friends." "Christ even laid down his life for his enemies." "Peradventure for a good man one would dare to die." Says an apostle, "Thus we perceive that it was a willingness, love and obedience unto the Father's will that impelled Christ to give himself a free-will sacrifice. He was obedient unto death, even unto the death of the cross. He did not endeavor to urge this great sacrifice on any person, or on anything whatever, as man naturally would. A murderer will endeavor to escape death, or endeavor to lay the awful crime, which he himself committed, at another person's door if possible. He does not want to die for his own crimes and iniquities. With Christ it was different; there was no guile found in his mouth; He had no sin of his own; He had no need to die for his own sake, but he died for the crimes and wickedness of the people; he took the iniquity of the world on himself and made it his own. This was all through pure love to mankind, and now they that believe shall not perish, but have everlasting life. But if we believe not in Christ we shall be banished forever from the presence of God and Christ, and from the glory and glorified saints, and for the bliss which it is designed that every soul shall enjoy, who by a living faith in the Lord Jesus Christ has been washed and cleansed in his precious blood, and is waiting for the glorious appearing of our Lord and Savior."

There is no need of perishing. Justice is satisfied, and it is made possible to escape the wrath of God and be saved.

The natural body requires food, otherwise it will die. Now, he that believeth hath everlasting life. This life is obtained by grace through faith. We must be supplied with the bread of life daily, in order to sustain the spiritual life. Christ says, "I am the Bread of Life; I am the Bread

that cometh down from Heaven to give life unto the world." By faith and obedience unto him, we receive the spirit of Christ into our souls, whereby we obtain this life and retain the same, "Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me." Now, by searching the holy Scriptures with an upright heart and mind, and a living faith it will not remain a dead letter, but it will become spirit and life in our souls. The letter killeth, but the spirit maketh alive. Believing in Jesus Christ, or the Gospel is one, for Christ is the word that proceeded from the Father. O, how encouraging, strengthening and nourishing is the life-giving word of God! By reading and learning its contents we grow strong and live thereby. Were grace and faith to cease we would soon die spiritually, the same as the natural body being deprived of food would soon die, for grace and faith are the means by which we receive the word, making us continually mindful of the fact that it is the love, kindness and infinite goodness and mercy of God that gave us life, and that we owe all praise, thanks and honor to God and our Lord Jesus Christ. The best way to show this is to become obedient to the will of God, and to do this we have to sacrifice our old Adam's nature, self, our desires and self-will. We must die unto this, and this constitutes a great sacrifice.

We shall ever grow in grace and in the knowledge of the truth of our Lord and Savior Jesus Christ.

J. D. HERSHEY.

For the Herald of Truth.

OUR WORK FOR GOD.

While I was reading in the HERALD I came to the item in which a correspondent wrote about the importance of writing for the HERALD. I thought perhaps I might be able, by the help of God, to add a small grain. I am a poor writer, but I am willing to do all I can in the great cause of religion. We live in an age in which wickedness and ungodliness are reigning in high places, and we see that many professors are becoming cold and careless and some go with the multitude to destruction; how important it is then for us to be up and upon our watch-tower, and warn sinners of the great danger that they are in while out of Christ. It is our duty to cry aloud and spare not, and show the people their sins, and the house of God their transgressions, for I fear from what we can see and learn through the works and the character of many so-called Christians of this day that they are deviating from the true order and doctrine of Christ and the apostles. It has come to the time when the church members rule, for, as many so-called shepherds are only laboring for the fleece, they must necessarily let the flock

rule and they be as hired servants, consequently they have put all restrictions out of the church, and tolerate almost anything that the wicked world delights in. Therefore they take into the so-called churches of Christ, and to the so-called sacrament of Christ members from all sects and secret orders that the world can invent, and condemn all that do not say that they are right.

I am convinced in my mind by reading the word of God that we are to be and must be a people that are separate from the world. We must deny to ourselves the pleasures of this wicked world with all its vain and foolish things. We must take the word of God for our guide. It does seem to me that the love of money, which is the root of all evil, is becoming the main-spring and ruling power in a great many so-called churches of Christ in our day.

Dear brethren and sisters in Christ, should we not be earnest in warning the people of the great danger in which they are as long as they do not come out from the world and come to Christ? The love of God should be shed abroad in our hearts, so that love to God and for the poor souls of the children of men would be the main-spring and power to prompt us to discharge our duties and preaching the true and unadulterated gospel of our Lord and Savior, Jesus Christ. Amen.

JACOB HILDEBRAND.

CHRISTMAS HONESTY.

Why isn't it just as well to be honest about Christmas, which is near at hand? It is a good old day, but it is not overstating the case to say that more than half the men in the community abhor it above all days in the year. It means an annual waste of money upon useless things; it means expenditures frequently beyond one's pocket; it means annoyances over the selection of presents the giving of which has become a pertuatory thing; it means in short, an annual nuisance. And yet the old-fashioned Christmas must have been enjoyable. When it was simply a day of reunions and feasting and for the bestowal of gifts of slight pecuniary value, but indicating love, it was a good thing. It annoyed no one, and was a day which all looked forward to with pleasure. That was before the time of money rivalry and vulgar comparisons of values. Christmas is a day celebrated by Christians as being the anniversary of the birth of Christ, but neither He nor His Apostles thought much of money, and they did not mail \$5 Christmas-cards to friends all over Judea. The one day which should be marked by a feeling above what is sordid and shallow in human nature has been made a day on which came out in high feather the money-changers—the class who were

scourged out of the Temple. It is a little worse, apparently, in the United States than anywhere else in the world. Of course there are exceptions to the rule even here, there are families where Christmas is what it used to be, but they are not the community. If there be anything in the Christian religion there should be no money element in Christmas observances.—*Ex.*

For the Herald of Truth.

FORGIVE.

"Judge not, and ye shall not be judged; condemn not and ye shall not be condemned; forgive and ye shall be forgiven. Luke 6:37."

May we possess such a forgiving spirit as Christ had.

Listen to his prayer on the cross when his enemies were treating him in the most cruel of forms. "Father, forgive them; for they know not what they do."

If ye forgive not your fellow servant, neither will your heavenly Father forgive you. It is evident as long as we do not forgive others we are not forgiven ourselves.

Judge not, and ye shall not be judged; It is altogether unpleasant and grieves the sincere child of God to be in company with Christians who are continually talking about somebody's faults. A forgiving spirit does not reign in a heart that passes severe judgment on others. They behold the mote in their neighbor's eye, while the beam is in their own. How much better it would be to say something good about other people.

How do we meet the insults of others? Do we return good for evil? "Bless them that curse you, and pray for them that despitefully use you," and, "do good to them which hate you." No one ever platted a crown of thorns for our brow, and spat in our face, and if they did we should still say with Christ, "Father, forgive them; they know not what they do."

It is sad to say, but nevertheless true, that too many professed Christians are like the unforgiving servant that was forgiven ten thousand talents, and would not forgive his fellow-servant that owed him one hundred pence.

We may say that he was served right, but let us be careful that we are not guilty of the same spirit. So slow to forgive our fellow-servant! When we have sinned ten thousand times against a loving Savior; perhaps many sins we committed without ever thinking of them again. We may have grieved him in numberless ways and yet he is so willing to forgive us all. Then let us also forgive one another, even as God, for Christ's sake, has forgiven us. "Be ye therefore merciful even as your heavenly Father is merciful." "Blessed are the merciful for they shall obtain mercy." ELLEN PLANK.

For the Herald of Truth.
INFLUENCES.

What a subject for thoughtful consideration!—Of all things brought to bear on us, there is nothing of more importance, if rightly considered, than to meditate upon the influences by which we are surrounded. By attending to them through life, they are our salvation, by neglect, our ruin. What a world of breath in these two words, and how true.

The little ripple, if thrown in contact with others, grows larger and larger, until it expands and augments itself into the great and wonderful snow-capped wave of the beautiful sea. Just so are our lives, a little ripple for good, or one for evil, grows less or greater, in proportion to the influences brought to bear in either direction.

Especially is this of the greatest importance to the young, whose tastes, dispositions and habits are forming, and who, in a few more turns of nature's "wheel of time" are to take their places in this great arena of responsible beings for time and eternity, and move on and on until the angel of death, and the Creator of our beings calls us to our home beyond, where we will still live and be guided, as we have destined ourselves to be by our influences.

ADAM S. LANTZ.

Haw Patch, Ind.

For the Herald of Truth.
GATHERING SHEAVES FOR THE
HEAVENLY GARNER.

"Going forth with weeping, sowing for the Master,
Though the loss sustained our spirit often grieves;
When our weeping's over he will bid us welcome,
We shall come rejoicing, bringing in the sheaves."

How much meaning is there in this verse for you and me, dear friends? How many of the precious sheaves will you and I bring into the garner? Have we given this matter the thought we should? How many talents has God given to us, was it one or was it five? Ask your own heart how many. If only one, do you use it, or have you buried it, waiting for the Master to come to receive his own. Dear friends, whatever talents we may have let us use them while we have opportunity, lest the Master comes unawares and finds us unprepared to render him his own. Just think how unspeakably happy we shall be in the consciousness of having a number of sheaves to bring with us when the great ingathering will take place. My prayer to God is that I may be able to bring one if no more. I have often thought what a responsibility rests upon those who are rearing a family. How much is God going to hold you responsible for the lives your children lead

after they grow up to maturity? How many sheaves will you bring to the harvest out of your own family? If you should be so happy as to gain admittance into the City of God, and know at the same time that your dear children were on the way to destruction, could you leave the world in perfect joy? O dear friends, how could you be happy? We may have to go forth weeping while we are sowing for the Master, but how joyous it will be if he only will bid us welcome.

Dear friends, consider how fortunate you are who can attend divine services every Sabbath, and then consider what it must be to never hear the name of God spoken except in blasphemy. Many of you who read this I shall never see in this world, but my hope is to meet you all in the kingdom of God. Pray for the grace, brethren, that I may be, by the grace of God through our Lord Jesus Christ, found worthy of an inheritance above.

JOHN CHRISTOLEAR.

Red Bluff, Tehama Co., Cal.

For the Herald of Truth.
SEEING HIM AGAIN.

"But I will see you again, and your hearts shall rejoice, and your joy no man taketh from you." What a beautiful consolation for the bereaved disciples of Christ. They loved their Master with all their hearts, and had left all and followed him. It is true they looked for the completion of his glory in a temporal kingdom, and in this expectation they were disappointed, when they saw their Lord and Leader nailed to the cross and laid in the grave. Their hope that he would redeem Israel was blasted. But as they were grieving over their discomfiture the light began to dawn to them, and they remembered the prophecies which had been made concerning his resurrection from the grave. The women were first at the grave, while Peter and John came later.

But, even at that early hour the prophecy had already been fulfilled Jesus had arisen. When he appeared to Mary at the sepulcher, and she, seeing who he was, would bow down at his feet and worship him, he said, "Touch me not; for I am not yet ascended to my Father; but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God." How consoling this news was for the mourning brethren, for now the new light dawned more fully on them, and they could reverence and adore still more their Master, who had power, as he had said, over death. They saw him again, only to look with deeper, higher and holier feelings on him whom they had chosen for their Master. To see him again was the light of their joy, and now with their spiritual senses opened, they could, more than ever appreciate his words. Hitherto they had been attracted

more by his acts, his miracles, but now words had a charm for them which they had not experienced before. His appearance on different occasions now gave them deeper joy than ever, because of the fact that he led them into the rich pasture fields of spiritual life into which they had not yet been able to enter, and indeed could not conceive.

His other appearance to them on the first day of the week, when the disciples were assembled with closed doors for fear of the Jews, was also a source of great pleasure and blessing to them. He showed them his wounds and said, "Peace be unto you, as my Father hath sent me, even so I send you, and he breathed on them the Holy Ghost.

No carnal man can imagine what joy it was to the disciples to see the Lord and hear him speak words of wisdom and power. The spiritual man can form some idea of the joy and bliss of seeing and meeting Him who has redeemed us and made us joint heirs with him in glory. When we leave our homes to visit our friends in a distant locality we rejoice with them for a season. Then we turn our faces homeward, longing to see our loved ones again, and what joy it is to meet them and mingle with them from day to day and preparing for that better home. Such meetings often produce tears of joy; but if this gives joy what must it be to meet where the joy is unspeakably great and full of glory, where parting is not known, in heaven, where perfect bliss and eternal joy reign supreme, there to see Jesus in his glory—even as he is—and all the redeemed with their white robes, and crowns, and having palms in their hands, praising God for ever and ever.

What condition is placed on them that have accepted Christ under which they can become partakers of this glory? "Be thou faithful unto death, and I will give thee a crown of life."

Though we meet here no more,
Yet the joy on yon shore,
When we meet in that bright world above.
Where our Jesus will be,
Who from sin set us free,
Will be full of unspeakable love.

Like bright jewels we'll shine,
In that glory divine,
And our voices in anthems we'll raise,
With redeemed ones to sing,
To our Savior and King,
In the loud swelling chorus of praise.

Our trials and cares,
Our sorrows and fears,
Will never disturb any more;
For Jesus will dry,
Every tear from the eye,
And fill us with joy evermore.

O who would not strive,
At this place to arrive,
And share in the joys that are given?
To join in that song,
With the glorified throng,
And live with our Father in heaven.

SAMUEL GODSHALK.

For the Herald of Truth.
TRUTHFUL HABITS IN
CHILDREN.

It is an unpleasant fact, but a fact nevertheless, that nine-tenths of the criminals in our jails were made criminals at their mother's knee. Many children, who, in their infancy were under bad influences have been reclaimed by the after-influences to which they became subject, but very few indeed of our criminals are from among those who had truly good surroundings in early childhood.

Habits formed in early childhood cling to us through life. Our manner of walking, our position assumed in standing, our mode of gesture, and even many of our peculiarities of speech are those which were acquired in the first years of our life. Of course these may be much modified by training, but in their principal characteristics they remain the same. The same may be said of our mental and moral characteristics. Under given circumstances we act in a certain way. Let those circumstances be repeated and we feel a strong inclination to act in the same way. By following that inclination repeatedly a habit is formed, and our habits taken collectively form that complex and highly important organization we call character.

The importance of truthful habits in the formation of character needs no defense: it is apparent to all. But how many who have the care of children tamper with truth in a careless way, giving no thought to the terrible evil of the habits they may be inculcating. Promises not fulfilled and threats not carried out are glaring object lessons in untruth, and the strictest self-discipline should be exercised to guard against these. But almost as bad are certain little playful taunts we sometimes hear. Two-year-old Harry has a toy, His big brother comes in, takes the toy, and says, "This is mine." Now the little fellow knows it isn't and will doubtless say so. He gets instruction in two bad practices at once. He is taught to lie and to be "saucy." And too often the parent plays the role of the big brother in the above example, and the trustful little child hears him in whom it ought to have the most implicit confidence tell what it knows to be an untruth. How can a child under such influences be expected to form truthful habits?

Do we, as we are moulding the characters of these little children realize the awful responsibility under which we are? Character is an attribute of the soul. It does not cease to exist at the end of life, but the character which is shaped and moulded in childhood, lives through an endless eternity. Let us bear this in mind, and, by the grace of God, so order our lives that we may be good examples to the little ones who look to us for the guidance of their youthful feet.

J. A. RESSLER.

For the Herald of Truth.
ANOTHER REASON WHY.

In the HERALD OF TRUTH for Nov. 1, page 1, we find a very interesting article, entitled "One Reason" by J. S. Coffman.

The subject treated is one of vital importance indeed. It is a self-evident fact, that, from a numerical standpoint, the church must be sustained by the rising generation, or in other words, when young people cease to unite with the church, a decrease in members must and will be the result.

Many who love God sincerely, and have the well-being of the church at heart, have been troubled to know, just what to do, to arrest this growing evil.

And now that the subject is opened, are there not many who will lend a helping hand, and plead earnestly for the rescue of the wandering lambs?

It was intimated in the article referred to, that there were other reasons why the children of church members were wandering in the world unsaved.

The reason set forth by Bro. C. is only too true, and should be carefully and earnestly heeded.

But another reason why so many children of church members are unsaved is the want of proper training.

"Bring up your children in the nurture and admonition of the Lord" is the keynote of successful child-training.

I well know that this is a very delicate subject on which to write, but it is now before us, and we must do what we can, to help each other in this all-important matter. I would not for one moment assume the authority, to say to parents how much they should sing, read, and pray with their children; I would leave that entirely with themselves, but would say in love and sincerity, see well to it, that you comply with the above injunction.

Of the neglected duties of parents in the proper training of children, it is our purpose to notice only a few, that have come under our personal observation.

First. Neglecting to take children to the house of worship, and second, neglecting parental oversight, by crowding children into society too young.

At this age of the world, with the many privileges, and opportunities, of attending public worship, every Sunday, and many times during the week, who can realize the responsibility of those who neglect to bring their children to church and accustom them to the worship of God?

It is now believed by many who can justly be called faithful and zealous in their devotion to God and his church, that the *Sunday School* is an indispensable necessity. A real nursery of the church. Where the child almost in its infancy can learn to lip the name of Him who said, "Suf-

fer little children, and forbid them not, to come unto me, for of such is the kingdom of heaven," where they learn to love God and sing His holy praise.

Dear reader, would you dare assume the responsibility of parents, who, as church members, fail to bring their children (which God has given them to train for Him) to the church and Sunday School, simply through neglect, or because those exercises are not conducted in accordance with their peculiar notions? Is it a wonder, that such neglected children, when they come to the years of understanding, will say, I would visit the church and Sunday-School of my parents, but every one there is a stranger to me, and besides, so far as the Sunday-School is concerned, my parents do not favor it. And such being the fact, have we any reasonable ground upon which to base our hopes, that such poor, neglected lambs will ever find the parent church? God only in his infinite mercy can lead them back to the fold. But on the part of the parents any degree of anxiety, and weeping, will generally avail nothing.

Fathers, and mothers, I appeal to you from the depth of my soul, if you have but one child, bring it to the church and Sunday-school, and help teach it to reverence the sanctity of God's holy house, as the place where He has promised to meet his children, who worship Him in spirit and in truth, even unto the end of the world.

Let us now look for a moment, at the other neglected duty, brought about by crowding children into company too young. There are many fond parents over-anxious to see their children go out into society, as it is called, and often not very healthy society at that.

It is a great misfortune, indeed, when accidentally children get away from the watchful eyes of father, and mother, too young, but it is tenfold worse for the parents when they permit, and even urge them to go. Such children almost invariably learn very soon to conform to the world in many sinful practices, and rarely if ever take any interest in the church, only for company's sake.

The result is painfully evident, they are first taught the sinful ways of the world, and when they come to the years of accountability, is it strange that they have no relish for the church? Especially if the church government is based upon the simplicity of the Gospel, and non-conformity to the world. I verily believe that many dear children have been driven away from the church of their fathers, by being hurried into society and suffered to grow up in the foolish fashions of the world.

What is there, more inconsistent than to see parents who believe in, and practice simplicity of attire, and bring up a family of children in the giddy fashions of the world?

Such thoughtless parents often, when too late, have great anxiety for the salvation of their children, and when they fail to prevail on them to unite with the church, they, in their extremity ask and even insist on the church, to come to the children, that is, they want the church to ignore some healthful restrictions, whereby the cross may be made lighter for their children.

"Feed my lambs" was Christ's injunction to Peter. Now, we do not for one moment believe, that Peter asked, "What kind of food shall I give them?" He knew very well that Christ meant he should feed them on the everlasting truth, good, safe, wholesome, nourishing food. Peter did not give them unwholesome food, that sickened and injured them, at the risk of curing them again; No, no, dear reader, he did not sport with their everlasting destiny.

And now last, but not least, is not every father and mother, bound as it were, hand and foot, soul and body, with the same command that Christ gave to Peter? Is there any possible escape from the responsibility resting upon us, in regard to the proper training of our children? *I know of none*, save in the most earnest prayerful obedience. Then think on these things, and bring your dear children to the house of worship; keep them close to your heart, under your prayerful, watchful eye. In all probability you will then think they get away from you soon enough, but you will have the consciousness that you have done your duty, while they go out into the world with the loving words and admonitions in their hearts, which will sooner or later bear fruit.

D.

For the Herald of Truth.

NO SERVANT CAN SERVE TWO MASTERS.

"No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon." Luke 16:13.

Are you serving God or mammon? So many of our young readers think they are serving God when they are really not. They engage in the worldly pleasures, such as dances and other worldly amusements. Are they serving God when they dance? If you would ask them if they were ready for the future, when they are on the dancing-floor, they would have to pause a moment and see where they were standing, they would surely see they were not doing God's will, but were on the way to destruction. Dear readers, I hope not one of you will be in such a condition as that. If to-night you would be called to your account at the bar of God, could you meet him in peace, and hear those beautiful words, "Well done, thou good

and faithful servant, enter thou into the joy of thy Lord."

Dear readers, if any of you who read this have not accepted Christ and his salvation, just think what a beautiful promise he gives to the redeemed, a promise of eternal joy. Have you ever thought what Jesus did for you? He came down into this world of sin to suffer and to die for you and for me. He endured the agonies of death on the cross for us all. He says if we come to him he will in no wise cast us out. Do not flatter yourself that you are a Christian if you do not work for Jesus. It is true Jesus says, If any man thirst, let him come unto me and drink, and if any man hear my voice and open the door I will come in unto him and will sup with him and he with me." Readers, we must be prepared for heaven, if we want to sup with Jesus and be happy there, and this is only one manner of preparation. This is to have the new heart, which shows itself in its kindness, gentleness and love toward all, and its appreciation of all things which are pure and good and holy. Especially does a new heart manifest its love to God, and to the Savior who came and ransomed us from sin and death.

Come as thou art to the fountain,
Jesus is waiting for thee;
What tho' thy sins are like crimson,
White as the snow they shall be.

These are the words of the Savior,
They who repent and believe,
They who are willing to trust him,
Life at his hand shall receive.

Noble, Iowa. F. K.

"JOHN 3:16," OR, THE IRISH BOY WITH A NEW NAME.

One cold, wintry night a poor Irish boy stood in the streets of Dublin—a little city arid, homeless, houseless, friendless.

He had taken to bad courses, and become an associate of thieves, who were leading him on the broad road to destruction. That very night they had planned to commit a burglary, and appointed him to meet them in a certain street, at a certain hour. As he stood there waiting, shivering and cold, a hand was suddenly laid upon his shoulder. It was very dark, he could only see a tall form standing by him, and he trembled with fear; but a kindly voice said: "Boy, what are you doing here at this time of night? such as you have no business in the streets at so late an hour; go home, and go to bed."

"I have no home, and no bed to go to."

"That's very sad, poor fellow! Would you go to a home and to a bed if I provided one?"

"That would I, sharp!" replied the boy.

"Well, in such a street and at such a number (indicating the place) you will find a bed." Before he could add more the lad had started off.

"Stop!" said the voice. "How are you going to get in? You need a pass. No one can get in there without a pass. Here is one for you—can you read?"

"No, sir."

"Well, remember that the pass is, 'John 3:16.' Don't forget, or they won't let you in. 'John 3:16.' There, that's something that will do you good."

Joyfully the lad rushed off, repeating his lesson, and soon found himself in the street, and at the number indicated, before a pair of large iron gates. Then his heart failed him, they looked so grand. How could he get in there? Timidly he rang the bell. The night porter opened it, and in a gruff voice asked, "Who's there?"

"Me, sir! please, sir, I'm John 3:16," in very trembling tones.

"All right; in with you; that's the pass." And in the boy went.

He was soon in a nice, warm bed, and between sheets such as he had never seen before. As he curled himself up to go to sleep he thought, "This is a lucky name. I'll stick to it!" The next morning he was given a bowl of hot bread and milk before being sent out into the street (for his home was only for a night). He wandered on and on, fearful of meeting his old companions, thinking over his new name, when, heedlessly crossing a crowded thoroughfare, he was run over.

A crowd collected, the unconscious form was placed on a shutter and carried to the nearest hospital. He revived as they entered.

It is usual in the Dublin hospitals to put down the religion, as well as the name and address of those admitted. They asked him whether he was Catholic or Protestant. Sure he didn't quite know. Yesterday he was Catholic, but now he was John 3:16. This reply elicited a laugh.

After his injuries had been attended to, he was carried up into the accident ward. In a short time his sufferings brought on fever and delirium. Then was heard in fever and delirium, "John 3:16; ringing tones, and oft repeated, 'John 3:16! It was to do me good and so it has!'"

These persistent cries aroused the other patients. Testaments were pulled out to see to what he referred. What could he mean? and here one, and there another read the precious words: "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." ("It was to do me good, and so it has!" the sufferer cried.)

Luther called this verse, "The Miniature Bible." When those poor, sick folk heard the tender words, and heard the unconscious comment, "It was to do me good and so it has! John 3:16,"—the Spirit stirred within them, and God the Holy Ghost used the text then and there to the conversion of souls. There was "joy in the presence of the angels of God" over sinners that repented. The Sover-

eign Power of God the Holy Spirit used this one text from the lips of a poor ignorant boy, in that hospital ward, and souls were saved.

To continue our story. Consciousness returned, and the poor little fellow gazed around him. How vast it looked, and how quiet it was! Where was he? Presently a voice from the next bed said,

"JOHN THR-REE 16, and how are you to-day?"

"Why, how do you know my new name?"

"Know it! You've never ceased with your John Thr ree 16," and I for one say, 'Blessed Thr-ree 16!'"

This sounded strange to the little lad's ears. To be called "blessed!" he for whom no one cared.

"And don't you know where it comes from?—it's from the Bible."

"The Bible! What's that?" The poor little wail had never heard of the Bible, that blessed book, God's Word to man.

"Read it to me," he said; and as the words fell on his ear, he muttered, "That's beautiful! it's a lot about love, and not a home for a night, but a home for always!" He soon learned the text, saying, "I've not only got a new name, but something to it!" This was indeed a joy.

Days passed on, and there were changes in the ward, but our little friend never felt lonely; he fed on his text and its precious words, little thinking how soon he would have use for them. Yet another soul in that ward was to be won to Christ by his means, and now in simple conscious faith he was to be the agent of blessing.

On a cot near him lay an old man who was very ill. Early one morning a nun came to his bedside and said, "Patrick, how is it with you to-day?"

"Badly, badly," groaned the old man. "Has the priest been to see you?" asked the nun. "Oh, yes; but that makes it worse; for he has anointed me with the holy oil, and I am marked for death."

"I'M NOT FIT TO DIE, OH, WHAT SHALL I DO?" "Patrick, it is very sad to see you so," she gently answered. "Look, here are these beads; they have been blessed by 'His Holiness the Pope' and they will help you to die happy." She placed them around the man's neck, and then, wishing him goodbye, went out. But how could a string of beads ease a man facing eternity, with his sins unforgiven? Poor Patrick groaned aloud. "God ha' mercy!" he cried; "I'm such a sinner; I'm not fit to die. What SHALL I do! Oh, what WILL become of me!"

Our little fellow heard his miserable words. Poor old man, thinks he; he wants a pass? "Patrick," he called, "I know something that will do you good—quite sure—it has done me."

"Tell me, tell me quickly," cried Patrick. "Oh, if only I could find something to do me good."

"Here it is! Now listen. John 3:16: For God so loved the world that he gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." Through these words Patrick found peace in his dying hour, and entered into everlasting life—another soul brought to Christ in that hospital ward by a single text, blessed by the Holy Spirit.

"Blessed are they that hear the word of God and keep it," Luke 11:28.

I HAVE BEEN WONDERING.

In thinking of the church and of its strong opposition to the fashionable follies of the world, and that opposition is none too strong, I wondered why the use of tobacco could not be classed with these follies, and why it is that our brethren must have so much time to rid themselves of this folly.

I wondered what the church would do with a sister who would insist on having five or ten years to lay aside the fashionable garments she so much enjoys wearing, whether it would not be well for the brethren to come under the same rule that is applied to the weaker vessel.

Not long since I heard a brother say, "The will can be managed just as a horse is managed. There is no use for a member to say, 'I can not come into the order of the church.' We can if we just will to do it." He further said, "I was once a very fashionable man, but when I united with the church I put the fashionable clothes aside. I said *I will and I did*." Yet, this very same brother does not seem to be able to overcome the habit of using the weed. I wonder why this brother did not control his will. Why did he not say, "I *will* give up the use of tobacco," and then give it up, especially since Annual Meeting (Conference) speaks so plainly on this point?

I wonder, too, how elders, using tobacco, could say anything against its use when installing brethren in the ministry. Can they say, "My brother, this is forbidden, and can not be tolerated, you must give up the use of this weed or we can not install you?" In my mind they have no right to say this because they are not free themselves. Brethren, I have wondered what kind of an example you are setting for the flock over which the Holy Ghost hath made you overseers? Will your example lead the young men of your congregation to be tobacco chewers? Many of you are tired of having this subject spoken of or written upon. It makes you uneasy, it makes you uncomfortable and unhappy. I wonder why.

And then I wonder, too, if it is any worse for the brethren who follow the fashionable folly of using tobacco to hear it spoken of again and again, than it is for the sisters to be admonished again and

again to lay away some unnecessary adornment.

You, too, feel it your duty to talk, to admonish and insist that the sisters shall dress plainly, never thinking that you are asking more of them than you are willing to do yourselves.

You, my brother, are using tobacco, and you want to rid yourself of this habit, but if the sisters should ask for years to think about laying off a much-enjoyed, fashionable dress or bonnet, I wonder if you feel like granting. Would you not say, "My sister, the church will not tolerate it. You must put it aside or be dealt with as an unruly member."

I wonder why we hear it said, when speaking of old brethren who have been following this fashionable folly, "Just let them alone, they have been using tobacco so many years; don't ask them to give it up now." Brethren, would you say of a sister, who is old and who might like fashionable clothing, Let her alone now, she is old and has been doing this all the days of her life; brethren, would you let her alone? imagine I hear you say, "She is old enough to know better and we must do our duty." That is right, brethren, do your duty, but treat the brethren and the sisters alike. A fashionable folly is a fashionable folly, no matter whether it is using tobacco or wearing a dress bonnet.

I wonder why the brethren who use tobacco are not as brave as the sisters who put aside all fashionable dress. I wonder whether the truth does not lie here, that the sisters ask the Lord to help them conquer self, and that the brethren do not.

Sisters, pray on; since we desire to be followers of Christ we must give up the things we at one time enjoyed, but let us do it joyfully and willingly. When the Lord calls us home I do not wonder, but I know he will reward us abundantly for the sacrifices we have made for him and his cause.—*Lizzie Miller, in Gospel Messenger.*

It is rough work that polishes. Look at the pebbles on the shore! Far inland where some arm of the sea thrusts itself deep into the bosom of the land, and expanding into a salt lough, lies girdled by the mountains, sheltered from the storms that agitate the deep, the pebbles on the beach are rough, not beautiful; angular, not rounded. It is where long white lines of breakers roar, and the rattling shingle is rolled along the strand, that its pebbles are rounded and polished. As in nature, and in art, so in grace; it is rough treatment that gives souls, as well as stones their lustre. The more the diamond is cut, the brighter it sparkles; and in what seems hard dealing, there God has no end in view but to perfect his people.—*St.*

HERALD OF TRUTH.

JOHN F. FUNK, EDITOR.
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A HAPPY CHRISTMAS TO ALL.—We wish to thank our dear friends for the hearty good wishes already received, and assure you that we appreciate them as an expression of good will to us. We wish to reciprocate and make the good will mutual. Christmas is generally looked forward to with joy, even by those who have not yet learned to appreciate the real joy which the Author of all good has brought us, for with its pleasant associations and happy reunions of families it becomes to all a time of joy, a relief from the dull care that the vicissitudes of life bring upon many hearts. Hence we will join with our many readers, and wish you one and all a very happy and blessed Christmas.

THE LIFE OF CHRIST, by Prof. James Stalker, M. A., has for several years been steadily growing in favor. 60 cents.

THE LIFE OF ST. PAUL, by Prof. James Stalker. 60 cents.

THE SABBATH.—Its Permanence, Promise and Defense, 278 pages, \$1.00, by Rev. W. W. Ewatts, D. D. The Baptist Quarterly says: "We trust this book will meet with the large success which both its matter and spirit deserve."

BIBLE BRIEF, or, Outline Themes for Scripture Students, is the title of the new volume by Mr. and Mrs. Geo. C. Needham. It gives the substance in condensed form of a large number of expository addresses and Bible readings. Cloth, 223 pages, \$1.00.

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THE BIBLE TEXT CYCLOPEDIA, by James Inglis. This is not a new work, but having been issued abroad its cost has prevented its general introduction into this country. The plan is much the same as the "Bible Text Book" published by the Tract Society, with the valuable additional help in that the texts referred to are quoted in full. Thus the student is saved the time and labor of turning to numerous passages, which, when found, may not be pertinent to the subject he has in hand. This new edition at a moderate price, will be very welcome; large 8vo.; price \$1.75.

THE TREASURY OF SCRIPTURE KNOWLEDGE, originally published in London by Bagsters, is another work for which Bible students have long wished in larger type and lower price. This desire will be met in our new edition. The volume contains about the same amount of matter as a full copy of the Bible, and consists wholly of Scripture references, upon the whole Scriptures, in regular order, from the first verse of Genesis to the last verse of Revelation. A single examination of this remarkable compilation of references will convince the reader of the fact that "the Bible is its own best interpreter." 8vo., \$2.00.

THE BIENNIAL meeting of the Menno-nite Aid Plan will meet in Elkhart, Ind., on the 27th of December, 1889. All district valentines are requested to be present, as there will be business of importance to transact.

M. D. WENGER, Gen'l Sec.

DEATH NOTICES.—Occasionally we hear complaints from our patrons that death notices do not appear in the HERALD. We are glad to insert death notices, marriages and church news, whenever these are sent to us, and we herewith repeat the request to all our patrons and others to send us all occurrences of this kind, for these are some of the many little things that make the paper valuable and interesting, and we are always too glad to publish them.

A SHORT VISIT.—Bro. C. C. Blauch of Johnstown, Pa., in company with Pre. J. E. Borntrager of Middlebury, Ind., spent Saturday and Sunday Dec. 7th and 8th in Elkhart, visiting friends.

"UNTO US A CHILD IS BORN, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever."

"Unto us a child is born." Earthly parents rejoice when a child is born to them, but this joy is of a limited character. But the words of the prophet Isaiah reach to all nations. "Unto us," the Jew, unto us, the Greek, unto us, the gentile and heathen, "a child is born." The world is filled with joy, and in the heavens we hear the song, "Glory to God in the highest, and on earth peace, good will toward men." The dispensation of fear is at an end, and the dispensation of love has dawned upon mankind, therefore "fear not, for behold, I bring you glad tidings of great joy which shall be to all people." For unto you is born this day in the city of David, a Savior, which is Christ the Lord.

Happy advent, Glorious dawning. Jesus, who shall save his people from their sins is born to us. How intimately Christ is connected with us all even at his birth. "He shall save his people; we are all his, by the eternal word that proceeded from the Father. His birth was for us, for we are his people, and he has taken upon him the iniquity of us all, and by his stripes we are healed. We are his in so far as he suffered for us all, and now he asks

us to make him ours, that his birth, his life, his atonement and his ascension unto the Father may have its designed effect in us, otherwise Christ's life and death were in vain for us. "Unto us a son is born," says the prophet to his own; "Unto you is born * * * a Savior," says the angel to the world. We meditate and are lost in wonder at the love of God that he gave his only begotten Son, and yet, with our dull, earthly, natural minds we fail to grasp the full import of this glorious message, which shall be to all people, and the name JESUS, in fulfillment of the prophecy, is being carried to every land, and uttered in every tongue, and we hear the glad message re-echoed from those who are afar off, even from the islands of the sea. Let us join the glad chorus and from our hearts praise Him who left his Father's throne to live awhile with men in body that we might live with him in spirit and enjoy that which he enjoys, live where he lives and be, like unto Him, children of the most high God.

K.

CHRISTMAS.—Once more we hail the Christmas season, for it brings light, joy and gladness into our lives, by reminding us anew of the love of God for us. The day is one on which people expect to be happy and make happy those about them. Yet in our efforts to make others happy there is danger of misusing the day by a mere merry-making, disregarding the presence of Him in whose honor we remember the day. Christ should be the end also the beginning of everything that is done by the Christian in his Christmas rejoicing, otherwise no good can spring from the observance of the day. To the Christian it should be a time of joy and thanksgiving and a time for solemn meditation, and questions such as the following might be asked, each person for himself as in God's presence: What have I been doing to further the cause of Him whose memory I hold sacred and the anniversary of whose advent I wish to observe with gratitude? Am I thinking of him as I make my preparations for the day, that all that I do may be in his name and to his honor? Is the gratitude I feel to him the motive for doing what I do, or is mere selfish gratification the main-spring of my actions? The pleasures we prepare, the gifts we bestow, the greetings we exchange, all are intended for enjoyment,

but are they of such a nature that Christ can be honored thereby? These are questions which should be carefully considered by the Christian, that he may not, by word or act bring the name of Christ into dishonor.

Right here the suggestion of a correspondent comes to mind, who, in sending in two subscriptions for the HERALD says, "I send you two subscriptions, one for myself and one for my friend, ———, to whom I wish you to send your valuable paper for one year, believing that for the money I could not send him a better gift." (We suppose of course that the friend had a Bible.) We heartily believe that in this way a great many families—especially those who are poor, and perhaps many where money is plenty—could be greatly benefited and blessed by having the HERALD sent to them as a Christmas gift, one that would bring pleasure for a whole year, and produce benefits which eternity alone would reveal. Such gifts are indeed valuable, inasmuch as they benefit not only the recipient but the donor as well, making hearts and homes happy, and furthering the cause of the church and the Redeemer. K.

CLOSE OF THE YEAR.—This number closes the twenty-sixth volume of our paper, and we trust that all who have read the paper during the past year or years, may have found it so interesting and profitable that they are not only ready and willing to continue it during the coming year for themselves, but also to show it to their neighbors and friends and ask them to take it.

RETROSPECT.—The year 1889 is drawing to its close and we naturally look back and call to mind our experiences in life, the duties devolving upon us, and the manner in which we have performed them. The question naturally presents itself to our mind, What have I done for myself? What have I done for my fellow-man? What have I done for the church? How have I spent my time as a responsible being who in the day of final account shall answer for this year's work, as for every year's work, before the all-searching eye of God?

Have I been earnest, zealous, and faithful in my personal duties to my God, to myself and others? Have I been diligent in reading the Scriptures, and in prayer?

Have I been watchful for opportunities to do good to others, and have I improved those which have presented themselves? Have I been a regular attendant at the religious services of my church? Have I tried to interest myself in the teachings of Christ, and to follow his teachings in my daily life and conversation? Have I tried to encourage others to attend the church services and the Sunday-school, and have I tried to increase the influence of the minister by kindly overlooking any faults or imperfections which I may have noticed in him, and holding up to view his good qualities and his faithful devotion rather than to parade his faults as general neighborhood gossip, and thus injure both him and the influence of the church? Have I carefully guarded against speaking evil of any one? Have I tried in every sense to lead a quiet, godly life after the example of Jesus and his disciples, to manifest humility and meekness, and purity of heart, manifesting in all things that wisdom which is from above, which is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy. James 3:17.

Let us examine ourselves and if in any of these things we have come short, let us with the new year, seek to make a better record for the coming one, and as we increase in years, increase also in knowledge, in grace, in devotion and in faithfulness unto God, that in the end our years may be crowned with the blessings of the life to come. F.

THE OLD YEAR.—With this number another year's work on the HERALD OF TRUTH closes. With the close of the year another decade of the nineteenth century is ushered into the unchangeable past. The "Old Year" we say now, is almost at an end, but how short the time since we hailed it as the "New Year." Days, and weeks, and months have followed each other in rapid succession, and almost before we are aware of it the finger on the dial plate of time has made another round and we stand on the threshold of a new year. The pleasures and blessings that have been strewn on our path to cheer us on the way, the sorrows and trials and disappointments that have here and there been met with in our journey through the year, the neglected opportunities for doing

good, as well as our efforts for the achievement of that which we sought to attain when the year was yet in its infancy, are forever past. Rapidly the few remaining days pass by, and soon we will say, the old year is gone.

Gone, but what benefit have we derived from it? What has been our aim? What has been our life? New resolutions were formed at the beginning of the year, and how long have they been kept? "Old things" have been "put away," but how long have they been kept away? Old habits and practices have been thrust away, but did they remain away? In short, what value have we set on the things which are above? Have they been precious enough to us to impel us daily to strive to obtain them? And above, all in what manner have we sought to obtain them? Have we relied on our own will and the depth of our own principle in beginning and maintaining a reformation at the birth of the year now almost gone, or have we acknowledged our weakness and sought grace and strength of Him who has overcome all that is wrong? I venture to say that ninety-nine of every hundred cases of reformation made in human strength without prayer for help from above have been failures before half the year was out, and all that is left of it is a regret, and sorrow for broken vows and good resolutions not carried out.

For many the old year will have many joys to remember it by, many blessings to thank God for, and especially those who during the year have sought and found the Savior precious to their souls. With inward gratitude they will often recall the time when they came with their burden of guilt to the foot of the cross and there by true repentance and faith in Christ, received remission of their sins, and an assurance of acceptance with God.

For many the year has been a time of great sorrow, suffering and distress. We need only recall some of the great disasters by floods, fires and accidents to prove this. The "sound of weeping" has been heard in the land, many homes have been made desolate, many hearts have been crushed with sorrow, and tears, and sighs, and groans have been called forth on every hand. Yet there is a balm in Gilead. God is wise and cannot err, and if, in the dispensations of his providence these things have come to pass, we can but think that in the end they were ordained

for our good, and say with the trust in God that Job had: "Though he slay me, yet will I trust in him," knowing that he can make and does make all things work for good to them that love him. Let us all strive to learn more and more the perfect will of God, that as the years come and go we may grow stronger in grace and in the knowledge of the truth, and whether prosperity or adversity befalls us, we can rest in the assurance that God wills it so, and that if we but trust in him and walk with him, all will be well with us in the end, and God be glorified thereby. K.

LOVE, MORE THAN DUTY.—Bro. Hilbrand, in his article in another column touched upon an important truth in this that he says that love to God and for the souls of men should be the main-spring and power that prompts us to the discharge of our duties toward God and our fellow-men. God wants a willing service. We are not asked to work for God simply because we think we must do something, or be lost. There is a higher motive, such as the apostle felt when he said, "*The love of Christ constraineth us.*" Our motive for entering upon the work must be our "hearts' desire and prayer to God," to do something for him, not the feeling of a duty forced upon us, for God delights in a willing service. He makes us his children, not his servants, and as children seek to please a kind father by loving obedience to him so we, for the love God shows us and the love we have for him, should strive to do all we can to honor him and manifest our profession by willing obedience to God's word and will.

CORRESPONDENCE.

FROM McLEAN CO., ILL.—The brethren John Lantz and wife of Ohio and Noah Lantz and wife of Indiana are at present visiting the friends in this vicinity which is much enjoyed by all their friends. JOSEPH STUCKEY.

FROM DEGRAFF, OHIO.—A correspondent from the above place writes: On Friday night, November 22d, Bro. George Weaver's house was reduced to ashes with most of the household goods, also a lot of potatoes and other eatables. The loss falls rather heavily on Bro. Weaver.

FROM MANCELONA, MICH.—We had recently a pleasant, but very short visit from Bro. J. S. Hartzler. He preached

to three well attended meetings at our house, and one at Wetzell's. He also reported a pleasant visit among the brethren at Brutus and also at Bliss. All these places should be visited more frequently by our ministers. From here Bro. Hartzler started for Huron Co. and others besides Kent Co., where he expected to remain a week or more.

E. GARNER.

FROM TEHAMA CO., CALIFORNIA.—Bro. J. P. Smucker, of Nappanee, Ind., paid us a short visit recently, but owing to previously made engagements, he was unable to remain and preach for us; yet I feel thankful for the pleasant conversation I had with the dear brother on our way to Red Bluff, whither I took him to the train, and I pray God to bless him always through life, and crown him with the saints at last. JOHN CHRISTOLEAR.

Red Bluff, Tehama Co., Cal.

FROM STRASBURG, LANCASTER CO., PA.—On the 3d. of November eleven precious souls were received into the church at Strasburg, Lancaster Co., Pa., making in all, thirty-nine for this year, twenty-eight having been received on the 1st. of June. The Lord is abundantly blessing the labors of our ministers, and our church is in a peaceful and prosperous condition. May God give us all grace, that we may by our conduct and conversation, as well as the minister in the pulpit, draw souls to Christ. May he give us all strength to press onward on this journey through life in a manner befitting true Christians, and may we finally all enter into the marriage supper of the lamb. * * M.

FROM NEBRASKA.—I was on a visit to Holt Co., Nebraska recently, where I visited my old Canadian acquaintances, all of which I, thanks be to God, found well. I had heard much of Holt Co., that it has poor soil. The land, however, is good when it is cultivated. The settlers had a good harvest, although it was somewhat dry. There is however enough for food, and when a man has food and raiment, let him be therewith content. In Canada it was not formerly as it is now, but many young people do not know how it formerly was. They imagine everything must be brought about at once. From Holt Co., I journeyed to Keyapah Co., about two hundred miles west of Holt Co., and "homesteaded" a piece of land. The soil here is very good. Some have threshed 25 bushels of wheat from an acre, and yet many people are dissatisfied.

I am thankful to my friends and acquaintances for the love and hospitality shown me, while among them.

JOHN GOOD.

Harden, Keyapah Co., Neb.

FROM SOUTH CAVUGA, ONTARIO.—Bro. John Rittenhouse, of the twenty, Lincoln Co., Ontario, had a meeting on Sunday the 17th. of November in Wismer's school house near South Cayuga, where a goodly number were present. The subject was, The rich man and Lazarus. He visited brethren and sisters the remainder of his time. May the Lord bless him. On Sunday afternoon the 24th., Bro. Gilbert Bearss from Sherston, held a meeting in the South Cayuga Hall, taking for his subject, the Prodigalson. In the evening the writer accompanied him to Rainham at which place he spoke to very attentive hearers. On Monday he went home. We feel thankful for his visit. On Sunday, the 1st. of December, Bish. Amos Cressman and Bro. Henry Cassel from Waterloo county had a meeting in Rainham and the word was listened to very attentively. The writer then took them to South Cayuga, and on Monday evening Bro. Cressman had meeting in Wismer's school house, subject, 3d chapter of John. Bro. Cressman made some very appropriate and impressive remarks. During the remainder of his stay he went around visiting the members. It was the first time that Bro. Cassel was here and we hope both of them will soon come again. The harvest is great but the laborers are few.

CHRISTOPHER HOOVER.

FOR THE LITTLE READERS.

(Continued.)

Which of you would dare to trust a god that would not hear us, or that would have to be aroused from sleep when his help was needed? Nevertheless these false prophets, already vexed because the people saw no fire in answer to their prayers, shrieked and cried to Baal, "and cut themselves after their manner with knives and lancets, till the blood gushed out upon them." They continued to do this until evening but their god did not answer their prayer, and indeed he could not, for he could not even move or speak, for he had not even life. He had no more power to do anything of himself than a piece of iron or wood has. How foolish then to believe in such a god! But many people make gods of things that can not save them any more than Baal could help Israel. If we think we can get to heaven by merely being just, truthful, moral and polite to those around us without trusting in Christ for our salvation we make that our god. It we expect to get to heaven because we are highly educated and refined or give much money for good purposes, without giving ourselves and all that we have to Christ we make those things our god, and will never reach heaven. If we love anything more than God we make that our god; for that which we love most becomes our god.

When it was plainly shown that with all the shouting and leaping and praying and singing of the prophets of Baal did not bring an answer, and that Baal would not and could not do anything for them, Elijah ordered them away and called to the people, saying, "Come near unto me!" When the people had come near, so that they could see everything that he did he repaired the altar of the Lord that was broken down. He took twelve stones, one for each tribe, and built an altar in the name of the Lord, showing that all Israel should unitedly serve God. Then he dug a deep ditch or trench round the altar, and after putting the wood in order and cutting the bullock in pieces, he told the people to fill four barrels of water and pour it on the wood; so that they might be sure that if he had hidden any fire anywhere on the altar it would now surely be put out. This they repeated three times, and the water made the wood so wet that under common circumstances it would not have burned; also the trench was filled by the water which ran down from the altar. When all this was done Elijah began to pray to his God saying, "Lord God of Abraham, Isaac, and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant and that I have done all these things at thy word. Hear me, O Lord, hear me, that this people may know that thou art the Lord God, and that thou hast turned their heart back again."

All of a sudden the fire came down. It burned up the wet wood, the meat, even the very stones, and what was still more wonderful, it consumed even the water in the trench, leaving the place dry.

This certainly was a mighty wonder. When the people saw it they fell on their faces and cried out, "The Lord, He is God! the Lord he is God!"

But Elijah now called upon the people to take the wicked prophets of Baal and not let one escape. This being done they were taken down to the brook Kishon and slain according to the command of God.

Elijah now told Ahab to go to dinner without any further concern, because in a little time God would send rain. Ahab went away, but Elijah went up to the highest point on Mount Carmel and sat down on the ground, leaning his head on his knees. Then he told his servant to go to another high place and look out toward the sea, and as soon as he saw a cloud coming up he should tell him. But the servant looked again and again without seeing anything; yet he did not give up in despair, like many people do when things do not come to pass at once as they expect.

At last, when he looked the seventh time he observed a small speck away off in the sky toward the sea, no larger than a man's hand, for you must know that

the sky had, up to this time been clear. He at once told Elijah, and Elijah told him to run quickly and tell Ahab to hurry off that the rain might not stop him. Ahab rode on toward his house, "and the hand of the Lord was upon Elijah; and he girded up his loins, and ran before Ahab" to the city of Jezreel, in Issachar.

But meanwhile the sky had been overcast with black clouds of rain and there was a great storm. The rain fell in torrents and the earth was again moistened and yielded her fruits and grasses, as it did before the famine.

When Queen Jezebel heard from the king what Elijah had done and how he had slain her prophets she was very angry and sent messengers to Elijah, threatening to kill him before another day had passed.

Elijah was afraid of her anger and fled to the city of Beersheba which is on the southern border of Judah. He left his servant in the city and went away into the desert. He prayed God that he might die, saying that he was not better than his fathers had been and he ought therefore not to wish to live, when they were dead. He was tired and sleepy and thus he lay down under a tree, expecting perhaps never to wake up again.

(To be continued.)

Married.

STEINER—MOSEB.—On the 7th of November, in the Sonnenberg meeting-house, near Dalton, Wayne Co., Ohio, by Jacob Nussbaum, Bro. Daniel Steiner and Sister Martha Moser, both of the Sonnenberg church.

AMSTUTZ—BIESEL.—On the 21st of November, in the Sonnenberg church, near Dalton, Wayne Co., Ohio, by Jacob Nussbaum, Bro. John A. Moser and Sister Emma Hofstetter, both of the Sonnenberg church.

EASH—KENAGY.—On the 18th of November, 1889, at the residence of the bride's parents in Logan Co., Ohio, by J. C. Yoder, Peter Eash, of Lancaster Co., Pa., and Sarah Kenagy, of Logan Co., Ohio.

MARTIN—HORNING.—On Sunday, November, 17th, at the Weaverland meeting-house, by Bish. Jonas Martin, Christian Martin, of Lancaster Co., to Kate Horning, daughter of Preacher Benjamin Horning, of Berks Co., Pa.

KRAHL—ROTH.—On the 3d of December, 1889, at the residence of J. C. Yoder, in Logan Co., Ohio, by J. C. Yoder, David Krahll and Mary A. Roth, all of Logan Co., Ohio.

PLANK—HINES.—On the 1st of December, at the residence of Bro. Simon Lantz, in McLean Co., Ill., by Joseph Stuckey, Abraham K. Plank of Cass Co., Mo., and Anna M. Hines, of Oak Grove, McLean Co., Ill.

* [Another notice sent us gives the name Eber, and the date Nov. 19. Ed.]

DIED.

MISSION FUND.

T D Voder, \$5.00, D Ohrendorf, \$5.00, John Scherl, Matamoras church, \$8.00, P B Snyder, from the Sunday School and church, Cullom, Ill. \$11.33, E S Overholt, \$5.00, Church at Law Patch, LaGrange Co. Ind. 1. E K Greenwald, \$5.00, Sunday School near Bluffton Allen Co. O., by F Geiger, \$5.25, Chr J Kennel, \$1.25.

T D Voder, \$5.00, D Chrendorf, \$5.00, John Scherl, Matamoras church, \$8.00, P B Snyder, from the Sunday School and church, Cullom, Ill. \$11.31, E S Overholt, \$5.00, Church at Law Patch, LaGrange Co. Ind., E K Greenwald, \$50.00, Sunday School near Bluffton, Allen Co. O., by F Geiger, \$5.25, Chr I Keenel, \$1.25.

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POETRY.

A Happy New Year
All together
A hymn
A bid for rest
A bid for the soul
Across the wharf
At the cross
An unbeliever's death bed
But one more word
Crucifixion of Christ
Christmas Gifts
Enigma in Rhymes
Forgive and forget
Fear not, I will help thee
Good Friday
Hymn of trust
He still can pardon thee
In the field with their flocks
It is well
Lessons from nature
Lines on the death of John Troyer
Lines by Bish. George Breuneman
No other name
Redeeming love
Religious epigrams
Song of the aged
Sowing seeds
The unbolted door
Talebearing
The seven fold promise
The Easter voice
Thoughts about Christ
To whom shall we go?
The two ways
Trusting in the Lord
The white circle
The sparrows
Unto the desired haven
Who is thy neighbor?
We shall know each other there
Page.

Agents Wanted in every town and city—men and women—for the sale of

ROSE KING.

The finest article in the world, for the Hair, Burns, Piles, Skin Diseases and all Sores.
Rose King is made from the finest ingredients known to the medical world, and is compounded in such a way as to perform most wonderful cures. Sent post paid on any address on receipt of ten cents per bottle. Address, D. A. Lehman, Napassee, Ind.

H. A. MUMAW, M. D.,
Homoeopathic Physician and Surgeon,
Orville, Ohio.

20-24-25/89.

TIME TABLE.

Lake Shore & Michigan Southern R. R.

Passenger trains after Dec. 1st 1889, de part at Elkhart as follows standard time:

GOING WEST, leave	
No. 1, Vestib. Lim. Express.....	6.50 A. M.
Toledo Express.....	8.00 A. M.
No. 9, Pacific Express.....	8.45 A. M.
No. 27, Chicago Acc.....	7.40 P. M.
No. 3, Special Chicago Express.....	8.05 P. M.
No. 5, Fast St. Louis & Chicago Exp.	6.00 "

GOING EAST—MAIN LINE, leave	
No. 12, Night Express.....	3.30 A. M.
Grand Rapids Express.....	4.45 "
No. 22, Mail.....	1.45 "
No. 6, Fast New York Express.....	6.15 P. M.
Grand Rapids Express.....	1.21 "

GOING EAST—AIR LINE, leave	
No. 2, Special New York Express.....	12.45 P. M.
No. 8, Atlantic Express.....	11.40 "
No. 4, Limited Express.....	8.30 "
No. 28, To Goshen only.....	8.35 "
Train G to Goshen only.....	7.45 A. M.
" " " " " " " " " " " "	3.10 P. M.

TRAINS ARRIVE AT ELKHART BUT GO NO FARTHER

Train F from Goshen.....	11.30 A. M.
Train H from.....	5.45 P. M.
No. 24, Acc. from Chicago.....	8.10 "
Goshen Passengers change to No. 28.	
No. 27, from Goshen.....	6.30 A. M.
Passengers change cars at Elkhart if going West.	

SUNDAY TRAINS

No. 12, 4, 6 and 8, East. Nos 9 and 5 West	
--	--

TRAINS ARRIVE—MAIN LINE

Grand Rapids Express.....	12.40 P. M.
" " " " " " " " " " " "	7.40 "
No. 25, Michigan Accommodation.....	2.55 "

Tickets can be obtained for all prominent points between Boston and San Francisco

A. J. Smith, Gen. Pass. Ag't, Cleveland, O.
P. P. Wright, Gen. Sup., Cleveland, Ohio
F. W. Cantrick, Ticket Ag't, Elkhart Ind.

Cincinnati, Wabash & Michigan R'y.

Passenger trains after Nov. 24th 1889, will leave Jackson St. Depot, Elkhart, as follows:

GOING SOUTH, leave	
No. 2, Mail and Express.....	4.19 P. M.
No. 4, Cincinnati & Louisville Ex.....	11.20 A. M.
No. 6, Ind. & St. Louis Express.....	4.29 A. M.
No. 22, Go. h. n accommodation.....	9.00 A. M.

GOING NORTH, leave.

No. 1, Mail and Express.....	10.10 A. M.
No. 8, Michigan Express.....	4.40 P. M.
No. 5, Grand Rapids Express.....	12.05 A. M.
No. 21, Elkhart Acc't, arrive.....	0.10 A. M.
No. 9, Way Freight, arrive.....	11.15 A. M.

DIRECTIONS.

At Milford Junction with Baltimore & Ohio R. R. At Watraw with Pittsburg, Ft. Wayne & Chicago R. R. At Wabash with W. St. L. & P. R. R. At Marion with C. St. L. & P. R. R. At Anderson Junction with C. C. & I. R. R. for all points East, West and South.

NORMAN BECKLEY, Gen'l Manager.
EDGAR H. BECKLEY, Gen'l Ticket Ag't.
O. W. LAMPORT, Superintendent.